Dharmasūtras

The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha

Annotated Text and Translation

Patrick Olivelle

SOURCES OF ANCIENT INDIAN LAW

Series Editor

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DHARMASŪTRAS

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DHARMASŪTRA PARALLELS

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THE NĀRADA SMṚTI

Critical Edition and Translation

Richard W. Lariviere

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Foreword

With this publication, Motilal Banarsidass, the premier Indological publishers in India, begins a new series *Sources of Indian Law*. We intend to bring out fresh editions and translations of all the ancient Dharmasūtras and Dharmaśāstras, as well as those of major commentaries and Nibandhas of medieval India.

Many of the major editions and translations of the ancient Indian legal texts were done in the last century. Over the past century and a half, scholarship in a variety of fields as distant from each other as philology and anthropology has substantially increased our knowledge of India's past. In the area of Indian law, we have P. V. Kane's monumental work *History of Dharmaśāstra*, as well as the numerous works of scholars such as J. Jolly, G. Bühler, J. J. Meyer, R. Lingat, L. Sternbach, J. D. M. Derrett, and my own teacher Ludo Rocher. The time is ripe, I believe, for a new set of editions and translations using not only current scholarship but also accessible English.

As I have written in the introduction, the ancient texts on Dharma are normative literature. They contain norms of correct behavior and action. They tell people what to do; they do not tell us what people actually did. Normative texts have had a bad press lately among scholars. Some argue that these sources are unreliable and worthless for historical purposes, proposing instead the use of archaeological, inscriptional, and art historical materials for historical reconstruction. Clearly, these are invaluable sources for any study of India's past. But I think the dismissal of normative texts is unwise and unwarranted and betrays a singular ignorance of these documents. Many scholars unfortunately derive their knowledge of these texts through secondary sources, which often flatten the intellectual landscape and describe these documents as presenting a uniform code of conduct. The divergent views and dissenting voices are silenced. The reality, as anyone who undertakes a close reading of these documents can see, is very different. I hope that the accurate and accessible translations published in this series will facilitate the access to these important documents by scholars, students, and the informed public who are unable to read the often difficult Sanskrit of the original texts.

Austin, Texas
January 2000

PATRICK OLIVELLE

Preface

In 1879 George Bühler published his English translation of the Dharmasūtras of Āpastamba and Gautama under the title *The Sacred Laws of the Āryas* as the second volume of the *Sacred Books of the East* edited by Max Müller. Three years later he brought out the translations of Vasiṣṭha and Baudhāyana, and in 1886 he published the translation of the law book of Manu (*Manu Smṛti*) in the same series. With the benefit of a hundred year's of scholarship and numerous printed editions of the Dharmasūtras to work from, it is easy to find fault with his pioneering translations. But Bühler often had to work directly from manuscripts and without the benefit of much that scholars today take for granted. I have benefited enormously from his translations and from his thorough and detailed comments in the introductions and notes. I want to acknowledge my deep debt of gratitude to Bühler's pioneering work.

There are many individuals and institutions that helped me during the years when I was preparing this edition and translation. A Guggenheim Fellowship and a faculty research assignment from the University of Texas in 1996-97 allowed me a year's freedom to concentrate on several research endeavors, including this project. Ludo Rocher came to the rescue and made sense of several difficult and corrupt passages, as did Richard Lariviere. Gregory Schopen read the introduction and much of the translation and as usual made wise and judicious suggestions. Their input has made this work better and the translations more accurate and accessible. The introduction and translations presented here are substantially the same as those published in *Dharmasūtras*, Oxford World's Classics (Oxford: Oxford University Press, 1999), except in the case of Vasiṣṭha. I thank the OUP for permission to publish them in this new edition.

My wife, Suman, read the entire work several times and caught numerous errors and lapses. She also entered the Devanāgarī texts into the computer. I want to thank her and my daughter, Meera, for their love and support.

I want to thank in a special way Mr. N. P. Jain for agreeing to publish this volume and to begin a new book series devoted to the Sources of Indian Law.

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PATRICK OLIVELLE

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Abbreviations

A, ĀpDh	Āpastamba Dharmasūtra
AA	Aitareya Āraṇyaka
AB	Aitareya Brāhmaṇa
AG	Āpastamba Gṛhyasūtra, see Oldenberg 1878–86.
AnSS	Ānandāśrama Sanskrit Series
ĀpŚr	Āpastamba Śrautasūtra
ĀrṣB	Ārṣeya Brāhmaṇa
ĀśG	Āśvalāyana Gṛhyasūtra
B, BDh	Baudhāyana Dharmasūtra
BS	Brahma Sūtra
BU	Bṛhadāraṇyaka Upaniṣad, see Olivelle 1996, 1998.
CU	Chāndogya Upaniṣad, see Olivelle 1996, 1998.
DhK	Dharmakośa.
fh	first hand (reading of a manuscript)
G, GDh	Gautama Dharmasūtra
GoB	Gopatha Brāhmaṇa
Gov	Govinda, the commentator of Baudhāyana
H	Haradatta
Hir, HirDh	Hiraṇyakeśi Dharmasūtra
HOS	Harvard Oriental Series
JAOS	*Journal of the American Oriental Society*
KaU	Kaṭha Upaniṣad, see Olivelle 1996, 1998.
KKT	*Kṛtyakalpataru* of Lakṣmīdhara cited by page numbers of the sections: KKT-B = *Brahmacārikāṇḍa*, KKT-D = *Dānakāṇḍa*, KKT-G = *Gṛhasthakāṇḍa*, KKT-Nk = *Niyatakālakāṇḍa*, KKT-M =*Mokṣakāṇḍa*, KKT-R = *Rājadharmakāṇḍa*, KKT-Śr = *Śrāddhakāṇḍa*, KKT-Śu = *Śuddhikāṇḍa*, KKT-Tī = *Tīrthakāṇḍa*, KKT-Vy = *Vyavahārakāṇḍa*,

KS	Kāṭaka Saṃhitā
M, MDh	Manu Smṛti
MMe	Medhātithi's com. on M, cited by chapter and verse.
mc	*metri causa*
MNU	Mahānārāyaṇa Upaniṣad
MS	Maitrayaṇīya Saṃhitā
MuU	Muṇḍaka Upaniṣad, see Olivelle 1996, 1998.
om	omission, omitted.
PaM	*Pārāśaramādhavīya* of Mādhava: PaM-Ā = *Ācārakāṇḍa*, PaM-P = *Prāyaścittakāṇḍa*, PaM-Vy = *Vyavahārakāṇḍa*.
PG	Pāraskara Gṛhyasūtra, see Oldenberg 1878–86.
PMS	Pūrvamīmāṃsā Sūtra
RV	Ṛgveda
ṢaḍB	Ṣaḍviṃśa Brāhmaṇa
SāmB	Sāmavidhāna Brāhmaṇa
SB	Śatapatha Brāhmaṇa
SBE	Sacred Books of the East
SG	Śāṅkhāyana Gṛhyasūtra, see Oldenberg 1878–86.
sh	second hand corrections in manuscripts
SmC	*Smṛticandrikā* of Devaṇṇabhaṭṭa, cited by page numbers. SmC-Ā = *Āśaucakāṇḍa*;
SmR	*Smṛtiratnākara* of Caṇḍeśvara, cited by page numbers: SmR-G = *Gṛhastharatnākara*, SmR-R = *Rājanītiratnākara*, SmR-Vi = *Vivādaratnākara*.
SV	Sāmaveda
TA	Taittirīya Āraṇyaka
TB	Taittirīya Brāhmaṇa
TS	Taittirīya Saṃhitā
TU	Taittirīya Upaniṣad, see Olivelle 1996, 1998.
Va, VaDh	Vasiṣṭha Dharmasūtra
Vi	Viṣṇu Smṛti
ViKv	*Keśavavaijayantī* com. of Nandapaṇḍita on Vi, cited by chapter and verse.
Vīra	Mitramiśra, *Vīramitrodaya*, cited by page numbers: Vīra-R = *Rājanītiprakāśa*.
Vkh	Vaikhānasa Dharmasūtra, see Caland 1927, 1929,
VkhG	Vaikhānasa Gṛhyasūtra, see Caland 1927, 1929.
VS	Vājasaneyi Saṃhitā

WZKSA	*Wiener Zeitschrift für die Kunde Südasiens*
Y, YDh	Yājñavalkya Smṛti
YAp	*Aparārka* com. of Aparāditya on Y, cited by page numbers.
YBk	*Bālakrīḍā* com. of Viśvarūpa on Y, cited by chapter and verse.
YMt	*Mitākṣarā* com. of Vijñāneśvara on Y, cited by chapter and verse.
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

Note on the Edition and Translation

THE *sūtra* style in which these documents are written is brief and aphoristic. Each aphorism is brief and pithy, sometimes containing only one or two words and frequently without a verb. Texts written in this style were meant to be read with a commentary, written or oral. Translating this type of text presents unusual challenges, because a "literal" translation will make no sense to an English reader. Bühler uses long parenthetical remarks (often longer than the translated text itself) in an effort to be both literal and comprehensible. The result, however, is less than elegant. Furthermore, he frequently includes commentarial glosses as part of the translation. I have tried to introduce as little non-literal material as possible, but have given up parentheses as an unnecessary crutch. One way I have tried to make the prose readable and brief is to weave several aphorisms into a single English sentence. This is in keeping with the *sūtra* style itself, because, according to the common rule of this style, words of previous *sūtras* are extended to, and implied in, later ones, a literary device technically known as *anuvṛtti*.

I have taken the liberty of introducing titles and subtitles into the translation. They are all in bold letters. Readers should know that they are not found in the original text. I have introduced them only to make it easier for readers to wade through this complex material. The division of the translation into paragraphs, likewise, is mine.

The broadest division of the texts of Āpastamba and Baudhāyana is *praśna* (lit., "Question"). Each of the two books of Āpastamba and the first two books of Baudhāyana are divided consecutively into sections called *kaṇḍikā* and *khaṇḍa*, respectively. Their numbers are given in large bold figures in the translations. There is a secondary division called *paṭala* in Āpastamba and *adhyāya* in the first two books of Baudhāyana. I have omitted their numbers so as not to clutter the translation, although they are provided in the editions; these divisions are generally omitted in references to these texts. The last two books of Baudhāyana, as well as the texts of Gautama and Vasiṣṭha are divided only into *adhyāyas* (chapters). Their numbers are also given in large bold figures. The smallest division of all these documents is into *sūtras*. Their numbers are given in small superscript before each

sūtra so as not to be intrusive, because they frequently appear in the middle of sentences.

As in most Sanskrit texts, pronouns are used frequently here without clear antecedents. When the antecedent is unclear, I have frequently supplied the noun. The general principle, however, is that a "he" appearing in a section will refer to the person to whom that section is addressed—generally this person is identified in the major title (in upper case, e.g., householder). When this is the case, I have left the pronouns in; they are so frequent that substituting the noun every time does not seem practical.

I have tried to identify all quotations, especially vedic ones. Where citations have not been identified, it is to be assumed that they cannot be identified in the extant texts. Vedic citations are usually introduced either with a title (e.g., Aghamarṣaṇa) or with the first few words (*pratīka*). The original readers of these texts knew these citations by heart and it was unnecessary for our authors to cite the entire text. Since I cannot presume that knowledge among readers of this translation, I have given the full texts of the citation in Appendix I.3, except in the case of long texts where it is impractical to reproduce them in full.

Some words pose a special challenge to the translator. The most obvious is *dharma* (see p. 13). Wherever possible I have translated it as Law(s). It is, however, impossible and unwise to be consistent; some nuances and meanings of the term cannot be rendered as Law. I have used other terms, such as righteous(ness) and duty, but to signal to the reader that we are dealing with this central term I have always place *dharma* within parentheses whenever it is translated with any term other than Law(s). I have left names of social groups (e.g., Kṣatriya) untranslated; they are explained in Appendix II. The term *brāhmaṇa* is rendered "Brahmin" when it refers to the priestly group so as to distinguish that usage from the *brāhmaṇa* texts of the Veda. Names of common flora and fauna (banyan, rice, dog, crow) have been translated. In the case of less common ones, especially when a specific species may be indicated, I have kept the Sanskrit terms but with an English explanation, e.g., the spotted Ruru deer. They are explained in Appendix III. I have dealt with the technical names of rituals in a similar manner; these names are listed in Appendix I.1.

Unless otherwise stated, the terms grandfather, grandson, etc., always mean "paternal". Thus, one's great-grandfather is one's father's father's father. Maternal lines are generally ignored. To specify "paternal" in every case would have been cumbersome.

There appears to be a distinction between two terms often translated with the same word. They are *ṣaṇḍha*, translated as "eunuch", and *klība*, translated as "impotent". I think our texts make a distinction between the two: the first refers to a eunuch, that is, a man whose sexual organs are lacking or have been removed (see Haradatta and Maskarin on G 22.23), whereas the latter refers to an impotent or effeminate man.

Detailed comments on the editions of individual Dharmasūtras are given at the beginning of the critical apparatus to each. Of the four, the best edited is Āpastamba by Bühler. Hultzsch's two editions of Baudhāyana leave a lot to be desired; he has

failed to articulate the principles according to which he constituted the text, let alone provide a stemma of the manuscripts. Gautama and Vasiṣṭha, unfortunately, have not been critically edited. My editions attempts to provide a better text without pretending to be critical. Whenever a conjectural reading has been accepted into the text, I have alerted the reader by placing an asterisk.

A final questions concerns the titles of these documents. Given that for the most past they are composed in the *sūtra* style, modern scholarship has generally called them "Dharmasūtra". The editors have followed this practice, with the exception of Führer, who gives the title as *Vāsiṣṭhadharmaśāstram*. I too have followed his lead, because all the manuscripts bear that title. Modern scholars, however, reserve the title *dharmaśāstra* to the metrical Smṛtis, such as that of Manu. The distinction between *sūtra* and *śāstra*, however, appears to have been much less clear in their early usage. The earliest list of texts on Dharma appears in the *Yājñavalkya Smṛti*, who may be assigned broadly to the middle of the first millennium CE. In it twenty authors are listed, including Āpastamba, Gautama, and Vasiṣṭha (Baudhāyana being omitted for some unknown reason), and they are called *dharmaśāstraprayojakāḥ*. Clearly *sūtras* are included here within *śāstra*. Kumārila, the great seventh-century Mīmāṃsist, also lists several texts on Dharma including our four and calls them *dharmaśāstra* (on PMS 1.3.15). Likewise, Haradatta in the introductory verse to his commentary on Gautama calls it *dharmaśāstra*. All this leaves unanswered the question as to what, if any, title the authors themselves or the learned community of which they were members gave to their compositions. Evidence internal to the texts themselves do not give us any clues, with the exception of Baudhāyana (4.4.9) and Vasiṣṭha (24.6), which appear to call themselves *dharmaśāstra*, although it is unclear whether these particular statements go back to the authors themselves or are later interpolations (see also B 1.1.13; Va 27.19). In the later expert tradition of Dharma and Mīmāṃsā, however, it appears that *śāstra* has a broader semantic range and included the *sūtra* compositions, as well as the later metrical Smṛtis.

Introduction

THE texts translated here are the four surviving works of the ancient Indian expert tradition on the subject of *dharma*. Written in a pithy and aphoristic style, these Dharmasūtras represent the culmination of a long tradition of scholarship; they reveal deep learning and document intense disputes and divergent views on a variety of topics as broad as the category of *dharma* itself. *Dharma* includes all aspects of proper individual and social behavior as demanded by one's role in society and in keeping with one's social identity according to age, gender, caste, marital status, and order of life. The term *dharma* may be translated as "Law" if we do not limit ourselves to its narrow modern definition as civil and criminal statutes but take it to include all the rules of behavior, including moral and religious behavior, that a community recognizes as binding on its members. The subject-matter of the Dharmasūtras, therefore, includes education of the young and their rites of passage; ritual procedures and religious ceremonies; marriage and marital rights and obligations; dietary restrictions and food transactions; the right professions for, and the proper interaction between, different social groups; sins and their expiations; institutions for the pursuit of holiness; king and the administration of justice; crimes and punishments; death and ancestral rites. In short, these unique documents give us a glimpse if not into how people actually lived their lives in ancient India, at least into how people, especially Brahmin males, were ideally expected to live their lives within an ordered and hierarchically arranged society.

Literary History

The Dharmasūtras belong to the same literary tradition that produced the works comprising the scriptural corpus of the Veda. Both in authorship and audience, that literary tradition was by and large limited to the hereditary Brahmin priests. Although always an élite minority, the Brahmin community at any given time in history was both relatively large in numbers and geographically widespread. The Brahmanical literature, however, was created not by the Brahmins at large but by the few who belonged to expert traditions of knowledge. These traditions were divided along the lines of the "vedic branches" (*śākhā*) or schools. The vedic branches started as groups of Brahmins affiliated with one of the four Vedas: Ṛg, Yajur, Sāma, and Atharva. But each of them split further into numerous branches due to a variety of factors that are little understood but may have included

geographical location, ritual specialization, and doctrinal and ritual disputes. It is within these branches that most of the vedic texts were composed and orally handed down.[1]

Each of these vedic branches has as its foundational text a "collection" (Saṃhitā) of verses or liturgical formulas[2] and a prose text (Brāhmaṇa) explaining the meaning of the liturgy. The Saṃhitā is by and large common to all the branches of a Veda, even though some may have their own recension of it, while each branch has its own Brāhmaṇa. The Brāhmaṇas were not the work of single authors, and periodic additions were made to them. These additions included esoteric material explaining the hidden meanings of ritual actions and words. Some of these esoteric sections of the Brāhmaṇas came to be called Āraṇyakas (texts that were to be recited in the wilderness outside the village), while others came to be called Upaniṣads. The distinction between these two groups of texts is not altogether clear, since both deal with similar material; some of the Upaniṣads, such as the Aitareya, are embedded within their respective Āraṇyakas, while others, such as the Bṛhadāraṇyaka (lit., "Great Āraṇyaka"), are viewed as both an Āraṇyaka and an Upaniṣad. Brahmanical theology divides the vedic corpus into two categories of texts: *mantra* and *brāhmaṇa*. The former includes the verses and ritual formulas contained in the Saṃhitās, and the latter refers to the Brāhmaṇas, including the Āraṇyaka and Upaniṣad portions. Brāhmaṇa texts, which alone were thought to contain injunctions, constitute the vedic basis of the Dharma literature (see A 2.14.13 n.).

Towards the end of the vedic period, some time after the middle of the first millennium BCE further expert traditions developed to deal with the ever more complex vedic ritual and to preserve and understand the vedic texts whose language was becoming ever more archaic and abstruse to people many centuries removed from their composition. The expert traditions and the works that grew out of them were classified as the six Vedic Supplements (*vedāṅga*, lit., "limbs of the Veda"): ritual expositions of the Veda, grammar, astronomy, etymology, phonetics, and metrics (A 2.8.11). Although these expert traditions developed initially within the vedic branches, they became increasingly independent. Especially in the technical areas of grammar and astronomy, it would have been natural for students to gather around renowned teachers and the appeal of their literary works would have transcended the boundaries of the vedic branches. Thus, for example, the great grammatical treatise of Pāṇini, composed probably in the fourth century BCE, became the standard Sanskrit grammar.

Although the earliest texts, such as the hymns of the Ṛgveda, were composed in verse, the liturgical works (*brāhmaṇa*) of the middle vedic period were composed in

[1] For an accessible account of the vedic literature the reader may consult Olivelle 1996, pp. xxiii–xl. For a more detailed account that, for the first time, attempts to understand the social underpinnings of this literature, see Witzel 1997.

[2] The Saṃhitā of the Ṛgveda is in verse and contains 1028 hymns divided into ten books; the Saṃhitā of the Sāmaveda consists mostly of Ṛgvedic verses set to music; and the Saṃhitā of the Yajurveda is in prose and contains formulas that are recited during a sacrifice.

prose. This practice was continued in the literature of the expert traditions; most ancient works falling within the Vedic Supplements are in prose. Probably because instruction in the expert traditions was carried out orally and the pedagogy of these schools was based on first memorizing the basic texts and then delving into their meaning with the aid of the teacher, the basic texts came to be composed in an aphoristic style known as *sūtra*.[3] A *sūtra* is a sentence from which most non-essential elements have been removed. Individual *sūtras* are often syntactically connected to the preceding, words of earlier *sūtras* being implicit in later ones, a convention technically called *anuvṛtti*. This convention makes the entire composition similar to a chain and each *sūtra* a link in that chain. It is this characteristic that probably gave it the name *sūtra* (lit., "thread"), the composition being compared to a thread on which each aphorism is strung like a pearl. Given the brevity of each *sūtra*, it is frequently impossible to understand the meaning without the benefit of either an oral explanation or a commentary. The *sūtra* style of composition was perfected and taken to an extreme in the meta-language created in the grammatical tradition and reflected in the work of Pāṇini.

The Dharmasūtras are part of the Vedic Supplements and are written primarily in the *sūtra* style, even though verses are interspersed and the *sūtras* are not as succinct as those of Pāṇini. The Dharmasūtras form part of the "ritual expositions" known collectively as Kalpasūtras that include three types of expositions: Śrautasūtras dealing with vedic rituals, Gṛhyasūtras dealing with domestic rituals, and Dharmasūtras.

Only two Dharmasūtras, however, those of Āpastamba and Baudhāyana, have come down as part of a larger Kalpasūtra. It appears likely that the subject-matter of Dharma, just as that of grammar, became increasingly divorced from the vedic branches. Unlike Śrautasūtras and Gṛhyasūtras that dealt exclusively with ritual matters and thus could easily be confined to the ritually based vedic branches, Dharma came to include areas of individual and social behavior and norms, as well as personal, civil, and criminal law. The works on Dharma, just as works on grammar, became universally applicable treatises. The expert tradition of Dharma, which for short I will call the "legal tradition", continued in later Indian history down to modern times as an independent and free-standing intellectual tradition not specifically tied to the vedic branches.

A large number of works dealing with Dharma appears to have been composed in the centuries immediately prior to the common era; many such works are referred to, or cited in, the four extant Dharmasūtras. They continue to be cited in medieval commentaries and legal digests (*nibandha*), but they are now lost; only the four translated here have survived.[4]

[3] For a detailed study of the *sūtra* genre, see Renou 1963.

[4] We also possess the Dharmasūtra of Hiraṇyakeśin, but it is merely a different recension of Āpastamba's text. The differences in Hiraṇyakeśin are noted in the critical apparatus. The Viṣṇu Smṛti (Vi) was probably another such Dharmasūtra containing material from the lost Dharmasūtra of the Kāṭhakas, but it has been radically recast many centuries into the common era by a devotee of Viṣṇu. Another prose work is the Vkh, but this too is a work composed several centuries into the common era.

What may be called the *sūtra* period of the legal tradition ended around the beginning of the common era. It gave way to the emerging literary genre of the simple verse called *śloka* with four octo-syllabic feet. Most literature of this and succeeding periods, including the epics and the Purāṇas, were composed in this style. The legal texts composed in *śloka* are commonly called Dharmaśāstras or simply Smṛti, the earliest representative of which is the Manu Smṛti (M). The influence of this new genre is already evident in Vasiṣṭha and the later sections (Books 3 and 4) of Baudhāyana, which contain numerous verses. The age of the Smṛtis ended probably in the second half of the first millennium CE, and from about the ninth century the texts produced in the legal tradition consisted of commentaries on earlier Dharmasūtras and Smṛtis and of legal digests (*nibandha*) that deal with topics systematically but consist primarily of quotations from Smṛtis with an added commentary.

Authorship and Dates

Who wrote the Dharmasūtras and when? This is a simple and obvious question without a clear or straightforward answer. Unlike the vedic texts which do not have the names of their authors attached to them, many of the Vedic Supplements are ascribed to historical authors, for example, Pāṇini for the grammatical text bearing his name. The Dharmasūtras also carry the names of their authors: Āpastamba, Baudhāyana, Gautama, and Vasiṣṭha. The first two have entire Kalpasūtras ascribed to them, and ritual traditions bearing their names continued to exist until contemporary times. The two were certainly founders of these ritual and scholastic traditions, but it is unclear whether they were the historical authors of these texts or whether the texts were ascribed to them because they were composed within the traditions bearing their names.[5] Gautama and Vasiṣṭha, on the other hand, are ancient seers. They could not have been the historical authors of the texts ascribed to them. These texts represent some of the earliest evidence for a phenomenon that became common in the versified Smṛtis, namely the emergence of eponymous literature, that is, the ascription of treatises to eminent persons of the mythical past.

The issue of authorship is further complicated by the fact that, apart from Āpastamba's, these texts contain numerous additions made at later times.[6] If we ignore these, however, it appears very likely that the Dharmasūtras were composed by individual authors, in much the same way as Pāṇini's grammar, even though each author appears to have incorporated a substantial amount of material from other common sources. These were not individual authors writing in isolation; they

[5] Āpastamba's Kalpasūtra is the best preserved with the least amount of later editorial intervention. Bühler (1879–82, I. pp. xiii–xv) has shown that there are cross-references between the Gṛhyasūtras and Dharmasūtras of Āpastamba pointing to a common author of the two. He also thinks that the entire Kalpasūtra, including the Śrautasūtra, is the work of one author. The grounds for this conclusion rest on thinner evidence and it is rejected by Oldenberg (1878–86, II. p. xxxii).

[6] I will deal with these probable additions in my preambles to individual Dharmasūtras.

were part of a tradition of experts whose views and compositions influenced each other.

Regarding the dates of these documents, there is unfortunately little that can be said with any degree of certainty. No evidence external to the texts themselves has survived, the first references to them in other texts coming many centuries after their probable composition. Internal evidence, on the other hand, tends to be quite subjective and, like modern-day statistics, can be and has been used to prove divergent viewpoints. The use of internal evidence is complicated by uncertainty regarding the geographical provenance of these documents; a linguistic feature or a particular custom or rule used to establish the chronological priority or posteriority of a text may, on the contrary, indicate merely geographical difference.

The geographical provenance of these documents is not very clear. Bühler (1879–82, I. pp. xxxii–xl) has argued that Āpastamba came from South India, probably from Āndhra, and Kane (1962–75, I. 67) accepts this conclusion. In medieval inscriptions Brahmins belonging to the Āpastamba school are located mostly in South India; this is also true in modern times. But does this reflect the situation several centuries before the common era or is it the outcome of later migrations? There is a piece of internal evidence advanced to buttress the argument. Āpastamba once refers to the practice of "northerners" (*udīcya*, A 2.17.17), but it is unclear what region is meant by "north". Even Pāṇini (4.2.109) uses that term, even though he was clearly a northerner, probably from the north-western region.

Bühler (1879–82, II. pp. xli–xliii) and Kane (1962–75, I. 48) think that Baudhāyana also belonged to the south, even though they admit that the evidence is weaker than for Āpastamba. Here again, I think they have relied too much on evidence coming from much later times that may merely indicate patterns of Brahmanical migrations. Baudhāyana refers to five distinctive practices of the south and the north (B 1.2.1–8). Again, the exact meaning of "north" and "south", which are always relative terms, is unclear and cannot be assumed to be the same as the meaning attached to these terms in modern times. My view is that all the Dharmasūtras were probably composed in the area that we today call North India, principally because that appears to have been the region of Brahmanical literary activity during the centuries before the common era. It may well be true that some, such as Āpastamba, belonged to a marginal region rather than the heartland, which may explain some of the linguistic archaism and Prakritic forms present in that text.[7] Gautama's use of the term *yavana* ("Greek") and *bhikṣu* ("mendicant"), terms also used by Pāṇini, and his "correct" Sanskrit conforming to Paninian rules may indicate that he came from the north-western region to which Pāṇini also belonged. There is little internal evidence regarding the geographical provenance of Vasiṣṭha.

Turning then to the dates of these documents, it would appear at first sight that it is easier to establish their relative chronology than their dates of composition. But, even here, scholarly opinion is divided, because internal evidence is subject to

[7] These peculiarities, including Prakritic forms, are also found in the Śrautasūtra of Āpastamba: see Garbe's preface at III. 5–12. Witzel (1989) locates the Baudhāyana and Āpastamba ritual schools broadly in the Pañcāla and Kosala region.

diverse interpretations. Based on the same evidence, for example, scholars have come to diametrically opposed conclusions regarding the relative age of Āpastamba and Gautama.[8] To offer but one example of the hazards of determining age through internal evidence, Bühler (1879–82. I. pp. xix–xxi; Lingat 1973, 21) thinks that the espousal of "puritan opinions" with respect to marriage and levirate indicates that Āpastamba is younger than Baudhāyana. Āpastamba vigorously rejects levirate and strongly supports monogamy. But Vasiṣṭha, an undoubtedly late text, not only espouses levirate but even permits a woman whose husband is abroad to go to a male relative of her husband or possibly even a stranger (Va 17.75–80). Evidently, the "puritanism" is not necessarily a sign of a late text.

A significant point to remember is that these authors were not, as often depicted, simply mouthpieces for an anonymous and static tradition. A close reading of the texts reveals a vibrant intellectual milieu in which authors and their opponents express strongly held and deeply personal views. On the question of levirate, for example, there evidently were strikingly different theological positions espoused by different authors, reminiscent of the current theological debates on abortion and the right to choose.

So how are we to minimize, if not eliminate, subjective bias in evaluating internal evidence? A detailed discussion is not possible within the limits of this introduction, but I propose one criterion. Even though our authors often express personal opinions, they operated within an expert tradition. When certain features and elements were introduced into this tradition, they were invariably incorporated into later texts. Surveying the Dharma literature, therefore, we can make some predictions. The use of verse, for example, becomes more common and more consistent as time goes on, until Dharma texts come to be composed entirely in verse. Thus the presence of a large number of verses, especially when entire sections are composed in verse, is an indication of lateness. Likewise, we find certain central themes that are introduced at a particular time and then found in all subsequent texts, for example, the discussion of the "land of Āryas" (*āryāvarta*), the "legal assembly" (*pariṣad*), and mixed classes. The absence of just one may be accidental or due to other reasons. The absence of a cluster or all of these feature, I would argue, shows that a text antedates their introduction into the tradition. There are also structural features discussed below that emerge with time, such as the treatment of inheritance in a special section and placing the section on penance last. The presence of these features, I would argue, indicates lateness.

Verses are interspersed among the prose *sūtras* in all of our texts except Gautama. Usually, they are given as citations with the introductory comment: *athāpy udāharanti* "Now, they also quote." Such verses generally do not introduce

[8] The opinion of Bühler (1879–82, I. p. lix) that Gautama "may be safely declared to be the oldest of the existing works on the sacred law" has been generally accepted: Kane 1962–75, I. 29; Lingat 1973, 19; Banerjee 1962, 46. Āpastamba is placed before Gautama, however, by Ghose (1927), Meyer (1927, 253–326), and Kangle (1968). Kangle's opinion that Gautama is even later than Vasiṣṭha is extreme and can be dismissed, but he has shown that arguments for the priority of Gautama can be used equally well to show that he is later.

new material but simply reinforce injunctions already given in prose passages. In Baudhāyana and Vasiṣṭha, however, there is an increasing use of verse not merely as quotations but as integral parts of the composition, reflecting the genre of the later Smṛtis. Table 1 gives a comparative breakdown of the number of verses in the three texts:

TABLE 1

	Total *sūtras*	Total verses		Non-quote verses	
		No.	%	No.	%
Āpastamba	1364	30	2	5	0.4
Baudhāyana	1236	279	22	176	14
Vasiṣṭha	1038	288	28	155	15

According to this indicator, Vasiṣṭha is the youngest with 28 per cent of the text in verse, a large number of which (15 per cent of the text) are non-quote verses. In fact, chapters 26–8 are entirely in verse.[9]

Baudhāyana has undergone numerous emendations and accretions,[10] but even if we limit ourselves to the early section (Book One and sections 1-16 of Book Two), which I have called Proto-Baudhāyana, it is in my estimation later than both Āpastamba and Gautama. Of the 853 *sūtras* in Proto-Baudhāyana, 161, or 19 per cent are in verse, with 72 (8 per cent) non-quote verses. This argues for Āpastamba predating even Proto-Baudhāyana.

Vasiṣṭha and Proto-Baudhāyana also contain discussions of the "land of the Āryas", missing in Āpastamba and Gautama, and of the "legal assembly", missing in Āpastamba[11] but given by Gautama in the last chapter (28.48–9), whose authenticity is somewhat doubtful. Another criterion is the treatment of the so-called sacrificial cord. It is clear that in the earliest period the custom was that on certain occasions, such as during rituals, purifications, and eating, a Brahmin should wear an upper garment (*upavīta*), which was a looped shawl, in a special manner over the left shoulder and under the right arm, a manner of wearing called *yajñopavīta* (Kane 1962–75, II. 287–300). Āpastamba and Gautama use the term with this meaning. Indeed, Āpastamba (2.4.21–2) allows the use of a cord merely as a substitute for the upper garment; there it appears as a ritual abbreviation. Baudhāyana (1.8.5), on the

[9] This and other arguments presuppose that we have reliably edited texts. We do have critical edition of Āpastamba and Baudhāyana, but the editions of Gautama and Vasiṣṭha are not as reliable (see Note on the Translation). Some of my conclusions may have to be modified when more reliable editions become available.

[10] For a discussion of the composite nature of this text, see the preamble to Baudhāyana. The Baudhāyana school is certainly older than that of Āpastamba, and it is generally true that the literature of the former is probably older than that of the latter. It may well be that the original of the Baudhāyana Dharmasūtra was older than Āpastamba, but the same cannot be said with regard to the extant text. The added sections of Baudhāyana, containing what amounts to a handbook for renouncers (2.17–18) and other ascetic literature, are probably not earlier than the 3rd to 4th centuries CE, possibly contemporaneous with the Vkh.

[11] Āpastamba uses the word *pariṣad* once (A 1.11.38), where the meaning is somewhat unclear (see my note to it). But there is not discussion of the constitution of such assemblies.

other hand, takes it for granted that it is a cord and describes how it is manufactured. Both Baudhāyana (1.5.5) and Vasiṣṭha (12.14) state that a bath-graduate (*snātaka*) wears a double cord, reflecting the later practice that a student wears a single cord, a graduate and householder a double cord, a hermit a triple cord, and a renouncer four cords (Olivelle 1993, 147). Vasiṣṭha (8.17; 10.31), furthermore, appears to assume that this cord was worn permanently by Brahmins, a later practice unknown to Āpastamba and Gautama. On the basis of this evidence, I think we can assert with some certainty that the youngest of these texts is Vasiṣṭha, preceded by Proto-Baudhāyana.

I also think that there is sufficient evidence to conclude that Āpastamba is older than Gautama. The fact that Gautama is composed entirely in prose *sūtras* that are frequently very brief, thus conforming to the aphoristic ideal, has been considered by some as arguing for its antiquity.[12] I would argue that, on the contrary, the omission of all cited verses, a practice common in all other Dharma texts, argues for the author's deliberate attempt to produce an ideal *sūtra* work.[13] If he lived in the north-west, as I believe he did, he may have been influenced to a greater degree by the model offered by Paṇini's grammar. I think Kangle's observation (1968, 424) is accurate: "Here we have unquestionably the work of a person who was trying to compress in as few words as possible all the teaching of this śāstra, eschewing all extraneous discussions." There are, moreover, other indicators that argue for a later date for Gautama. Besides its use of the term *yavana* ("Greek") lacking in other texts, Gautama's frequent use of *āśrama* ("orders of life": 11.29; 19.1; 28.49) points to a time when the *āśrama* system was fully integrated into the exposition of Dharma.[14] Āpastamba's priority is also indicated by the fact that he does not deal with mixed classes at all, a topic found in all other Dharmasūtras and in the later Smṛtis.

Another significant clue to the relative antiquity of Āpastamba is provided by the term *dvija*, "twice-born". This term as an epithet for Āryas who have undergone initiation is absent in the vedic vocabulary.[15] It does not occur even in the early Upaniṣads, Śrautasūtras, or Gṛhyasūtras. It is also absent in the vocabulary of Pāṇini and Patañjali. Clearly, this must have been a neololgism created at some point in the evolution of Brahmanical theology. Significantly, the term is completely absent in Āpastamba, whereas it occurs four times in Gautama and with increasing frequency in Baudhāyana and Vasiṣṭha,[16] who for the first time uses the word *dvijottama* "the

[12] In some ways this argument agrees with what I have said earlier about the increasing frequency of verses in later texts. But in the case of Gautama, however, I think the complete absence of verse appears to be totally artificial and deliberate.

[13] In fact, however, one can detect several verses in Gautama, some of which have been converted into prose: G 1.38, 40.

[14] For a more detailed discussion of this, see Olivelle 1993. The early Dharma texts, especially Āpastamba, discuss the *āśramas* only within the context of presenting this theory, often in a hostile manner.

[15] There is no detailed study of the history and semantics of this significant term. Its earliest occurence is in the Ṛgveda as *dvijanman* (1.60.1; 1.140.2; 1.149.4,5; 10.61.19) and there it refers to fire.

[16] See G 10.1; 12.1; 17.1; 21.4; B 1.1.13; 1.7.1; 2.3.29; 2.5.4; 2.7.3; 2.18.14 (twice); 4.5.3; 4.5.20;

best of the twice-born" as a epithet for a Brahmin (Va 26.16). Both these terms are used regularly and frequently in later Dharmaśāstric literature. It is difficult to believe that Āpastamba would have deliberately avoided this term if it was current in the expert tradition of *dharma* during his time.

The absolute dates of these documents are even harder to establish. Kane (1962–75, I) has given some tentative upper and lower limits: Gautama 600–400, Āpastamba 450–350, Baudhāyana 500–200, and Vasiṣṭha 300–100, all BCE. These dates are often repeated by scholars, even though they are at best educated guesses. The dates assigned to most ancient Indian documents are generally based on a particular document being before or after some other document, whose date in turn is dependent on a similar estimate, the whole edifice thus constituting "a chronological house of cards" (Lariviere 1989, II, p. xx). Kane's estimates are based on assigning rather early dates to the vedic texts, especially the Brāhmaṇas and Upaniṣads.

One piece of internal evidence, I believe, is central to establishing a somewhat reliable chronology of these documents. Gautama (4.21) presents the opinion of some according to which *yavana* is the progeny of a Kṣatriya father and a Śūdra mother. Now, *yavana* is probably the Sanskritized version of the middle-Indic (Prakrit) *yona* derived from the Old Persian *yauna*. This term refers directly to Iōnia, an area conquered by the Persian King Darius I (522–486 BCE), but which became a more general term for Greeks. The Archaemenid Empire in the late sixth and early fifth centuries BCE stretched from Greece to the north-western parts of India. The question is, when did the Indians come to designate the Greeks or people of Greek origin by the term *yavana*? It certainly could not have been before Darius I, that is, not earlier than about 500 BCE. The earliest datable record for the term *yona* is in the 5th Rock Edict of Aśoka of 256 BCE, which comes from the north-western region in what is today Pakistan. Pāṇini (4.1.49) uses the term, but his use is merely linguistic and does not necessarily indicate that he knew or was in contact with Greek settlers.[17] The case of Gautama is very different. His reference is to a group of people who, according to some experts on Dharma, originated through the mixed union between Kṣatriyas and Śūdras. Now, it is very unlikely that he is trying to explain the origin of a people he had merely heard about; he must be referring to a people to whom he and his audience had some connection. It is very unlikely that people of Greek origin in sufficient numbers to attract attention would have lived in north-western India before the invasion of Alexander. The Edict of Aśoka (256 BCE) calls the *yavanas* a border people. I think the use of *yavana* places the upper limit of Gautama in the middle of the third century BCE.

4.5.21; 4.5.24; 4.7.9; 4.8.8; Va 2.2; 3.2; 3.4; 4.32; 6.13; 6.27; 16.30 (twice); 20.21; 20.22; 23.16; 25.17; 26.16.

[17] Pāṇini is generally placed in the fifth century BCE, although his dating is also an educated guess at best. Bühler (1879–82. I. p. lx) tries to evade the problem created by Gautama's use of *yavana* by taking the passage in question to be a later interpolation. This is too easy a solution and is rightly rejected even by Kane (1962–75, I. 35–36).

Baudhāyana and Vasiṣṭha are the earliest Dharma writers to include a discussion of the "land of Āryas". This is given as the region where proper customs are prevalent. The customs of this land are viewed as normative. A definition of the "land of Āryas" agreeing almost verbatim with those given by Baudhāyana and Vasiṣṭha is found twice in Patañjali's great commentary, *Mahābhāṣya*, on Pāṇini's grammar.

prāgādarśāt pratyak kālakavanād dakṣiṇena himavantam udak pāriyātram etad āryāvartam. B 1.2.9.
prāg ādarśāt pratyak kālakavanād udak pāriyātrād dakṣiṇena himavataḥ uttareṇa vindhyasya ... etad āryāvartam ity ācakṣate. Va 1.8–12.
kaḥ punar āryāvartaḥ | prāg ādarśāt pratyak kālakavanād dakṣiṇena himavantam uttareṇa pāriyātram. Patañjali on Pāṇini 2.4.10; 6.3.109.

Patañjali can be dated with some precision and certainty to the middle of the second century BCE. So we have a maximum time span of less than one hundred years between Gautama, who is ignorant of the land-of-Āryas theory, and Patañjali, who presents what appears to be a codified definition of that region. Both Baudhāyana (1.2.10–12) and Vasiṣṭha (1.12–15), morever, give other opinions about the region defined as Āryāvarta. This sort of debate about the geography of this sacred region indicates first that the concept had gained general acceptance by the time of Baudhāyana, and second that some time must have elapsed between the initial formulation as articulated in Patañjali and the ensuing debate. I think neither Baudhāyana[18] nor Vasiṣṭha can be placed before the middle of the second century BCE. I am, however, inclined to place Vasiṣṭha closer to the beginning of the common era, or even in the first century CE close to the beginning of the Smṛti era. In the later chapters (25.1, 10; 28.10), for example, Vasiṣṭha uses the pronoun "I", a practice unknown to the earlier writers and common in the later Smṛtis, which are presented as the personal teaching of a god or sage. In Vasiṣṭha (16.10, 14) we also encounter for the first time the use of written evidence in judicial proceedings.[19]

There is no compelling reason to place Āpastamba at too great a distance in time from Gautama.[20] We would not be far wrong in placing his upper limit around the beginning of the third century BCE. We then have a much narrower time span for the composition of the three earlier documents, from the beginning of the third to the middle of the second centuries BCE, and somewhat later for Vasiṣṭha.

[18] A possible clue to the lateness of Baudhāyana is a citation (B 2.4.15; see my note to it) that Bühler (1879–82, II. 235) has correctly identified as coming from a verse Smṛti. Although Bühler does not draw this conclusion, it is clear that such a citation places Baudhāyana closer to the beginning of the common era when such versified Dharma texts probably were first composed.

[19] Kane (1962–75, III. 307) thinks that G 13.4 about listed witnesses is a reference to a written list, which is rather doubtful. But even if we accept Kane's opinion, it is not a reference to documents as evidence in a court of law.

[20] The rather shallow argument based on Āpastamba's mention of Śvetaketu, who also appears in the Upaniṣads, has been properly refuted by Kangle (1968, 422).

Literary Structure

As the Dharmasūtras emerged as a new class of literature, their authors no doubt had to struggle with the task of selecting and organizing their material. Two factors probably played a role in how they structured their texts: the target audience and the subject-matter.

The principal audience of these texts was undoubtedly Brahmin males, who were also the principal creators and consumers of all the literature produced in the vedic branches. The Brahmin is the *implied* subject of most rules in the Dharmasūtras. So, for instance, G 14.1 states that there is a ten-day period of impurity after the death of a relative and goes on to give shorter periods for Kṣatriyas, Vaiśyas, and Śūdras. Although left unstated, the implied subject of the first rule is the Brahmin. Va 18.9 states simply that a child born from a Śūdra woman is a Pāraśava; the implied father is, of course, a Brahmin. When Gautama refers simply to "the husband of a Śūdra woman" (D 15.18), he is actually referring to a Brahmin husband of such a woman. The principle appears to be that when no class is explicitly mentioned or when the subject is referred to simply by a pronoun, then a rule refers to the Brahmin.[21]

The subject-matter of the Dharmasūtras is *dharma*, a term I will examine in the next section. Although a variety of individual topics are encompassed by that term, including criminal and civil law, the central focus of these texts is on how a Brahmin male should conduct himself during his lifetime. Many other topics, such as marriage, inheritance, and women, are also introduced, but more often than not they are discussed insofar as they are related to the Brahmin male. The text of Āpastamba, which is the best preserved with the least tampering, has a total of 1,364 *sūtras*. Of these 1,206 (88 per cent) are devoted to the Brahmin, whereas only 158 (12 per cent) deal with topics of a general nature.

Now, the Gṛhyasūtras are also addressed principally to Brahmins and deal with the rites of passage and other rituals that Brahmins are obliged to perform throughout their life. Even though the topics covered by the Dharmasūtras are broader than the merely ritual, nevertheless their authors may have found in the Gṛhyasūtras a ready-made structure for their new compositions, especially because, as in Āpastamba and Baudhāyana, the two classes of texts belonged to a single textual whole called a Kalpasūtra which had the same eponymous author. If we ignore some of the other rites discussed at the beginning and end of the Gṛhayasūtras, the central core of most of these texts is structured in the following manner: marriage, rituals connected with sexual activity, pre-natal rites, birth and infancy rites of passage, childhood rites of passage (including initiation), and finally funeral and ancestral rites. This structure makes perfect sense. The Gṛhyasūtras deal with domestic rites and are therefore addressed to the head of the household. So, it begins

[21] The reader may see examples of this at A 1.2.39; 1.14.23, 26; 1.16.2; 1.31.22; G 7.4; B 1.11.1; Va 2.24; 4.6.

with marriage, which establishes a home and a householder, and then tells him the rites he must perform for his children.

The Dharmasūtras, however, changed this structure radically by beginning with the vedic initiation of the young boy and then following him through his growth into adulthood—return home from his teacher's house, marriage, and responsibilities of adult life, including adoption, inheritance, death rituals, and ancestral offerings.[22] The principal reason for this change, I think, is the fact that an individual becomes subject to the prescriptions of *dharma* at his initiation, which is viewed as his second birth making him a "twice-born" man. It is stated clearly that young children before initiation can act as they please and are not subject to the *dharma* regimen.[23] Significantly, the Dharmasūtras do not deal at all with pre-natal and childhood rites of passage that occupy a central position in the Gṛhyasūtras.[24]

All the Dharmasūtras begin with an examination of the sources of *dharma*, and this practice is followed even in the later Smṛtis. Thereafter, the structure is not uniform. Āpastamba has the most straightforward structure: initiation and the duties of a student; return home and the duties of such a young adult, followed by a parenthetical section on the bath-graduate; marriage and the duties of household life; and finally the king and the administration of justice. He deals with sons, inheritance, adoption, and the like within the context of the householder. Penances, on the other hand, are included within the discussion of the young adult who has completed his studies. This probably reflects the early structure of Dharma texts.

Two noteworthy changes occur in later texts: separate sections outside the discussions of Brahmin students and householders are devoted to inheritance and penance. In Gautama and Baudhāyana penance precedes inheritance. In Gautama these two form the concluding sections of the text, whereas in Baudhāyana they come after the section on marriage but before the section on the householder.[25] Vasiṣṭha shows a further development: he places inheritance immediately after the section on the king and judicial procedure and makes penance the concluding section of the text.

Although some of these differences may be due to the idiosyncrasies of each author, there is, I believe, an underlying chronological development. Evidence for this is found in the later Smṛtis where inheritance is placed in the section on the king and civil law and penance forms the conclusion of the treatise. This sequence fits with the relative chronology given earlier, placing Āpastamba earlier than the other three.

We encounter with some frequency in these documents what appears to be unrelated material introduced in the middle of a discussion having little to do with the

[22] This new structure, in turn, appears to have influenced later Gṛhyasūtras. Thus, the *sūtras* of Hiraṇyakeśin, Jaimini, Laughākṣi (= Kāṭaka), and Vaikhānasa begin their treatment with vedic initiation.

[23] See A 2.15.19–25; G 2.1–5; B 1.3.6; Va 2.6.

[24] The only exception is the list of "sacraments" (*saṃskāra*) in G 8.14–21.

[25] This and other indicators point to later revisions and tampering with the text. I do not think that the somewhat confused sequence of topics in Baudhāyana is evidence for its early date as proposed by Lingat (1973, 21).

topic at hand. At first sight it would appear that the authors had little regard for organization. But I think there is a method to the madness. The underlying principle of the *sūtra* genre is to give maximum coverage with the least amount of words. When extraneous material is introduced, it is generally connected to some theme or term in the preceding *sūtra*. Thus at A 1.4.20 a person is prohibited from using water remaining after fire worship for other activities or for sipping. The prohibition of some types of water for sipping permits Āpastamba to mention also other types of water that are unsuitable for sipping in the next *sūtra*. Likewise, the mention of the death of a relative as one of the occasions when vedic recitation is suspended (A 1.10.4) permits him to state some other practices associated with such a death (A 1.10.5–6). Gautama (5.23) states that one should not give anything to a person for an unlawful purpose, even if one had promised to give it. This provides him the opportunity to give the circumstances under which one is permitted to make an untrue statement (G 5.24). An interesting example is found in Baudhāyana (1.11.1–2). He deals here with the period of impurity following the death of a relative belonging to the same ancestry. This prompts him to define the relationship based on ancestry (1.11.9–10), and, because such relations also inherit property, he goes on to deal with inheritance (1.11.11–16), before returning to the original topic of death impurity (1.11.17). Sometimes, interestingly, alliteration appears to be the basis for connecting two categories, such as *gaṇānna* and *gaṇikānna* at Va 14.10 and B 3.6.5.

Even though the Dharmasūtras are compositions of individual authors who have put their own stamp on their compositions, they belonged to an expert tradition from which they drew not only inspiration but also some of their material. Numerous passages from different Dharmasūtras are nearly identical and point to either borrowing from each other or, more likely, from a common source. A couple of examples will suffice. Thus, for example, A 1.31.11, 13, 14 are identical with B 2.6.17–18, 15, 14. It appears that each author is selecting from a large repertoire of such traditional sayings or injunctions.

At least some of these traditional wise saying or dicta, which Lariviere (1989, II. xi) calls *Spruchweisheit*, were in verse. Numerous such verses are cited in our texts in support of various points, with the common introduction *athāpy udāharanti* "Now, they also quote." But these verses also appear to have been drawn upon to construct actual *sūtras*. In many cases, the verse is transparent beneath the prose *sūtra*. Thus, for example, in A 1.11.25 we can see several pādas indicated here by a stroke: *vidyuti cābhyagrāyāṃ (ca-abhya-)* I *stanayitnāv aprāyatye* I *pretānne nīhāre ca* I *mānasaṃ paricakṣate* I. The only pāda that does not scan is the third. Likewise, G 8.1 is a modified *śloka: dvau loke dhṛtavratau* I *rājā brāhmaṇaś ca bhuśrutaḥ* I, where the first scans if we read *duau*. The two *sūtras* at B 1.13.19–20 provide a fine example of how verses were worked into prose with the addition of words; here I place the verse fragments in italics: *caturbhir śudhyate bhūmir* gobhir ākramaṇāt khananād *dahanād abhivarṣaṇāt* II *pañcamāc copalepanāt* ṣaṣṭhāt kākāt II.[26]

[26] Here is a partial list of other such *sūtras*: A 1.19.14, 24; 2.18.1–3; G 1.38, 40; 9.41; 11.28; B

Semantics and Sources of *Dharma*

Dharma is undoubtedly the most central and ubiquitous concept in the whole of Indian civilization. It is central not only in the Brahmanical/Hindu traditions, but also in the Buddhist and Jain. This very centrality, however, also made it possible for the concept to be given new twists and meanings at different times and by different groups, creating a dauntingly broad semantic range. Its very complexity may be the reason for the lack of a single comprehensive study of the term.[27] It is also a challenging term to translate or even to define adequately.

It first appears in the early vedic literature with reference to the rules and statues connected with "the continuous *maintaining* of the social and cosmic order and norm which is achieved by the Aryan [Ārya] through the performance of his Vedic rites and traditional duties" (Halbfass 1988, 315–316). Thus, the term often appears in the plural. Initially, it did not refer to any overarching cosmic order or natural law, which is comprehended by the term *ṛta*.[28] Suprisingly, *dharma* does not occupy a central position in the vedic literature, especially the Brāhmaṇas and the Upaniṣads. It comes to prominence during the 5–4 centuries BCE principally in the new religious movements such as Buddhism, and occupies a prominent place in the Aśokan inscriptions.

Like the related term *karma* ("action"), *dharma* was at first, and in the Brahmanical tradition continued to be, associated with the ritual. As *karma* is primarily ritual action, so *dharmas* are the rules of correct ritual procedure. As the semantics of *karma* widened to include moral/immoral actions, so *dharma* came to include norms of correct behavior within both the ritual and the moral/social spheres. These two spheres of activity appear to be poles apart to the modern mind; it was not so to the traditional Indian mind. The ritual, the moral, and the social constituted a continuum. In the Dharmasūtras we see the one overlapping the other and the authors passing from the one to the other imperceptibly. Some actions that may appear to us as sins and others that seem to be merely ritual infractions are often treated together. Ritual expiations, for example, are enjoined for immoral acts. This imperceptible movement from one meaning to another is illustrated by Āpastamba. At A 1.7.18 he uses *dharma* to mean a ritual oblation, whereas in the very next *sūtra* (A 1.7.19) he uses it to mean "righteous" and/or "legal".

1.11.5–6; 2.6.13; 2.18.2–3; Va 1.17; 3.31–34, 36, 41, 63; 4.16, 20; 10.12; 16.29–30; 17.2, 3; 20.21.

[27] An excellent and accessible discussion of *dharma* in Indian cultural history is given by Wilhelm Halbfass: "Dharma in Traditional Hinduism" (Halbfass 1988, 310–33). For the vedic period, see Horsch 1967; and for the Buddhist usages, see Geiger 1920. I am in the process of examining the emergence of this term as a central concept in Aśoka and in the new religions such as Buddhism and how this may have contributed to the term's semantic development within the Brahmanical tradition itself.

[28] Scholars have assigned two somewhat different meanings to this term. It may refer to the cosmic order or harmony, or else to truth. The two aspects can be brought together by seeing "truth" not in an abstract way but as "an active realization of the truth". This active and creative aspect of truth underlies and brings about the cosmic order and harmony. See Jamison and Witzel forthcoming. Some aspects of *ṛta*, especially cosmic order, came to be attached to *dharma* in later times.

In these documents, the term *dharma* is used with the following spectrum of meanings: the accepted norms of behavior, ritual actions and rules of procedure, moral/religious/pious actions and attitudes (righteousness), civil and criminal law, legal procedure and punishment, and penances for infractions of *dharma*. It is *dharma* that provides the guidelines for proper and productive living and for social organization and interaction. It includes social institutions such as marriage, adoption, inheritance, social contracts, judicial procedure, and punishment of crimes, as well as private activities, such as toilet, bathing, brushing the teeth, food and eating, sexual conduct, and etiquette.

A question that loomed large in the minds of all these authors was an epistemological one: Where can we find these guidelines? What are the sources of *dharma*? This epistemological question is tied to the theological definition of *dharma*. What I have given above is an empirical description of *dharma* gleaned from the way it is used in these documents. The Brahmanical theologians, however, sought to give it a theological definition: *dharma* is the content of vedic injunctions. This definition clearly defines *dharma* as positive, albeit revealed, law, rather than a cosmic or natural law which can be gathered by investigation, introspection, or deductive inference. *Dharma*, according to this definition, can only be gathered by examining (*mīmāṃsā*) the vedic injunctions. Like the Vedas, therefore, *dharma* is not of human origin, and it can have no practical value or visible aim.

This definition is not problematic within the context of the original ritual meaning of *dharma*; rules of the vedic ritual are clearly contained in vedic texts. Beyond that explicit and theological definition, however, in their usage of the term our authors reveal an implied or working definition of *dharma* that greatly expands its semantic range. Some of the elements of such a working definition are contained in the description given above. Our documents also speak of the *dharma* of different regions (*deśadharma*), of different social groups (*jātidharma*), and of different families (*kuladharma*). Our authors even admit that these *dharmas* are gathered from the customs of these groups; by definition, they cannot be found in the Vedas. Even many of the other rules of behavior contained in these documents cannot be traced to the vedic texts. There is, then, a dissonance between the theologically correct definition and epistemology of *dharma* and the reality of the rules of *dharma* encoded in the Dharmasūtras.

Āpastamba provides an early attempt at resolving this problem (A 1.1.1–3). He calls the *dharmas* (plural) he is going to explain "accepted customary" (*sāmayācārika*),[29] that is, the *dharmas* that are accepted or agreed upon (*samaya*) by those who know *dharma*. Āpastamba clearly places customary practice at the very heart of *dharma*; not just any custom, however, but only those accepted by an élite group. He then goes on to say that the authority is based also on the Vedas, placing it second after the accepted customs as the source of *dharma*. It is clear that *de facto* Āpastamba had a broad conception of custom, because at the end of his treatise he refers to the knowledge of women and Śūdras as part of the totality of our knowl-

[29] That this definition may have been widespread is indicated by its use also by Gautama 8.11.

edge of *dharma* and states that one should learn from them the *dharmas* not contained in his treatise (A 2.29.11–12, 15). Elsewhere, he says that after a funeral people should "do whatever else the women ask them to do" (A 2.15.9). Now, by definition women and Śūdras cannot be counted among those who know the Veda, for they are explicitly forbidden to learn it.

For Āpastamba, I think, vedic prescriptions functioned as a check or a negative criterion: customs of a region or a group are authoritative for those belonging to that region or group provided they are not in conflict with explicit vedic prescriptions (A 1.4.8; 1.30.9; 2.14.10). The empirical nature of *dharma* is brought out clearly in his concluding statement: "It is difficult to gain mastery of *dharma* by means of scriptures alone, but by acting according to the markers one can master it. And the markers in this case are as follows: he should model his conduct after that which is unanimously approved in all regions by Āryas who have been properly trained, who are elderly and self-possessed, and who are neither greedy nor deceitful" (A 2.29.13–14). He has a very realistic view of the difficulties inherent in understanding *dharma:* "*Dharma* and*adharma* do not go around saying, 'Here we are!' Nor do gods, Gandharvas, or ancestors declare, 'This is *dharma* and that is *adharma*. An activity that Āryas praise is *dharma*, and what they deplore is *adharma*" (A 1.20.6–7).

On the flip side, not everything found in the Vedas is *dharma*, at least with regard to contemporary people. Āpastamba notes: "Transgression of *dharma* and violence are seen among people of ancient times. They incurred no sin on account of their extraordinary power. A man of later times who, observing what they did, does the same, perishes" (A 213.7–9; cf. G 1.3–4). Here we have the case of contemporary practice nullifying what is found in the Veda. The theological explanation is that the people of those days had extraordinary power lacking in modern men. This theory developed later into what is known as the *yugadharma*, the *dharma* of different world ages; the *dharma* appropriate for ancient ages may be inappropriate for the current depraved age.

Āpastamba proposes a principle that becomes a cornerstone of later thinking on the sources of *dharma*. He says that originally *all rules of dharma* were contained in the Vedas, but now parts of those Vedas are lost. The theory of the "lost Veda" is used as a hermeneutical strategy to theoretically derive all *dharma* from the Veda, while in practice providing for other sources. The customs from which some elements of *dharma* are derived are actually based on lost vedic texts, which can be "inferred" from the existence of these customs (A 1.4.8; 1.12.10–11). Thus, we have the distinction between "explicit vedic texts"(*pratyakṣaśruti*) and "inferred vedic texts" (*anumitaśruti*). This hermeneutical principle permitted Āpastamba to recognize the customs among good people as a guide to proper living, that is, as *dharma*, while maintaining the theological fiction of the Veda as the sole source of *dharma*.

Gautama (1.1–2) gives the three sources of *dharma* that become standard in later literature: the Veda and the tradition (*smṛti*) and practice (*ācāra*) of those who know the Veda. Baudhāyana (1.1.3–4) explicitly calls *smṛti* the second source, and the practice of cultured people (*śiṣṭa*) the third. Limiting authoritative practice to

śiṣṭas and the delimitation of the geographical area where such people live (B 1.1.4–6; Va 1.5–16) are introduced by Baudhāyana and Vasiṣṭha and become standard in later literature. Increasingly, *smṛti* comes to refer not to some "recollection" on the part of *śiṣṭas* but to treatises on *dharma*, such as the Dharmasūtras, which are often referred to simply as *smṛti* (M 2.10). The theological fiction that all *smṛtis* are based on vedic texts, whether explicit or inferred, continues to be maintained in the later Brahmanical tradition.

Gautama (1.4) is the first to enunciate the exegetical principle that when injunctions of equal authority (e.g., two vedic texts) are in conflict a person has the option of following either course. Implied here is the rule that when injunctions are not of equal authority (e.g., a custom or a rule in a Smṛti contradicting a vedic injunction), then the injunction of greater authority prevails (PMS 1.3.3).

Divergent Voices

The Dharmasūtras are normative texts. They contain norms of correct behavior and action. They tell people what to do; they do not tell us what people actually did. Normative texts have had a bad press lately among scholars. Some argue that these sources are unreliable and worthless for historical purposes, proposing instead the use of archaeological, inscriptional, and art historical materials for historical reconstruction. Clearly, these are invaluable sources for any study of India's past. But I think the dismissal of normative texts is unwise and unwarranted and betrays a singular ignorance of these documents. Many scholars unfortunately derive their knowledge of these texts through secondary sources, which often flatten the intellectual landscape and describe these documents as presenting a uniform code of conduct. The divergent views and dissenting voices are silenced. The reality, as anyone who undertakes a close reading of these documents can see, is very different.

We find, for example, the conservative and adversarial ("That is false!") voice of Hārīta cited repeatedly by Āpastamba.[30] Hārīta is against any form of suicide, including a penance that involves the death of the penitent (A 1.28.16). He has a strict view of what constitutes theft; even coveting someone else's property is a theft. Against the opinion of some that taking small amounts of fodder and the like does not constitute theft, Hārīta maintains that one must *always* obtain permission first (A 1.28.1–5).

Scholars have called Āpastamba "puritanical". That may be so from one perspective. Within the context of the ideas prevalent in his time, however, I believe Āpastamba's views, especially with regard to sexual morality and women, were innovative and radical. While others permit Brahmins to have up to four wives, Āpastamba encourages monogamy, forbidding the taking of a second wife if the first is able to participate in ritual activities and bear children. After the sacred fires

[30] See A 1.13.11; 1.18.2; 1.19.12; 1.28.1–5, 16; 1.29.12, 16.

have been established, however, there is a blanket prohibition against taking a second wife (A 2.11.12–14). Āpastamba's view of women, I think, is quite progressive. A man is not allowed to abandon his wife (A 1.28.19). He permits daughters to inherit (A 2.14.4). There can be no division of property between a husband and a wife, because they are linked inextricably together and have joint custody of the property (A 2.29.3). Thus, a wife may make gifts and use the family wealth on her own when her husband is away (A 2.12.16–20). Women are upholders of traditional lore, and Āpastamba tells his audience that they should learn some customs from women (A 2.15.9; 2.29.11). On levirate, that is, the procreation of children by the wife of a deceased husband, Āpastamba is alone in his adamant opposition (A 2.27.2–7), a position in sharp contrast to the lax attitude of Vasiṣṭha, who permits a woman whose husband is missing for five years to have sexual relations with a relative of the husband or even a stranger (Va 17.75–80).

The expert tradition of Dharma during the centuries immediately preceding the common era appears to have been vibrant and dynamic as shown by the numerous contradictory opinions of experts recorded in the extant Dharmasūtras. Such diversity of opinion belies the common assumption that ancient Indian society was uniform and stifling under an orthodoxy imposed by Brahmins. If even the experts recorded in these normative texts disagree so vehemently, the reality on the ground must have been even more chaotic and exhilarating.

Āpastamba Dharmasūtra

THE Dharmasūtra forms part of the voluminous Kalpasūtra of Āpastamba containing thirty *praśnas* (lit., "questions") or books. The first twenty-four comprise the Śrautasūtra. Books 25–6 contain the Mantrapāṭha or the collections of ritual formulas to be used in domestic rites, and book 27 contains the Gṛhyasūtra. The two books of our Dharmasūtra occupy books 28–9, and the final book contains the Śulvasūtra, a treatise on principles of geometry needed for the vedic sacrifice. Āpastamba belongs to the Taittirīya branch of the Black Yajurveda. Opinion is divided as to whether the entire Kalpasūtra was composed by a single individual (Kane 1962–75, I. 54). It appears, however, that at least the Dharmasūtra and the Gṛhyasūtra were composed by the same author. The Kalpasūtra of Āpastamba has been preserved better than most probably because commentaries were written on it at a relatively early date.

Of the several ancient commentaries on the Dharmasūtra, only one survives, that of Haradatta, who wrote commentaries also on Āpastamba's Gṛhyasūtra and Mantrapāṭha and Gautama's Dharmasūtra. Haradatta was probably a South Indian, and Kane dates him to 1100–1300 CE. Haradatta is an excellent commentator and a close reader of the text. He records numerous variants that he found in the sources, possibly both oral and manuscript, that he used and comments on difficult or unusual readings he encountered (see Olivelle 2000).

This Dharmasūtra is better organized than most. The first book deals with the vedic student and concludes with the bath at the conclusion of studentship and the special observances required of a bath-graduate. Much of Book Two is devoted to the householder, and under this topic Āpastamba deals with matters of civil law such as inheritance. The book concludes with brief sections on the orders of life (*āśramas*) and the king, the latter incorporating civil administration including taxation, criminal law, and judicial procedure.

I have discussed the probable date and geographical provenance of Āpastamba in the Introduction (pp. 4–10).

The description of the manuscripts (principally those used by Bühler) and editions, as well as the critical apparatus to the edition containing variant readings and the explanatory notes to the translation are found in pp. 461–524.

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आपास्तम्बधर्मसूत्रम्

अथातः सामयाचारिकान्धर्मान्व्याख्यास्यामः ॥१॥ धर्मज्ञसमयः प्रमाणम्[1] ॥२॥ वेदाश्च[1] ॥३॥

चत्वारो वर्णा ब्राह्मणक्षत्रियवैश्यशूद्राः ॥४॥ तेषां पूर्वः पूर्वो जन्मतः श्रेयान् ॥५॥ अशूद्राणामदुष्टकर्मणामुपायनं[1] वेदाध्ययनमग्न्याधेयं फलवन्ति च कर्माणि ॥६॥ शुश्रूषा शूद्रस्येतरेषां वर्णानाम् ॥७॥ पूर्वस्मिन्पूर्वस्मिन्वर्णे निःश्रेयसं भूयः ॥८॥

उपनयनं विद्यार्थस्य श्रुतितः[1] सँस्कारः ॥९॥ सर्वेभ्यो[1] वेदेभ्यः सावित्र्यनूच्यत इति हि ब्राह्मणम् ॥१०॥

तमसो वा एष तमः प्रविशति यमविद्वानुपनयते यश्चाविद्वानिति हि[1] ब्राह्मणम्[2] ॥११॥ तस्मिन्नभिजनविद्यासमुदेतँ[1] समाहितँ सँस्कर्तारमीप्सेत्[2] ॥१२॥ तस्मिँश्चैव विद्याकर्मान्तमविप्रतिपन्ने धर्मेभ्यः ॥१३॥ यस्माद्धर्मानाचिनोति स आचार्यः ॥१४॥ तस्मै न द्रुह्येत्कदाचन[1] ॥१५॥

स हि विद्यातस्तं जनयति ॥१६॥ तच्छ्रेष्ठं जन्म ॥१७॥ शरीरमेव मातापितरौ जनयतः[1] ॥१८॥

वसन्ते ब्राह्मणमुपनयीत ग्रीष्मे राजन्यँ शरदि वैश्यं गर्भाष्टमेषु ब्राह्मणं गर्भैकादशेषु राजन्यं गर्भद्वादशेषु वैश्यम् ॥१९॥ अथ काम्यानि ॥२०॥ सप्तमे ब्रह्मवर्चसकामम्[1] ॥२१॥ अष्टम आयुष्कामम् ॥२२॥ नवमे तेजस्कामम् ॥२३॥ दशमेऽन्नाद्य-

BOOK ONE

SOURCES OF LAW

1 [1]And now we shall explain the accepted customary Laws, [2]the authority for which rests on their acceptance by those who know the Law [3]and on the Vedas.*

SOCIAL CLASSES

[4]There are four classes: Brahmin, Kṣatriya, Vaiśya, and Śūdra. [5]Among these, each preceding class is superior by birth to each subsequent. [6]Those who are not Śūdras and are not guilty of evil deeds may undergo initiation, undertake vedic study, and set up the sacred fires; and their rites bear fruit. [7]Śūdras are to serve the other classes; [8]the higher the class they serve, the greater their prosperity.

THE STUDENT

Initiation

[9]Initiation is the consecration of a person seeking vedic knowledge carried out according to vedic rules, [10]for a Brāhmaṇa declares: "The Sāvitrī verse is recited for the sake of all the Vedas."*

Teacher [11]"From darkness they surely enter into further darkness—an ignorant man who performs an initiation, as also the person whom he initiates," states a Brāhmaṇa. [12]So, to perform the initiation, he should try to get a learned and steadfast man born in a family noted for vedic learning, [13]under whom he should complete his vedic studies unless that man deviates from the Laws.

[14]The teacher (*ācārya*) is the person from whom a man gathers* (*ācinoti*) the Laws. [15]He should never offend the teacher, [16]for he gives birth to him by means of vedic knowledge. [17]That is his most excellent birth; [18]his parents give birth only to his body.*

Time of Initiation [19]A Brahmin should be initiated in the spring, a Kṣatriya in the summer, and a Vaiśya in the autumn; a Brahmin in the eighth year from conception, a Kṣatriya in the eleventh, and a Vaiśya in the twelfth.

[20]When initiations are performed with an objective in mind, [21]a person seeking eminence in vedic knowledge should be initiated in the seventh year, [22]a person seeking long life in the eighth, [23]a person seeking power in the ninth, [24]a person

कामम् ।।२४।। एकादश इन्द्रियकामम् ।।२५।। द्वादशे पशुकामम् ।।२६।।

आ षोडशाद्ब्राह्मणस्यानात्यय[1] आ द्वाविँशात्क्षत्रियस्या चतुर्विँशाद्वैश्यस्य यथा व्रतेषु समर्थः स्याद्यानि वक्ष्यामः[2] ।।२७।।

अतिक्रान्ते सावित्र्याः काल ऋतुं त्रैविद्यकं ब्रह्मचर्यं चरेत् ।।२८।। अथोपनयनम्[1] ।।२९।। ततः संवत्सरमुदकोपस्पर्शनम्[1] ।।३०।। अथाध्याप्यः ।।३१।।

अथ यस्य पिता पितामह इत्यनुपेतौ[1] स्यातां ते ब्रह्महसँस्तुताः[2] ।।३२।। तेषामभ्यागमनं भोजनं विवाहमिति[1] च[2] वर्जयेत् ।।३३।। तेषामिच्छतां प्रायश्चित्तम् ।।३४।। यथा प्रथमेऽतिक्रम ऋतुरेवँ संवत्सरः[1] ।।३५।। अथोपनयनं[1] तत उदकोपस्पर्शनम् ।।३६।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने प्रथमा कण्डिका ॥

प्रतिपूरुषँ[1] संख्याय[2] संवत्सरान्[3] यावन्तोऽनुपेताः स्युः ।।१।। सप्तभिः पावमानीभिर्यदन्ति यच्च दूरक इत्येताभिर्यजुःपवित्रेण[1] सामपवित्रेणाङ्गिरसेनेति[2] ।।२।। अपि वा व्याहृतीभिरेव[1] ।।३।। अथाध्याप्यः ।।४।।

अथ यस्य प्रपितामहादि नानुस्मर्यत उपनयनं ते श्मशानसँस्तुताः ।।५।। तेषामभ्यागमनं भोजनं विवाहमिति च[1] वर्जयेत्तेषामिच्छतां प्रायश्चित्तं द्वादशवर्षाणि त्रैविद्यकं ब्रह्मचर्यं चरेदथोपनयनं तत उदकोपस्पर्शनं पावमान्यादिभिः[2] ।।६।। अथ गृहमेधोपदेशनम् ।।७।। नाध्यापनम् ।।८।। ततो यो निर्वर्तते[1] तस्य सँस्कारो यथा प्रथमेऽतिक्रमे[2] ।।९।। तत ऊर्ध्वं प्रकृतिवत् ।।१०।।

उपेतस्याचार्यकुले ब्रह्मचारिवासः ।।११।। अष्टाचत्वारिँशद्वर्षाणि ।।१२।। पादूनम्[1] ।।१३।। अर्धेन[1] ।।१४।। त्रिभिर्वा ।।१५।। द्वादशावरार्ध्यम्[1] ।।१६।। न ब्रह्मचारिणो विद्यार्थस्य परोपवासोऽस्ति ।।१७।।

अथ ब्रह्मचर्यविधिः ।।१८।। आचार्याधीनः स्यादन्यत्र पतनीयेभ्यः ।।१९।। हितकारी गुरोरप्रतिलोमयन्वाचा ।।२०।। अधासनशायी[1] ।।२१।।

seeking an abundance of food in the tenth, [25]a person seeking strength in the eleventh, [26]and a person seeking cattle in the twelfth.

[27]In the case of a Brahmin there is no lapse in postponing the initiation until the sixteenth year, in the case of a Kṣatriya until the twenty-second year, and in the case of a Vaiśya until the twenty-fourth year, so as to ensure that the person has the capacity to carry out the observances that we are about to describe.

Failure to be Initiated [28]If his time for initiation has lapsed, a man should live observing the rules of a student of the three Vedas for one season* [29]and then undergo initiation. [30]For a year thereafter he should take a daily bath, [31]after which time he may receive vedic instruction.

[32]When both the father and grandfather of a man have not been initiated, they are all called "Brahman-killers".* [33]People should refrain from visiting them and from eating or contracting marriages with them. [34]They may, if they so choose, do a penance—[35]such a person should perform for a year the same penance that was prescribed for a season (A 1.1.28 n.) when the initial time for initiation had lapsed [36]and then undergo initiation.

2 Thereafter, he should take a daily bath [1]for as many years as the number of uninitiated persons in his family. [2]He should take this bath while reciting the seven Pāvamānī verses that begin: "Whether near or afar," as well as the purificatory formulas called Yajuḥpavitra, Sāmapavitra, and Āṅgirasa; [3]or else, while reciting just the Calls. [4]Thereafter, he may receive vedic instruction.

[5]When no one can remember that any of a man's ancestors back to his great-grandfather had been initiated, they are all called "cremation grounds".* [6]People should refrain from visiting them and from eating or contracting marriages with them. They may, if they so choose, do a penance—such a person should live observing the rules of a student of the three Vedas for twelve years and then undergo initiation. Thereafter, he should take a daily bath while reciting the Pāvamānī verses and the rest (A 1.2.2). [7]He may then be taught the rites to be performed by a householder [8]but not receive vedic instruction. [9]And after he has completed that, his sacramentary rite is performed in the same manner as when the initial time for initiation has lapsed. [10]Afterwards, everything is done as at the regular initiation.

Residency [11]An initiated person should reside as a student in his teacher's house [12]for forty-eight years, [13]or for three-quarters of that time, [14]or for half that time, [15]or for one-quarter of that time; [16]the minimum is twelve years. [17]A student who seeks to acquire vedic knowledge may not reside with anyone else.

A Student's Code of Conduct

General Rules [18]Next, the student's code of conduct. [19]He shall submit to his teacher in all things except those that entail a sin causing loss of caste.* [20]He shall promote his teacher's welfare, never contradict him, [21]and occupy a lower seat and bed.

नानुदेश्यं[1] भुञ्जीत ।।२२।। तथा[1] क्षारलवणमधुमाँसानि[2] ।।२३।। अदिवा-स्वापी[1] ।।२४।। अगन्धसेवी ।।२५।। मैथुनं न चरेत् ।।२६।। उत्सन्नश्लाघः[1] ।।२७।। अङ्गानि न प्रक्षालयीत[1] ।।२८।। प्रक्षालयीत त्वशुचिलिप्तानि गुरोरसंदर्शे[1] ।।२९।। नाप्सु श्लाघमानः स्नायाद्यदि स्नायाद्दण्डवत्प्लवेत्[1] ।।३०।।

जटिलः ।।३१।। शिखाजटो वा[1] वापयेदितरान्[2] ।।३२।। मौञ्जी मेखला त्रिवृद्ब्राह्मणस्य शक्तिविषये दक्षिणावृत्तानाम् ।।३३।। ज्या राजन्यस्य ।।३४।। मौञ्जी वायोमिश्रा ।।३५।। आवीसूत्रं[1] वैश्यस्य ।।३६।। सैरी तामली[1] वेत्येके ।।३७।।

[1]पालाशो दण्डो ब्राह्मणस्य नैय्यग्रोधस्कन्धजोऽवाङग्रो राजन्यस्य बादर औदुम्बरो[2] वा वैश्यस्य वार्क्षो दण्ड इत्यवर्णसंयोगेनैक उपदिशन्ति ।।३८।।

वासः ।।३९।। शाणीक्षौमाजिनानि ।।४०।। कषायं चैके वस्त्रमुपदिशन्ति ।।४१।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने द्वितीया कण्डिका ॥

माञ्जिष्ठँ राजन्यस्य[1] ।।१।। हारिद्रं वैश्यस्य ।।२।। हारिणमैणेयं वा कृष्णं[1] ब्राह्मणस्य ।।३।। कृष्णं चेदनुपस्तीर्णासनशायी स्यात् ।।४।। रौरवँ राजन्यस्य ।।५।। बस्ताजिनं वैश्यस्य ।।६।। आविकँ सार्ववर्णिकम् ।।७।। कम्बलश्च[1] ।।८।। ब्रह्मवृद्धिमिच्छन्नजिनान्येव वसीत क्षत्रवृद्धिमिच्छन्वस्त्राण्येवोभयवृद्धिमिच्छन्नुभयमिति हि ब्राह्मणम् ।।९।। अजिनं त्वेवोत्तरं[1] धारयेत्[2] ।।१०।।

अनृत्तदर्शी ।।११।। सभाः समाजाँश्चागन्ता ।।१२।। अजनवादशीलः[1] ।।१३।। रहःशीलः ।।१४।। गुरोरुदाचारेष्वकर्ता स्वैरिकर्माणि[1] ।।१५।। स्त्रीभिर्यावदर्थसं-भाषी[1] ।।१६।। मृदुः[1] ।।१७।। शान्तः ।।१८।। दान्तः ।।१९।। ह्रीमान्[1] ।।२०।। दृढधृतिः[1] ।।२१।। अग्लाँस्नुः[1] ।।२२।। अक्रोधनः ।।२३।। अनसूयुः[1] ।।२४।।

सर्वँ लाभमाहरन् गुरवे सायं प्रातरमत्रेण भिक्षाचर्यँ चरेद्भिक्षमाणोऽन्यत्रापपात्रे-भ्योऽभिशस्ताच्च ।।२५।। स्त्रीणां प्रत्याचक्षाणानाँ समाहितो ब्रह्मचारीष्टं दत्तँ हुतं प्रजां पशून्ब्रह्मवर्चसमन्नाद्यं वृङ्क्ते । तस्मादु ह वै ब्रह्मचारिसङ्घं चरन्तं न प्रत्याचक्षीतापि हैष्वेवंविध एवंव्रतः स्यादिति हि[1] ब्राह्मणम् ।।२६।। नानुमानेन भैक्षमुच्छिष्टं दृष्टश्रुताभ्यां तु ।।२७।। भवत्पूर्वया ब्राह्मणो भिक्षेत[1] ।।२८।। भवन्मध्यया राजन्यः ।।२९।। भवदन्त्यया[1] वैश्यः ।।३०।।

तत्समाहृत्योपनिधायाचार्याय प्रब्रूयात्[1] ।।३१।। तेन प्रदिष्टं[1] भुञ्जीत ।।३२।। विप्रवासे गुरोराचार्यकुलाय ।।३३।।

[22]He shall not eat ritual food,* [23]spices, salt, honey, or meat. [24]He shall not sleep during the day, [25]wear perfume, [26]engage in sexual intercourse, [27]or show himself off.* [28]He shall not wash his body.* [29]When anything dirty stains it, however, he may wash it out of his teacher's sight. [30]If he bathes, he should not be boisterous in the water but plunge in like a stick.

Insignia [31]He shall have his hair matted; [32]or, keeping just the topknot matted, let him shave the rest. [33]The girdle of a Brahmin should be a triple string of Muñja grass, twisted clockwise if possible (A 1.7.2 n.); [34]that of a Kṣatriya a bowstring [35]or a string of Muñja grass trimmed with pieces of iron; [36]and that of a Vaiśya a woollen string [37]or, according to some, a plow cord or a string made with Tamāla bark.

[38]A Brahmin's staff should be of Palāśa wood, a Kṣatriya's the prop root of a banyan tree, and a Vaiśya's of Badara or Udumbara wood. Some prescribe just a wooden staff without regard to class.

3 [39]His garment should be [40]made of hemp, flax, or antelope skin. [41]Some, however, prescribe a garment dyed ocher. [1]It should be dyed madder for a Kṣatriya [2]and yellow for a Vaiśya. [3]The skin of a Hariṇa antelope or a black Eṇa doe is prescribed for a Brahmin; [4]if he wears a black skin, he should not use it as a spread to sit or sleep on. [5]The skin of a spotted Ruru antelope is prescribed for a Kṣatriya, [6]and that of a billy goat for a Vaiśya. [7]A sheep skin is suitable for all classes, [8]and so is a shawl of sheep wool. [9]For a Brāhmaṇa declares: "A person who desires to increase his Brahmanical might should wear only antelope skins, and a person who desires to increase his Kṣatriya might should wear only cloth garments, while a person who desires both should wear both." [10]Over his upper body, however, he should wear only an antelope skin.

General Rules [11]He shall not watch dancing, [12]nor visit casinos or fairs.* [13]He shall not be given to gossiping [14]but keep things confidential. [15]He shall not engage in recreational activities in places frequented by his teacher. [16]He shall speak with women only as much as is required. [17]He shall be gentle, [18]calm, [19]controlled, [20]modest, [21]firmly resolute, [22]energetic, [23]not given to anger, [24]and free from envy.

Food [25]Morning and evening he shall go out to beg with a bowl, soliciting from those who are not degraded or heinous sinners,* and bringing all he receives to his teacher. [26]For a Brāhmaṇa declares: "When women (A 1.3.28–30 n.) refuse a steadfast student, he robs them of their sacrifices, gifts, oblations, offspring, cattle, sacred learning, and food supply. One should never refuse a group of students come to beg, therefore, for among them there may be one who is like that and who keeps that vow." [27]Almsfood should not be considered leftovers* by inference, but only through perception or testimony. [28]A Brahmin should beg placing "Madam" at the beginning, [29]a Kṣatriya placing "Madam" in the middle, [30]and a Vaiśya placing "Madam" at the end.*

[31]After he has collected the almsfood, he should place it before his teacher and announce it to him. [32]He should eat it when the teacher invites him to do so. [33]If the

तैर्विप्रवासेऽन्येभ्योऽपि श्रोत्रियेभ्यः ।।३४।। नात्मप्रयोजनश्चरेत् ।।३५।।

भुक्त्वा स्वयममत्रं प्रक्षालयीत[1] ।।३६।। न चोच्छिष्टं कुर्यात् ।।३७।। अशक्तौ[1] भूमौ निखनेत् ।।३८।। अप्सु वा प्रवेशयेत् ।।३९।। आर्याय[1] वा[2] पर्यवदध्यात्[3] ।।४०।। अन्तर्धिने वा शूद्राय ।।४१।।

प्रोषितो भैक्षादग्नौ कृत्वा भुञ्जीत ।।४२।। भैक्षँ हविषा सँस्तुतं[1] तत्राचार्यो देवतार्थे ।।४३।। आहवनीयार्थे च ।।४४।। तं भोजयित्वा ।।४५।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने तृतीया कण्डिका ॥

यदुच्छिष्टं प्राश्नाति[1] ।।१।। हविरुच्छिष्टमेव तत् ।।२।। यदन्यानि[1] द्रव्याणि यथालाभमुपहरति[2] दक्षिणा एव ताः ।।३।। स एष[1] ब्रह्मचारिणो यज्ञो नित्यप्रततः[2] ।।४।। न चास्मै श्रुतिविप्रतिषिद्धमुच्छिष्टं[1] दद्यात्[2] ।।५।। यथा क्षारलवणमधुमाँसानीति[1] ।।६।। एतेनान्ये नियमा व्याख्याताः ।।७।। श्रुतिर्हि बलीयस्यानुमानिकादाचारात् ।।८।। दृश्यते चापि प्रवृत्तिकारणम् ।।९।। प्रीतिर्ह्युपलभ्यते ।।१०।।

पितुर्ज्येष्ठस्य च भ्रातुरुच्छिष्टं भोक्तव्यम् ।।११।। धर्मविप्रतिपत्तावभोज्यम् ।।१२।।

सायं प्रातरुदकुम्भमाहरेत् ।।१३।। सदारण्यादेधानाहृत्याधो निदध्यात् ।।१४।। नास्तमिते समिद्धारो[1] गच्छेत् ।।१५।। अग्निमिद्ध्वा परिसमूह्य समिध आदध्यात्सायं प्रातर्यथोपदेशम् ।।१६।। सायमेवाग्निपूजेत्येके ।।१७।। समिद्धमग्निं पाणिना परिसमूहेन्न समूहन्या[1] ।।१८।। प्राक्तु याथाकामी[1] ।।१९।। नाग्न्युदकशेषेण वृथाकर्माणि कुर्वीताचामेद्वा ।।२०।। पाणिसंक्षुब्धेनोदकेनैकपाण्यावर्जितेन[1] च नाचामेत्[2] ।।२१।।

स्वप्नं च वर्जयेत् ।।२२।। अथाहरहराचार्यं[1] गोपायेद्धर्मार्थयुक्तैः कर्मभिः ।।२३।। स गुप्त्वा संविशन्ब्रूयाद्धर्मगोपायमाजूगुपमहमिति ।।२४।। प्रमादादाचार्यस्य बुद्धिपूर्वं वा[1] नियमातिक्रमँ[2] रहसि बोधयेत् ।।२५।। अनिवृत्तौ स्वयं कर्माण्यारभेत ।।२६।। निवर्तयेद्वा ।।२७।।

अथ यः पूर्वोत्थायी जघन्यसंवेशी तमाहुर्न स्वपितीति ।।२८।। स य एवं प्रणिहितात्मा ब्रह्मचार्यत्रैवास्य[1] सर्वाणि कर्माणि फलवन्त्यवाप्तानि[2] भवन्ति यान्यपि गृहमेधे ।।२९।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने चतुर्थी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने प्रथमः पटलः समाप्तः ॥

teacher is not at home, he should announce it to a member of the teacher's family, [34]and, if they also are not at home, to some other vedic scholar. [35]Let him never go out to beg just for his own benefit.

[36]After he has eaten, he should wash his bowl himself. [37]Let him not leave any food uneaten. [38]If he is unable to do so, he should bury the leftovers in the ground, [39]throw them in water, [40]or place them before an Ārya [41]or before a Śūdra who is a family servant.

[42]When he is away from home, he should eat after offering some of the almsfood in the sacred fire. [43]Almsfood is hailed as a sacrificial oblation at which the teacher plays the roles of the deity [44]and the offertorial fire (A 2.16.3 n.). [45]When,

4 after feeding his teacher, [1]he eats what is left over—[2]that is indeed the leftovers from a sacrificial oblation (see A 1.3.27 n.). [3]When he gives to the teacher other things as he obtains them, they are truly the sacrificial fees. [4]This is the sacrifice performed daily by a student.

[5]The teacher should not give him any leftover items of food which are forbidden to him by vedic texts, however, [6]items such as spices, salt, honey, and meat. [7]His other restrictions are also intimated by this rule, [8]for a vedic text has greater force than a practice from which the existence of a corresponding vedic text has to be inferred (cf. PMS 1.3.3). [9]We notice here, moreover, a motive for such a practice, [10]for one derives pleasure from it (cf. PMS 4.1.2).*

[11]It is permissible to eat the leftovers of one's father or an older brother, [12]but not if it would result in breaking the Law (cf. A 1.4.5–6).

Fire Worship [13]At dusk and dawn a student should fetch a pot of water, [14]and every day he should gather firewood from outlying areas and pile it on the ground. [15]After sunset he should not go out to gather firewood. [16]At dusk and dawn, after he has lighted the fire and swept around it, he should put firewood into it according to the instructions. [17]Some say that he needs to perform the fire worship only at dusk. [18]After he has lighted the fire, he should sweep around it with his hand and not with a broom, [19]but before lighting it he may do as he pleases. [20]Let him not use the remainder of the water from the fire worship to carry out mundane activities or for sipping, [21]nor sip water that has been stirred with the hand or poured into one hand.

Conduct towards the Teacher [22]He should forgo sleep* [23]and every day take care of his teacher with activities that procure righteousness (*dharma*) and wealth (A 1.24.23 n.). [24]After taking care of his teacher, he should say when he goes to sleep: "I have taken care of the man who takes care of the Law." [25]If the teacher breaks a rule through carelessness or deliberately, the student should point it out to him in private; [26]and if the teacher persists, he should either perform those rites himself [27]or make him desist.* [28]Now, they say that a student who gets up before and goes to bed after his teacher never sleeps. [29]A student who totally dedicates himself in this manner accomplishes in that very state all the rites carrying rewards, as well as those that pertain to a householder.*

नियमेषु तपःशब्दः ॥१॥ तदतिक्रमे विद्याकर्म निःस्रवति ब्रह्म सहापत्यादेतस्मात् ॥२॥ कर्तपत्यमनायुष्यं[1] च ॥३॥ तस्मादृषयोऽवरेषु न जायन्ते नियमातिक्रमात् ॥४॥ श्रुतर्षयस्तु भवन्ति केचित्कर्मफलशेषेण पुनःसंभवे ॥५॥ यथा[1] श्वेतकेतुः ॥६॥

यत्किंच[1] समाहितोऽब्रह्म[2] प्याचार्यादुपयुङ्क्ते[3] ब्रह्मवदेव तस्मिन्फलं भवति ॥७॥ अथो[1] यत्किंच मनसा वाचा चक्षुषा वा[2] सङ्कल्पन्ध्यायत्याहाभिविपश्यति वा[3] तथैव तद्भवतीत्युपदिशन्ति ॥८॥

गुरुप्रसादनीयानि कर्माणि स्वस्त्ययनमध्ययनसंवृत्तिरिति[1] ॥९॥ अतोऽन्यानि[1] निवर्तन्ते ब्रह्मचारिणः[2] कर्माणि ॥१०॥ स्वाध्यायधृग्धर्मरुचिस्तपस्व्यृजुर्मृदुः सिध्यति ब्रह्मचारी ॥११॥

सदा महान्तमपररात्रमुत्थाय[1] गुरोस्तिष्ठन्प्रातरभिवादमभिवादयीतासावहं भो इति ॥१२॥ समानग्रामे च वसतामन्येषामपि[1] वृद्धतराणां प्राक्प्रातराशात् ॥१३॥ प्रोष्य च समागमे ॥१४॥ स्वर्गमायुश्चेप्सन् ॥१५॥

दक्षिणं बाहुँ श्रोत्रसमँ प्रसार्य ब्राह्मणोऽभिवादयीतोरःसमँ राजन्यो मध्यसमं वैश्यो नीचैः शूद्रः प्राञ्जलिम्[1] ॥१६॥ प्लावनं च नाम्नोऽभिवादनप्रत्यभिवादने च पूर्वेषां वर्णानाम् ॥१७॥ उदिते त्वादित्य[1] आचार्येण समेत्योपसंग्रहणम् ॥१८॥ सदैवाभिवादनम्[1] ॥१९॥ उपसंग्राह्य आचार्य इत्येके ॥२०॥ दक्षिणेन पाणिना दक्षिणं पादमधस्तादभ्यधिमृश्य[1] सकुष्ठिकमुपसंगृह्णीयात् ॥२१॥ उभाभ्यामेवोभावभिपीडयत[1] उपसंग्राह्यावित्येके ॥२२॥

सर्वाह्णँ सुयुक्तो[1]ऽध्ययनादनन्तरोऽध्याये[2] ॥२३॥ तथा गुरुकर्मसु[1] ॥२४॥ मनसा चानध्याये ॥२५॥ आहूताध्यायी च स्यात् ॥२६॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने पञ्चमी कण्डिका ॥

सदा निशायां गुरुँ संवेशयेत्तस्य पादौ प्रक्षाल्य संवाह्य[1] ॥१॥ अनुज्ञातः संविशेत्[1] ॥२॥ न चैनमभिप्रसारयीत ॥३॥ न खट्वायाँ सतोऽभिप्रसारणमस्तीत्येके ॥४॥

न चास्य सकाशे संविष्टो भाषेत ॥५॥ अभिभाषितस्त्वासीनः प्रतिब्रूयात् ॥६॥ अनूत्थाय[1] तिष्ठन्तम् ॥७॥ गच्छन्तमनुगच्छेत्[1] ॥८॥ धावन्तमनुधावेत् ॥९॥

न सोपानद्वेष्टितशिरा[1] अवहितपाणिर्वासीदेत् ॥१०॥ अध्वापन्नस्तु कर्मयुक्तो

5 **General Rules** [1]The term "austerity" is used with reference to the rules of conduct. [2]When someone breaks these rules, the application to vedic study and the knowledge of the Veda will slip away* from him, as well as from his children; [3]he will fall into hell, and his life will be shortened. [4]As a result of breaking these rules, seers are not being born in recent generations. [5]Through a residue of their merits, however, some people are reborn as seers on account of their vedic learning, [6]as, for example, Śvetaketu.

[7]Whatever other science besides the Veda a steadfast man learns from his teacher, it will bear fruit for him just like the Veda. [8]They point out, moreover, that when such a person thinks of anything, speaks about anything, or looks at anything with a will to accomplishing it, it will happen exactly as he wills.

[9]Activities pleasing to the teacher, those promoting his own well-being, and pursuing his studies: [10]undertakings other than these do not belong to a student. [11]When a student is faithful to reciting his veda, takes delight in the Law, and is observant, upright, and gentle, he will attain success.

Conduct towards the Teacher [12]Rising each day during the last watch of the night (B 2.17.22 n.), he should stand before the teacher and extend to him the morning greeting: "I am so-and-so, sir!", [13]and, before the morning meal, to other very elderly persons living in the same village. [14]He should also greet them when he meets them after he returns from a journey [15]or if he desires heaven or long life.

[16]With joined hands, let a Brahmin greet by stretching his right hand level with his ears, a Kṣatriya level with his chest, a Vaiśya level with his waist, and a Śūdra very low. [17]When returning the greetings of a person belonging to one of the higher classes, the last syllable of his name should be lengthened to three morae (Va 13.46). [18]When he meets the teacher after sunrise, however, he should clasp his feet; [19]at all other times he should exchange greetings, [20]although, according to some, he should embrace the teacher's feet even at other times. [21]After he has pressed his teacher's right foot from the bottom to the top with his right hand, he should clasp it at the ankle. [22]Some say that he should massage both feet with both hands and clasp them both.

[23]He shall remain fully attentive all day long and at the time of vedic study never let anything distract him from his lesson, [24]as also while he is attending to his teacher's work. [25]At times when vedic recitation is forbidden,* he shall recite it mentally. [26]And he should recite the Veda only when he is called upon to do so.

6 [1]Every night he should get his teacher ready for bed by washing and pressing his feet, [2]and, when permitted, lie down to sleep himself [3]taking care not to stretch his legs towards the teacher. [4]According to some, however, it is not wrong to stretch the legs in that way if the teacher is lying on a bed.*

[5]In the presence of his teacher, moreover, he should not speak while lying down. [6]If the teacher speaks to him, however, he may answer him while remaining seated [7]or, if the teacher is standing, rising to his feet. [8]Let him walk behind the teacher when he is walking [9]and run after him when he is running.

[10]He should not come near the teacher wearing shoes, covering the head, or carrying anything in the hands. [11]He may do so, however, when he is on the road

वासीदेत् ।।११।। न चेदुपसीदेत् ।।१२।। देवमिवाचार्यमुपासीताविकथयन्नविमना वाचँ शुश्रूषमाणोऽस्य ।।१३।। अनुपस्थकृतः ।।१४।। अनुवाति[1] वीतः ।।१५।। अप्रतिष्टब्धः पाणिना ।।१६।। अनपश्रितोऽन्यत्र ।।१७।। यज्ञोपवीती द्विवस्त्रः ।।१८।। अधोनिवीतस्त्वेकवस्त्रः ।।१९।। अभिमुखोऽनभिमुखम् ।।२०।। अनासन्नोऽनतिदूरे[1] ।।२१।। यावदासीनो बाहुभ्यां प्राप्नुयात् ।।२२।। अप्रतिवातम् ।।२३।। एकाध्यायी दक्षिणं बाहुं प्रत्युपसीदेत्[1] ।।२४।। यथावकाशं बहवः ।।२५।। तिष्ठति च नासीतानासनयोगविहिते ।।२६।। आसीने च न संविशेत् ।।२७।। चेष्टति[1] च चिकीर्षँस्तच्छक्तिविषये[2] ।।२८।।

न चास्य सकाशेऽन्वक्स्थानिनमुपसंगृह्णीयात्[1] ।।२९।। गोत्रेण वा कीर्तयेत् ।।३०।। न चैनं प्रत्युत्तिष्ठेदनूत्तिष्ठेद्वा[1] ।।३१।। अपि चेत्तस्य गुरुः स्यात् ।।३२।। देशात्त्वासनाच्च सँसर्पेत् ।।३३।। नाम्ना तदन्तेवासिनं गुरुमप्यात्मन इत्येके ।।३४।। यस्मिँस्त्वनाचार्यसंबन्धाद्गौरवं वृत्तिस्तस्मिन्नन्वक्स्थानीयेऽप्याचार्यस्य[1] ।।३५।।

भुक्त्वा चास्य[1] सकाशे[2] नानूत्थायोच्छिष्टं[3] प्रयच्छेत् ।।३६।। आचामेद्वा ।।३७।। किं करवाणीत्यामन्त्र्य ।।३८।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने षष्टी कण्डिका ॥

उत्तिष्ठेत्तूष्णीं वा ।।१।। नापपर्यावर्तेत[1] गुरोः प्रदक्षिणीकृत्यापेयात् ।।२।।

न प्रेक्षेत नग्नाँ स्त्रियम् ।।३।। ओषधिवनस्पतीनामाच्छिद्य[1] नोपजिघ्रेत् ।।४।। उपानहौ[1] छत्रं यानमिति च[2] वर्जयेत् ।।५।। न[1] स्मयेत ।।६।। यदि स्मयेतापिगृह्य स्मयेतेति हि[1] ब्राह्मणम् ।।७।। नोपजिघ्रेत्स्त्रियं मुखेन ।।८।। न हृदयेन प्रार्थयेत् ।।९।। नाकारणादुपस्पृशेत् ।।१०।। रजस्वलो रक्तदन्[1] सत्यवादी स्यादिति हि[2] ब्राह्मणम् ।।११।।

यां विद्यां कुरुते गुरौ तेऽप्यस्याचार्या ये तस्यां[1] गुरोर्वंश्याः ।।१२।। यानन्यान्पश्यतोऽस्योपसंगृह्णीयात्तदा[1] त्वेत[2] उपसंग्राह्याः ।।१३।।

गुरुसमवाये भिक्षायामुत्पन्नायां यमनुबद्धस्तदधीना[1] भिक्षा ।।१४।। समावृत्तो मात्रे दद्यात् ।।१५।। माता भर्तारं गमयेत् ।।१६।। भर्ता गुरुम् ।।१७।। धर्मकृत्येषु वोपयोजयेत्[1] ।।१८।।

or in the middle of doing something, [12]provided he does not sit too close to the teacher. [13]Let him approach the teacher as he would a god, without idle talk or distracting thoughts and attentive to his words. [14]He shall not sit cross-legged. [15]If the wind is blowing from him towards the teacher, he should change his place. [16]He shall not sit supporting himself with his hand, [17]or leaning against anything. [18]If he is wearing two garments, he should wear one of them over his left shoulder and under his right arm,* [19]but if he is wearing a single garment, he should wrap it around his lower body. [20]Let him face the teacher even when the teacher is not facing him, [21]sitting neither too close nor too far, [22]but at a distance where the teacher, while seated, can reach him with his hands. [23]He shall not sit where the wind blows from the teacher to him. [24]A single student should sit on his teacher's right, [25]while a group may sit as space permits. [26]When the teacher is not provided with a seat and remains standing, he should not sit down. [27]Likewise, while the teacher remains seated, he should not lie down, [28]and when the teacher is doing something, he should, if he is capable, offer to do it himself.

[29]In the presence of the teacher, moreover, he should not clasp the feet of a person of lesser dignity than the teacher, [30]greet such a person using the name of his lineage (A 2.11.15 n.), [31]rise to meet him, or get up after him, [32]even if that person happens to be his teacher's elder.* [33]But he should move away from that place and from his seat. [34]Some say that he may address a pupil of his teacher by name, even if that pupil happens to be an elder of his (A 1.6.32 n.). [35]Towards a person who is revered for reasons other than being his teacher, however, he should behave as towards his teacher, even if he happens to be a person of lesser dignity than his teacher.

[36–7]After he has eaten in the presence of his teacher, moreover, he should neither give away his leftovers nor sip water without getting up. [38]After asking the teacher, "What shall I do?"

7 [1]he should get up; or he may get up silently. [2]Let him not move counterclockwise but walk around his teacher clockwise* and then leave.

General Rules [3]He should not look at a naked woman [4]or cut anything from plants or trees to smell it. [5]He should refrain from using shoes, umbrellas, and vehicles. [6]"Let him not smile, [7]or, if he smiles, let him do so covering his mouth"—so states a Brāhmaṇa. [8]He should not kiss a woman with his mouth, [9]covet her in his heart, [10]or touch her without a good reason. [11]A Brāhmaṇa states: "He shall keep his body dirty, his teeth stained, and his speech true" (A 1.2.28 n.).

[12]He shall regard those who taught his teacher the same subject that he is studying from him as his own teachers. [13]When he sees his teacher clasp the feet of other persons, he should also clasp their feet.

[14]If he has several teachers, the almsfood he gathers comes under the control of the teacher to whom he is currently attached. [15]A student who has returned home should offer the almsfood to his mother; [16]the mother should present it to her husband, [17]and the husband to the teacher. [18]Or else, it may be used for ritual (*dharma*) purposes.

कृत्वा विद्यां यावतीँ शक्नुयाद्वेददक्षिणामाहरेद्धर्मतो यथाशक्ति ॥१९॥ विषमगते त्वाचार्य उग्रतः शूद्रतो वाहरेत्[1] ॥२०॥ सर्वदा[1] शूद्रत उग्रतो वाचार्यार्थस्याहरणं धार्म्यमित्येके[2] ॥२१॥ दत्वा च नानुकथयेत् ॥२२॥

कृत्वा च नानुस्मरेत् ॥२३॥ आत्मप्रशँसां परगर्हामिति च वर्जयेत् ॥२४॥ प्रेषितस्तदेव[1] प्रतिपद्येत ॥२५॥

शास्तुश्चानागमाद्वृत्तिरन्यत्र[1] ॥२६॥ अन्यत्रोपसंग्रहणादुच्छिष्टाशनाच्चाचार्यवदाचार्यदारे[1] वृत्तिः ॥२७॥ तथा समादिष्टेऽध्यापयति[1] ॥२८॥ वृद्धतरे च सब्रह्मचारिणि ॥२९॥ उच्छिष्टाशनवर्जमाचार्यवदाचार्यपुत्रे वृत्तिः ॥३०॥

समावृत्तस्याप्येतदेव सामयाचारिकमेतेषु ॥३१॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने सप्तमी कण्डिका ॥

यथा ब्रह्मचारिणो वृत्तम् ॥१॥

माल्यालिप्तमुख उपलिप्तकेशश्मश्रुरक्तोऽभ्यक्तो वेष्टित्युपवेष्टिती काञ्चुक्युपानही[1] पादुकी[2] ॥२॥ उदाचारेषु चास्यैतानि न कुर्यात्कारयेद्वा[1] ॥३॥ स्वैरिकर्मसु[1] च ॥४॥ यथा दन्तप्रक्षालनोत्सादनावलेखनानीति[1] ॥५॥

तद्द्रव्याणां च न कथयेदात्मसंयोगेनाचार्यः[1] ॥६॥ स्नातस्तु काले यथाविध्यभिहृतमाहूतोऽभ्येतो वा न प्रतिसँहरेदित्येके ॥७॥

उच्चैस्तरां नासीत ॥८॥ तथा बहुपादे ॥९॥ सर्वतः प्रतिष्ठिते ॥१०॥ शय्यासने चाचरिते नाविशेत् ॥११॥ यानमुक्तोऽध्वन्यन्वारोहेत् ॥१२॥ सभानिकषकटस्वस्तराँश्च ॥१३॥

नानभिभाषितो गुरुमभिभाषेत प्रियादन्यत् ॥१४॥ व्युपतोदव्युपजावव्यभिहासोदामन्त्रणनामधेयग्रहणप्रेषणानीति[1] गुरोर्वर्जयेत् ॥१५॥ आपद्यर्थं ज्ञापयेत् ॥१६॥

सह वसन्सायं प्रातरनाहूतो गुरुं दर्शनार्थो गच्छेत् ॥१७॥ विप्रोष्य च तदहरेव

Conclusion of Study

[19]After learning as much as he can, he should present the fee for vedic study, a fee that is procured righteously (*dharma*) and according to his ability. [20]If his teacher has fallen into hardship, however, he may seize it from an Ugra or a Śūdra. [21]Some maintain that it is lawful at all times to seize wealth for the teacher from an Ugra or a Śūdra. [22]Let him not brag about what he has given [23]or gloat over what he has done. [24]He should refrain from praising himself and disparaging others. [25]When he is ordered to do something, he should go ahead and do just that.

[26]If the teacher is incompetent, however, he may live with another (A 1.2.17). [27]With the exception of clasping the feet and eating the leftovers (see A 1.3.27 n.), he should behave towards his teacher's wife as towards his teacher [28]and conduct himself in the same manner towards a person whom the teacher deputes to teach him [29]and towards older classmates. [30]With the exception of eating the leftovers, he should behave towards his teacher's son as towards his teacher.

A STUDENT WHO HAS RETURNED HOME

Conduct towards the Teacher

8 [31]Even after he has returned home, the accepted practice is that he should behave towards these individuals exactly the same way [1]as he behaved when he was a student.

[2]He may wear a necklace; apply lotions on his face, oil on his hair and beard, collyrium on his eyes, and oil on his body; and wear a turban, a lungi, a jacket, sandals, and shoes. [3]But let him neither do these nor have them done in places where his teacher may see him, [4]or during private activities [5]such as brushing the teeth, massaging the body, and combing the hair.

[6]The teacher, for his part, should not speak admiringly of his pupil's belongings in the hope of getting them. [7]Some, however, maintain that a bath-graduate who is summoned by or visits his teacher is not expected to take off what he had been wearing, in accordance with the rules, at the time of graduation.

[8]Let him not sit on a seat that is higher, [9]has more legs [10]or is sturdier than his teacher's; [11]nor occupy a seat or bed that is normally used by his teacher. [12]When he is so ordered by the teacher during a journey, he may get on to the same vehicle, but after the teacher. [13]The same rule applies to entering an assembly hall or a harrow, and to occupying a mat or a straw bed.

[14]Except to give good news, he should not speak to the teacher unless the teacher addresses him first. [15]He should refrain from tapping on, whispering to, laughing in the presence of, calling aloud, using the personal name of, or giving an order to his teacher; [16]although in an emergency he may report something to him.

[17]If they live close by, he should go to see the teacher every morning and evening without being summoned [18]and visit him the very day that he returns from

पश्येत्[1] ॥१८॥ आचार्यप्राचार्यसंनिपाते प्राचार्यायोपसंगृह्योपसंजिघृक्षेदाचार्यम्[1] ॥१९॥ प्रतिषेधेदितरः[1] ॥२०॥ लुप्यते पूजा चास्य सकाशे ॥२१॥ मुहूँश्चाचार्यकुलं[1] दर्शनार्थो गच्छेद्यथाशक्त्यधिहस्त्यमादायापि[2] दन्तप्रक्षालनानीति[3] ॥२२॥

तस्मिन् गुरोर्वृत्तिः ॥२३॥ पुत्रमिवैनमनुकाङ्क्षन्सर्वधर्मेष्वनपच्छादयमानः[1] सुयुक्तो विद्यां ग्राहयेत् ॥२४॥ न चैनमध्ययनविघ्नेनात्मार्थेषूपरुन्ध्यादनापत्सु[1] ॥२५॥ अन्तेवास्यनन्तेवासी भवति विनिहितात्मा गुरावनैपुणमापद्यमानः[1] ॥२६॥ आचार्योऽप्यनाचार्यो भवति श्रुतात्परिहरमाणः ॥२७॥

अपराधेषु चैनँ सततमुपालभेत ॥२८॥ अभित्रास उपवास उदकोपस्पर्शनमदर्शनमिति दण्डा यथामात्रमा निवृत्तेः ॥२९॥

निवृत्तं चरितब्रह्मचर्यमन्येभ्यो धर्मेभ्योऽनन्तरो भवेत्यतिसृजेत् ॥३०॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने अष्टमी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने द्वितीयः पटलः समाप्तः ॥

श्रावण्यां पौर्णमास्यामध्यायमुपाकृत्य मासं प्रदोषे नाधीयीत ॥१॥ तैष्यां पौर्णमास्याँ रोहिण्यां वा विरमेत्[1] ॥२॥ अर्धपञ्चमाँश्चतुरो मासानित्येके ॥३॥

निगमेष्वध्ययनं वर्जयेत् ॥४॥ आनडुहेन वा शकृत्पिण्डेनोपलिप्तेऽधीयीत[1] ॥५॥ श्मशाने सर्वतः[1] शम्याप्रासात् ॥६॥ ग्रामेणाध्यवसिते क्षेत्रेण[1] वा नानध्यायः ॥७॥ ज्ञायमाने तु तस्मिन्नेव देशे नाधीयीत ॥८॥

श्मशानवच्छूद्रपतितौ ॥९॥ समानागार इत्येके ॥१०॥ शूद्रायां तु प्रेक्षणप्रतिप्रेक्षणयोरेवानध्यायः ॥११॥ तथान्यस्याँ स्त्रियां वर्णव्यतिक्रान्तायां मैथुने ॥१२॥ ब्रह्माध्येष्यमाणो मलवद्वाससेच्छन्संभाषितुं ब्राह्मणेन संभाष्य तया संभाषेत । संभाष्य

a journey. [19]When his teacher and his teacher's teacher are together, he should first clasp the feet of his teacher's teacher and then try to clasp his own teacher's feet, [20]but the latter should forbid him; [21]in the presence of his teacher's teacher acts of reverence to his own teacher are suspended. [22]He shall go frequently to visit his teacher at his home, bringing with him whatever personal gift he can afford, even if it is only a few tooth cleaners.*

Duties of a Teacher

[23]Next, the teacher's conduct towards his pupil. [24]Loving him like a son and totally devoted to him, the teacher should impart knowledge to him without holding anything back with respect to any of the Laws. [25]Except in an emergency, moreover, he should not employ a pupil for his own purposes to the detriment of the pupil's studies. [26]A pupil ceases to be a pupil when he is inattentive to his teacher and so becomes a dolt.* [27]A teacher, likewise, ceases to be a teacher when he neglects teaching.

[28]When a pupil does something wrong, the teacher should always correct him. [29]Instilling fear, making him fast or bathe, and banishing him from his presence are the punishments, and he should apply them according to the severity of the offense until the student has completed his studies.*

[30]When he has completed his studies and finished his period of studentship, the teacher should dismiss him with the words: "From now on attend to other duties (*dharma*)."

Vedic Recitation and its Suspension

9 After commencing his annual course of vedic study on the full moon of July–August, he should not recite the Veda in the evening for a month [2]and should conclude the course of study on the full moon or the lunar mansion Rohiṇī of December–January. [3]According to some, the course of study lasts for four and a half months.*

[4]He should refrain from reciting the Veda in a market town—[5]he may optionally recite it there after smearing an area with the dung of an ox—[6]or in a cremation ground and the surrounding area up to a distance of a rod's throw.* [7]The recitation is not suspended, however, when a cemetery has been overtaken by a village or agricultural land, [8]but he should not recite the Veda at a spot that he knows to have been a cemetery.

[9]The rule pertaining to a cemetery (see A 1.2.5 n.) applies also when Śūdras and outcastes are present, [10]although, according to some, it applies only if they are in the same house. [11]He shall suspend his vedic recitation, however, if he even exchanges glances with a Śūdra woman [12]or any other woman who has violated class boundaries in her sexual relations. [13]If he wants to speak with a menstruating woman when he is about to recite the Veda, he should first speak with a Brahmin

तु[1] ब्राह्मणेनैव संभाष्याधीयीत । एवं तस्याः प्रजानिःश्रेयसम् ॥१३॥

अन्तःशवम्[1] ॥१४॥ अन्तश्चाण्डालम्[1] ॥१५॥ अभिनिर्हृतानां[1] तु[2] सीम्न्यन-ध्यायः ॥१६॥ संदर्शने चारण्ये ॥१७॥ तदहरागतेषु च ग्रामं बाह्येषु ॥१८॥ अपि सत्सु ॥१९॥

संधावनुस्तनिते रात्रिम् ॥२०॥ स्वप्नपर्यान्तं[1] विद्युति[2] ॥२१॥ उपव्युषं यावता वा कृष्णाँ रोहिणीमिति शम्याप्रासाद्विजानीयादेतस्मिन्काले विद्योतमाने सप्रदोषमहर-नध्यायः ॥२२॥ दह्रे[1]ऽपररात्रे स्तनयित्नुना ॥२३॥ ऊर्ध्वमर्धरात्रादित्येके ॥२४॥ गवां चावरोधे ॥२५॥ वध्यानां[1] च यावता[2] हन्यन्ते ॥२६॥

पृष्ठारूढः पशूनां नाधीयीत[1] ॥२७॥

अहोरात्रावमावास्यासु ॥२८॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने नवमी कण्डिका ॥

चातुर्मासीषु च ॥१॥ वैरमणो[1] गुरुष्वष्टाक्य औपाकरण इति त्र्यहाः[2] ॥२॥ तथा संबन्धेषु ज्ञातिषु ॥३॥ मातरि पितर्याचार्य इति द्वादशाहाः ॥४॥

तेषु चोदकोपस्पर्शनं तावन्तं कालम् ॥५॥ अनुभाविनां च[1] परिवापनम्[2] ॥६॥ न समावृत्ता वपेरन्नन्यत्र विहारादित्येके[1] ॥७॥ अथापि ब्राह्मणम्[1] । रिक्तो[2] वा एषोऽनपिहितो यन्मुण्डस्तस्यैतदपिधानं यच्छिखेति[3] ॥८॥ सत्रेषु तु वचनाद्वपनँ शिखायाः[1] ॥९॥

आचार्ये त्रीनहोरात्रानित्येके ॥१०॥ श्रोत्रियसँस्थायामपरिसंवत्सरायामे-काम्[1] ॥११॥ सब्रह्मचारिणीत्येके ॥१२॥

श्रोत्रियाभ्यागमेऽधिजिगाँसमानोऽधीयानो वानुज्ञाप्याधीयीत[1] ॥१३॥ अध्यापये-द्वा ॥१४॥ गुरुसंनिधौ चाधीहि भो इत्युक्त्वाधीयीत[1] ॥१५॥ अध्यापयेद्वा ॥१६॥ उभयत उपसंग्रहणमधिजिगाँसमानस्याधीत्य च ॥१७॥ अधीयानेषु[1] वा यत्रान्यो व्यवेयादेतमेव शब्दमुत्सृज्याधीयीत[2] ॥१८॥

श्वगर्दभनादाः सलावृक्येकसृकोलूकशब्दाः[1] सर्वे वादित्रशब्दाः रोदनगीतसामश-ब्दाश्च ॥१९॥ शाखान्तरे च साम्नामनध्यायः ॥२०॥ सर्वेषु च[1] शब्दकर्मसु यत्र[2]

and then speak with her. After he has spoken with her, however, he should speak again with a Brahmin and then recite the Veda. In this way the child she bears will prosper (A 2.1.17 n.).

[14]Vedic recitation is suspended in a village in which there is a corpse [15]or a Cāṇḍāla, [16]or when corpses are being carried within its boundaries; [17]in the wilderness when they are within sight; [18]and for the entire day when outsiders visit the village [19]even if they are respectable people.

[20]When it thunders in the evening, vedic recitation is suspended during the night; [21]and when there is lightning, until he has slept. [22]When there is lightning about the time of dawn or at a time when one can distinguish a black cow from a red one at a distance of a rod's throw (A 1.9.6 n.), vedic recitation is suspended for the day until the end of dusk; [23]as also when it thunders at the end of the last watch of the night (B 2.17.22 n.) [24]or, according to some, after midnight; [25]and when cows have to be kept in their pens. [26]When people condemned to death remain in prison, it is suspended until they have been executed.

[27]Let him not recite the Veda while he is mounted on an animal.

10 [28]Vedic recitation is suspended for two days and nights on new-moon days, [1]as well as on the full-moon days that open a four-month season;* [2]for three days after the conclusion of the annual course of vedic study, the death of an elder (A 1.6.32 n.), an ancestral offering made on the eighth day after the full moon, the commencement of the annual course of vedic study, [3]and the death of a close relative; [4]and for twelve days after the death of one's mother, father, or teacher.

[5]At their death one should also bathe daily for the same period of time; [6]in addition, the mourners should shave themselves completely. [7]Some maintain that students who have returned home should not shave except when they are consecrated for a sacrifice.* [8]A Brāhmaṇa, moreover, declares: "Empty and uncovered, indeed, is he who is shaven-headed; the topknot is his cover." [9]At sacrificial sessions, on the other hand, the topknot is shaved because it is explicitly enjoined.

[10]According to some, vedic recitation is suspended for three days and nights after the death of one's teacher. [11]It is suspended for one day upon receiving news of the death of a vedic scholar within one year of his death, [12]but, according to some, only if he was a fellow student.

[13–14]If he wishes to recite or teach or if he is actually engaged in reciting or teaching the Veda during the visit of a vedic scholar, he may do so only after receiving his permission. [15–16]In the presence of his teacher, moreover, he may recite or teach the Veda only after the teacher has said: "Ho, recite!" [17]Both when he intends to recite and when he has completed his recitation, he should clasp his teacher's feet. [18]Likewise, when someone comes in during vedic recitation, he may continue the recitation only after that person utters the same words.

[19]Vedic recitation is suspended when dogs are barking, donkeys are braying, a wolf or a solitary jackal is howling, or an owl is hooting, and whenever the sound of music, weeping, singing, or Sāman chants is heard (G 16.21 n.). [20]Likewise, when texts of another vedic branch are being recited, the recitation of Sāman chants is suspended. [21]Vedic recitation is suspended also when there is any other noise that

सँसृज्येरन् ।।२१।। छर्दयित्वा स्वप्नान्तम्[1] ।।२२।। सर्पिर्वा प्राश्य ।।२३।। पूतीगन्धः[1] ।।२४।। शुक्तं चात्मसंयुक्तम् ।।२५।। प्रदोषे च भुक्त्वा ।।२६।। प्रोदकयोश्च पाण्योः ।।२७।।

प्रेतसंक्लृप्तं चान्नं भुक्त्वा सप्रदोषमहरनध्यायः ।।२८।। आ च विपाकात् ।।२९।। अश्राद्धेन तु पर्यवदध्यात् ।।३०।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने दशमी कण्डिका ॥

काण्डोपाकरणे चामातृकस्य ।।१।। काण्डसमापने चापितृकस्य ।।२।। मनुष्यप्रकृतीनां च देवानां[1] यज्ञे भुक्त्वेत्येके ।।३।।

पर्युषितैस्तण्डुलैराममाँसेन च नानध्यायः ।।४।। तथौषधिवनस्पतिमूलफलैः ।।५।।

यत्काण्डमुपाकुर्वीत यस्य चानुवाक्यं कुर्वीत न तत्तदहरधीयीत ।।६।। उपाकरणसमापनयोश्च पारायणस्य तां विद्याम् ।।७।।

वायुर्घोषवान्भूमौ वा तृणसंवाहो वर्षति वा यत्र धाराः प्रवहेत् ।।८।। ग्रामारण्ययोश्च सन्धौ ।।९।। महापथे च[1] ।।१०।। विप्रोष्य च समध्ययनं तदहः ।।११।। स्वैरिकर्मसु[1] च ।।१२।। यथा पादप्रक्षालनोत्सादनानुलेपणानीति[1] ।।१३।। तावन्तं कालं नाधीयीताध्यापयेद्वा ।।१४।। संध्योः ।।१५।। तथा वृक्षमारूढः ।।१६।। अप्सु चावगाढः[1] ।।१७।। नक्तं चापावृते ।।१८।। दिवा चापिहिते ।।१९।। अविहितमनुवाकाध्ययनमाषाढवासन्तिकयोः ।।२०।। नित्यप्रश्नस्य चाविधिना ।।२१।।

तस्य विधिः ।।२२।। अकृतप्रातराश उदकान्तं गत्वा प्रयतः शुचौ देशेऽधीयीत यथाध्यायमुत्सृजन्वाचा ।।२३।। मनसा चानध्याये ।।२४।। विद्युति चाभ्यग्रायाँ स्तनयित्नावप्रायत्ये प्रेतान्ने नीहारे च मानसं परिचक्षते[1] ।।२५।। श्राद्धभोजन एवैके[1] ।।२६।।

विद्युत्स्तनयित्नुर्वृष्टिश्चापर्तौ यत्र संनिपतेयुस्त्र्यहमनध्यायः ।।२७।। यावद्भूमिर्व्युदकेत्येके[1] ।।२८।। एकेन द्वाभ्यां वैतेषामाकालम् ।।२९।। सूर्याचन्द्रमसोर्ग्रहणे भूमिचले[1]ऽपस्वान उल्कायामग्न्युत्पाते च सर्वासां विद्यानाँ सार्वकालिकमाकालम् ।।३०।। अभ्रं[1] चापर्तौ सूर्याचन्द्रमसोः परिवेष इन्द्रधनुः प्रतिसूर्यमत्स्यश्च[2] वाते[3] पूतीगन्धे[4] नीहारे च[5] सर्वेष्वेतेषु तावन्तं कालम् ।।३१।। मुहूर्तं विरते वाते ।।३२।।

may blend with the recitation; [22]after vomiting until he has slept [23]or consumed some ghee; [24]when there is a foul smell; [25]and when he has indigestion. [26]He should not recite the Veda after the evening meal [27]or when his hands are wet.

[28]After eating food presented during a rite for a newly deceased person,* vedic recitation is suspended for a full day and an evening, [29]or until the food is digested; [30]in addition, however, he should eat some food that has not been so offered.

11 [1]This provision applies also after eating food given by a motherless man on the day that a person starts a fresh vedic book; [2]after eating the food given by a fatherless man on the day that he completes the recitation of a vedic book; [3]and, according to some, after eating at a sacrifice for gods who were originally humans.* [4]Vedic recitation is not suspended, however, after eating the following items given at such occasions: uncooked rice given the previous day and raw meat, [5]as well as roots and fruits of plants and trees.

[6]On the day that he performs the ceremony for commencing the recitation of a vedic book and on the day that he formally commences its recitation, he should not recite that book. [7]On the day he performs the ceremony for commencing or ending the recitation of an entire Veda, moreover, he should not recite that Veda.

[8]Vedic recitation is suspended in a place where the wind howls, swirls up grass on the ground, or drives the rain; [9]at the boundary between a village and the wilderness; [10]and on a highway. [11]When a fellow student is away, collective recitation is suspended for that day. [12]During personal activities [13]such as washing the feet, massaging, and applying oil, [14]he should neither recite nor teach the Veda as long as he is so occupied. [15]Vedic recitation is suspended at dawn and dusk; [16]while sitting on a tree [17]or standing in water; [18]at night when the doors are open; [19]and during the day when the doors are shut. [20]During the spring and summer festivals the recitation of an entire vedic chapter is forbidden, [21]as also the recitation of the daily vedic lesson if it is performed without following the proper procedure.

[22]This is its procedure: [23]he should go near the water before breakfast, purify himself, and, leaving out the chapter he has already finished, do his recitation at a clean spot aloud [24]or, if it is a time for suspending recitation, mentally. [25]They forbid mental recitation when there is unremitting lightning or thunder, when one is impure or has eaten food offered to a newly deceased person, and when there is frost; [26]some forbid it only when one has eaten at an ancestral offering.

[27]When lightning, thunder, and rain occur together out of season, vedic recitation is suspended for three days [28]or, according to some, until the ground becomes dry; [29]if only one or two of these occur, the suspension lasts until the same time the following day. [30]Anytime there is a solar or lunar eclipse, an earthquake, or a whirlwind, and anytime a meteor falls or a fire erupts, the recitation of all sacred texts is suspended until the same time the following day. [31]When a cloud appears out of season, when a halo appears around the sun or the moon, when a rainbow, a parhelion, or a comet is seen, and when there is a wind, a foul smell, or frost—vedic recitation is suspended for the duration of all these events, [32]and in the case of wind, for an "hour"* after it has ceased.

सलावृक्यामेकसृक[1] इति स्वप्नपर्यान्तम्[2] ।।३३।। नक्तं चारण्येऽनग्नावहिरण्ये वा ।।३४।। अननूक्तं[1] चापर्तौ छन्दसो नाधीयीत[2] ।।३५।। प्रदोषे च ।।३६।। सार्व-कालिकमाम्नातम्[1] ।।३७।।

यथोक्तमन्यदतः परिषत्सु ।।३८।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने एकादशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने तृतीयः पटलः समाप्तः ॥

तपः स्वाध्याय इति[1] ब्राह्मणम् ।।१।। तत्र श्रूयते । स यदि तिष्ठन्नासीनः[1] शयानो वा स्वाध्यायमधीते तप एव तत्तप्यते तपो हि स्वाध्याय इति ।।२।।

अथापि वाजसनेयिब्राह्मणम्[1] । ब्रह्मयज्ञो ह वा एष यत्स्वाध्यायस्तस्यैते वषट्कारा यत्स्तनयति यद्विद्योतते यदवस्फूर्जति यद्वातो[2] वायति[3] । तस्मात्स्तनयति विद्योत-मानेऽवस्फूर्जति[4] वाते वा वायत्यधीयीतैव वषट्काराणामच्छम्बट्कारायेति[5] ।।३।। तस्य शाखान्तरे वाक्यसमाप्तिः ।।४।। अथ यदि वातो वा वायात्स्तनयेद्वा विद्योतेत वावस्फूर्जेद्वैकां वर्चमेकं वा यजुरेकं वा सामाभिव्याहरेद्भूर्भुवः सुवः सत्यं तपः श्रद्धायां जुहोमीति वैतत् । तेनो हैवास्यैतदहः स्वाध्याय उपात्तो भवति ।।५।। एवं सत्यार्य-समयेनाविप्रतिषिद्धम् ।।६।। अध्यायानध्यायँ[1] ह्युपदिशन्ति । तदनर्थकँ[2] स्याद्वाज-सनेयिब्राह्मणं चेदवेक्षेत[3] ।।७।। आर्यसमयो ह्यगृह्यमानकारणः[1] ।।८।। विद्यां प्रत्यनध्यायः श्रूयते न कर्मयोगे मन्त्राणाम् ।।९।।

ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयन्ते[1] ।।१०।। यत्र तु प्रीत्यु-पलब्धितः प्रवृत्तिर्न तत्र शास्त्रमस्ति ।।११।। तदनुवर्तमानो नरकाय राध्यति ।।१२।।

अथ ब्राह्मणोक्ता विधयः ।।१३।। तेषां महायज्ञा महासत्त्राणीति सँस्तुतिः ।।१४।। अहरहर्भूतबलिर्मनुष्येभ्यो यथाशक्ति दानम् ।।१५।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने द्वादशी कण्डिका ॥

[33] Vedic recitation is suspended until after he has slept when he hears a wolf or a solitary jackal howling, [34] and at night in the wilderness if there is no fire or gold. [35] A section of the Veda that has not been previously studied should not be recited outside the proper time* [36] or in the evening. [37] What has already been studied may be recited at any time.

[38] With respect to particulars not given here, one should follow the directives of legal assemblies.*

Recitation of One's Veda

12 [1] "Reciting one's Veda is austerity"—so states a Brāhmaṇa (TA 2.14). [2] In the same vedic text we hear: "When a man does the recitation of his Veda, whether he does it standing, seated, or lying down, he is in reality performing an act of austerity, for reciting one's Veda is austerity" (cf. TA 2.12).

[3] The Brāhmaṇa of the Vājasaneyins (cf. SB 11.5.6.8), moreover, declares: "Reciting one's Veda is indeed a sacrifice offered to the Veda. When thunder rolls, when lightning flashes, when thunderclaps burst, and when the wind howls—they are the Vaṣaṭ calls of that sacrifice. Therefore, when thunder rolls, when lightning flashes, when thunderclaps burst, and when the wind howls, one should recite the Veda without fail so that these Vaṣaṭ calls would not be rendered futile." [4] This statement is made complete in a passage from a different vedic branch: [5] "If, moreover, the wind howls, thunder rolls, lightning flashes, or thunderclaps burst, he should recite a single Ṛc-verse, a single Yajus-formula, or a single Sāman-chant; or else recite: "Earth! Atmosphere! Sky! I offer truth and austerity into faith!" In this manner, undoubtedly, the recitation of his Veda for that day is accomplished." [6] That being the case, the above provision does not go against the accepted practice of the Āryas, [7] for they teach both the recitation of the Veda and its suspension. That would become meaningless if we listened to the Brāhmaṇa of the Vājasaneyins, [8] for that accepted practice of the Āryas has no tangible motive (A 1.4.8–10 n.). [9] The suspension of vedic recitation laid down in the vedic texts refers to vedic recitation and not to the ritual use of vedic formulas (cf. PMS 12.3.19).

[10] All rites are described in the Brāhmaṇas. The lost Brāhmaṇa passages relating to some of them are inferred from usage. [11] When a practice is undertaken because of the pleasure derived from it, it does not presuppose a vedic text (cf. PMS 4.1.2).* [12] A man who follows such a practice prepares himself for hell.

Great Sacrifices

[13] Next, we present some rites given in the Brāhmaṇas, [14] rites that are eulogized as "great sacrifices" and "great sacrificial sessions" (SB 11.5.6.1): [15] every day making

देवेभ्यः[1] स्वाहाकार आ काष्ठात्पितृभ्यः[2] स्वधाकार[3] ओदपात्रात्स्वाध्याय[4] इति[5] ।।१।।

पूजा वर्णज्यायसां कार्या ।।२।। वृद्धतराणां च[1] ।।३।। हृष्टो दर्पति दृप्तो धर्ममतिक्रामति धर्मातिक्रमे खलु पुनर्नरकः ।।४।।

न समावृत्ते समादेशो विद्यते ।।५।।

ओंकारः स्वर्गद्वारं तस्माद्ब्रह्माध्येष्यमाण एतदादि प्रतिपद्येत ।।६।। विकथां चान्यां कृत्वैवं लौकिक्या वाचा व्यावर्तते ब्रह्म[1] ।।७।। यज्ञेषु चैतदादयः प्रसवाः ।।८।। लोके च भूतिकर्मस्वेतदादीन्येव वाक्यानि स्युर्यथा पुण्याहँ स्वस्त्यृद्धिमिति ।।९।।

नासमयेन कृच्छ्रं कुर्वीत त्रिःश्रावणं[1] त्रिःसहवचनमिति परिहाप्य ।।१०।। अविचिकित्सा यावद्ब्रह्म निगन्तव्यमिति हारीतः ।।११।।

न बहिर्वेदे गतिर्विद्यते ।।१२।।

समादिष्टमध्यापयन्तं यावदध्ययनमुपसंगृह्णीयात्[1] ।।१३।। नित्यमर्हन्तमित्येके[1] ।।१४।। न गतिर्विद्यते[1] ।।१५।। वृद्धानां तु[1] ।।१६।। ब्रह्मणि मिथो विनियोगे न गतिर्विद्यते ।।१७।।

ब्रह्म वर्धत इत्युपदिशन्ति ।।१८।। निवेशे[1] वृत्ते संवत्सरे संवत्सरे द्वौ द्वौ मासौ समाहित आचार्यकुले वसेद्भूयः श्रुतमिच्छन्निति श्वेतकेतुः ।।१९।। एतेन ह्यहं योगेन भूयः पूर्वस्मात्कालाच्छ्रुतमकुर्वीति[1] ।।२०।। तच्छास्त्रैर्विप्रतिषिद्धम्[1] ।।२१।। निवेशे हि वृत्ते[1] नैय्यमिकानि[2] श्रूयन्ते ।।२२।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने त्रयोदशी कण्डिका ॥

अग्निहोत्रमतिथयः[1] ।।१।। यच्चान्यदेवंयुक्तम् ।।२।।

13 a Bali offering to beings, giving food to men according to one's ability, [1]offering at least a piece of wood in the fire as an oblation to the gods while saying Svāhā, making an offering of at least a pot of water to the ancestors while saying Svadhā, and doing the recitation of his Veda.

Salutation

[2]One should pay homage to people of higher classes [3]and to those who are older. [4]When a man is elated, he becomes proud; when he is proud, he violates the Law; and when the Law is violated, of course, he goes to hell once again.

Study and Conduct towards the Teacher

[5]A teacher cannot give orders to a pupil of his who has returned home.

[6]The syllable OṂ is the gate to heaven. Therefore, when he is about to recite the Veda, he should pronounce that syllable at the beginning, [7]as also after saying something during the recitation that is not part of the recitation. In this way the Veda is kept separate from ordinary speech. [8]During sacrifices, moreover, commands begin with this syllable.* [9]In ordinary life also during rites to secure prosperity, it is this syllable that precedes statements such as, "May the day be auspicious!", "May there be well-being!", and "May there be prosperity!".

[10]Without a mutual agreement,* one should not take up a difficult text, with the exception of the *Triḥśrāvaṇa* and the *Triḥsahavacana*,* [11]but according to Hārīta the Veda should be studied until all doubts are cleared.

[12]In the case of non-vedic texts, subservience does not come into play.*

[13]The pupil should clasp the feet of the person who instructs him on the orders of his teacher for the duration of the instruction. [14]According to some, the pupil should do so always if the instructor is a worthy person. [15]With respect to such a person, however, subservience does not come into play,* [16]as also with respect to older fellow students.* [17]When two people rehearse the Veda with each other, subservience does not come into play.*

Return to Studentship

[18]"The Veda waxes strong," they teach. [19]Śvetaketu says: "If a man, after he has married and settled down, wishes to study the Veda further, he should live at the house of his teacher with a collected mind for two months every year, [20]for by these means I managed to study more of the Veda than during the time I was a student." [21]But that is forbidden by authoritative texts, [22]for after a man has married and

14 settled down, he is enjoined by vedic texts to perform daily rites, [1]namely, the daily fire sacrifice, hospitality towards guests, [2]and others of this sort.

अध्ययनार्थेन यं चोदयेन्न चैनं प्रत्याचक्षीत ।।३।। न चास्मिन्दोषं[1] पश्येत् ।।४।। यदृच्छायामसंवृत्तौ गतिरेव तस्मिन् ।।५।।

मातरि पितर्याचार्यवच्छुश्रूषा ।।६।। समावृत्तेन सर्वे गुरव उपसंग्राह्याः ।।७।। प्रोष्य च समागमे ।।८।। भ्रातृषु भगिनीषु च यथापूर्वमुपसंग्रहणम् ।।९।।

नित्या च पूजा यथोपदेशम् ।।१०।। ऋत्विक्छ्वशुरपितृव्यमातुलानवरवयसः प्रत्युत्थायाभिवदेत्[1] ।।११।। तूष्णीं वोपसंगृह्णीयात् ।।१२।।

दशवर्षं पौरसख्यं पञ्चवर्षं तु चारणम् ।
त्रिवर्षपूर्वः श्रोत्रियः अभिवादनमर्हति[1] ।।१३।।

ज्ञायमाने[1] वयोविशेषे वृद्धतरायाभिवाद्यम् ।।१४।।

विषमगतायागुरवे नाभिवाद्यम् ।।१५।। अन्वारुह्य वाभिवादयीत ।।१६।। सर्वत्र तु[1] प्रत्युत्थायाभिवादनम् ।।१७।। अप्रयतेन[1] नाभिवाद्यम्[2] ।।१८।। तथाप्रयताय[1] ।।१९।। अप्रयतश्च न प्रत्यभिवदेत्[1] ।।२०।।

पतिवयसः[1] स्त्रियः ।।२१।। न सोपानद्वेष्टितशिरा[1] अवहितपाणिर्वाभिवादयीत ।।२२।। सर्वनाम्ना स्त्रियो राजन्यवैश्यौ च न नाम्ना[1] ।।२३।। मातरमाचार्यदारं चेत्येके ।।२४।।

दशवर्षश्च ब्राह्मणः शतवर्षश्च क्षत्रियः ।
पितापुत्रौ स्म तौ[1] विद्धि तयोस्तु ब्राह्मणः पिता ।।२५।।

कुशलमवरवयसं वयस्यं वा पृच्छेत् ।।२६।। अनामयं क्षत्रियम् ।।२७।। अनष्टं वैश्यम् ।।२८।। आरोग्यँ शूद्रम् ।।२९।। नासंभाष्य श्रोत्रियं व्यतिव्रजेत्[1] ।।३०।। अरण्ये च स्त्रियम् ।।३१।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने चतुर्दशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने चतुर्थः पटलः समाप्तः ॥

उपासने गुरूणां वृद्धानामतिथीनां होमे जप्यकर्मणि[1] भोजन आचमने स्वाध्याये च यज्ञोपवीती स्यात् ।।१।।

Duty to Teach

[3]When someone asks him for instruction, he should not spurn him, [4]provided he does not see any fault in him. [5]If by chance he is unable to complete his studies, subservience (A 1.13.12, 15 n.) does indeed continue with respect to that teacher.

Salutation

[6]To his mother and father he should show the same obedience as to his teacher. [7]A student who has returned home should clasp the feet of all his elders (A 1.6.32 n.); [8]he should do so when he returns from a journey as well. [9]He should also clasp the feet of his brothers and sisters according to seniority.

[10]He should pay them homage, moreover, in the prescribed manner. [11]He should rise up and greet an officiating priest, a father-in-law, or a paternal or maternal uncle who is younger than himself, [12]or he may silently clasp his feet.

> [13]A fellow citizen who has been a friend for ten years, a fellow student who has been a friend for five years, and a vedic scholar known for three years deserve to be greeted.

[14]If the relative ages of the persons are known, he should greet the older ones first.

[15]When a person other than an elder (A 1.6.32 n.) is standing at a different level than himself, it is not necessary to greet him, [16]or he may greet him after climbing up or down to the same level as that person. [17]In every case, however, he should rise up before offering his greetings. [18]He should not offer greetings when he is impure [19]or to a person who is impure; [20]neither should he return a greeting when he is impure.

[21]Wives should be greeted according to the age of their husbands. [22]He should never greet anyone with his shoes on, or with his head covered, or carrying anything in the hand. [23]In greeting women, Kṣatriyas, or Vaiśyas, he should use a pronoun* and not his personal name. [24]Some maintain that he should do so also when he greets his mother or his teacher's wife.

> [25]A 10-year-old Brahmin and a 100-year-old Kṣatriya, you should know, stand with respect to each other as a father to a son. But of the two, the Brahmin is the father!

[26]He should ask a person who is younger or of the same age whether he is doing well, [27]a Kṣatriya whether he is in good shape, [28]a Vaiśya whether his property is unharmed, [29]and a Śūdra whether he is in good health.* [30]Let him not pass by a vedic scholar without talking to him, [31]and likewise a woman in the wilderness.

15 [1]When he is paying his respects to elders (A 1.6.32 n.), the aged, and guests; when he is offering sacrifices and softly reciting prayers;* and when he is eating, sipping water, and reciting his Veda, he should wear his upper garment over his left shoulder and under his right arm (see A 1.6.18 n.).

भूमिगतास्वप्स्वाचम्य प्रयतो भवति ॥२॥ यं वा प्रयत आचामयेत्[1] ॥३॥ न वर्षधारास्वाचामेत् ॥४॥ तथा प्रदरोदके ॥५॥ तप्ताभिश्चाकारणात् ॥६॥

रिक्तपाणिर्वयस उद्यम्याप उपस्पृशेत् ॥७॥ शक्तिविषये न मुहूर्तमप्यप्रयतः स्यात् ॥८॥ नग्नो वा ॥९॥ नाप्सु सतः प्रयमणं विद्यते ॥१०॥ उत्तीर्य त्वाचामेत् ॥११॥

नाप्रोक्षितमिन्धनमग्नावादध्यात् ॥१२॥ मूढस्वस्तरे चासँस्पृशन्नन्यानप्रयतान्प्रयतो[1] मन्येत ॥१३॥ तथा तृणकाष्ठेषु[1] निखातेषु[2] ॥१४॥ प्रोक्ष्य वास उपयोजयेत् ॥१५॥

शुनोपहतः सचेलो[1]ऽवगाहेत ॥१६॥ प्रक्षाल्य वा तं देशमग्निना सँस्पृश्य पुनः प्रक्षाल्य पादौ[1] चाचम्य[2] प्रयतो भवति ॥१७॥ अग्निं[1] नाप्रयत आसीदेत् ॥१८॥ इषुमात्रादित्येके ॥१९॥ न चैनमुपधमेत् ॥२०॥ खट्वायां च नोपदध्यात् ॥२१॥

प्रभूतैधोदके ग्रामे यत्रात्माधीनं प्रयमणं तत्र वासो धार्म्यो[1] ब्राह्मणस्य ॥२२॥ मूत्रं कृत्वा पुरीषं वा मूत्रपुरीषलेपानन्नलेपानुच्छिष्टलेपान् रेतसश्च ये लेपास्तान्प्रक्षाल्य पादौ चाचम्य प्रयतो भवति ॥२३॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने पञ्चदशी कण्डिका ॥

तिष्ठन्नाचामेत्प्रह्वो वा ॥१॥ आसीनस्त्रिराचामेद्धृदयङ्गमाभिरद्भिः ॥२॥ त्रिरोष्ठौ परिमृजेत् ॥३॥ द्विरित्येके ॥४॥ सकृदुपस्पृशेत् ॥५॥ द्विरित्येके ॥६॥ दक्षिणेन पाणिना सव्यं प्रोक्ष्य[1] पादौ[2] शिरश्चेन्द्रियाण्युपस्पृशेच्चक्षुषी नासिके श्रोत्रे च[3] ॥७॥ अथाप[1] उपस्पृशेत् ॥८॥

भोक्ष्यमाणस्तु प्रयतोऽपि द्विराचामेद् द्विः परिमृजेत्सकृदुपस्पृशेत्[1] ॥९॥ श्यावान्तपर्यन्तावोष्ठावुपस्पृश्याचामेत्[1] ॥१०॥

न श्मश्रुभिरुच्छिष्टो भवत्यन्तरास्ये सद्भिर्यावन्न[1] हस्तेनोपस्पृशति[2] ॥११॥ य आस्याद्बिन्दवः पतन्त उपलभ्यन्ते तेष्वाचमनं विहितम् ॥१२॥ ये भूमौ न तेष्वाचामेदित्येके[1] ॥१३॥

स्वप्ने क्षवथौ शृङ्खाणिकाश्र्वालम्भे[1] लोहितस्य केशानामग्नेर्गवां ब्राह्मणस्य स्त्रियाश्चालम्भे महापथं च गत्वामेध्यं चोपस्पृश्याप्रयतं च मनुष्यं नीवीं च परिधायाप उपस्पृशेत् ॥१४॥ आर्द्रं वा शकृदोषधीर्भूमिं वा[1] ॥१५॥

Purification

[2]He becomes pure by sipping water collected on the ground,* [3]or when a pure person gives him water to sip. [4]He should not sip rain water [5]or water in a crevice, [6]as also warm water without a good reason.

[7]If he lifts up his empty hands against birds, he should touch water. [8]If he is capable, he should not, even for a moment (A 1.11.32 n.), remain impure [9]or naked. [10]He should not perform his purification while he is standing in water; [11]only after coming out should he sip water.

[12]He shall not put firewood in the sacred fire without first sprinkling the wood with water. [13]When he is seated alongside unclean people on a seat made with grass strewn haphazardly, he is considered pure if he does not touch them; [14]the same is true when he is seated on a bed of grass or a wooden seat fixed to the ground.* [15]He should wear a garment only after sprinkling it with water. [16]If a dog touches him, he should plunge into water with his clothes on; [17]or he becomes pure after he has washed that spot, touched it with fire, washed that spot again, as well as his feet, and sipped water. [18]When he is impure he should not go near the fire—[19]according to some, not nearer than the length of an arrow—[20]nor should he blow on it [21]or place it under his bed.

[22]The proper place for a Brahmin to live is a village where there is a lot of firewood and water and where he is able to perform his purifications on his own. [23]When he has washed away the stains of urine or excrement after going to the toilet, the stains of food, the stains from eating, and the stains of semen, and then washed his feet and sipped water, he becomes pure.

16 [1]He should not sip water standing or stooping. [2]Let him sip thrice seated on his haunches and with water sufficient to reach his heart,* [3]wipe his lips three times [4]or, according to some, twice, [5]and touch them with water once [6]or, according to some, twice. [7]With his right hand he should sprinkle water on his left hand and on his feet and head, and then touch the organs,* namely, the eyes, the nostrils, and the ears, with water. [8]He should then wash his hands with water.

[9]Even though he is already pure, however, when he is preparing to take his meal, he should sip water twice, wipe his lips twice, touch his lips with water once, [10]rub the inside of his lips, and then sip water.

[11]He does not become sullied by the hair of his mustache getting into his mouth, so long as he does not touch it with his hand. [12]Sipping water is prescribed when one sees drops of saliva falling from one's mouth. [13]According to some, sipping is unnecessary if they fall on the ground.

[14]After he has come into contact with nasal mucus or tears while he is sleeping or sneezing, or with blood, hair, fire, cattle, a Brahmin, or a woman; after he has travelled on a highway; after he has touched a filthy substance or an impure man; and after wearing his lower garment, he should touch water,* [15]wet cowdung, plants, or the earth.

हिँसार्थेनासिना माँसं छिन्नमभोज्यम् ।।१६।। दद्भिरपूपस्य नापच्छिन्द्यात् ।।१७।।

यस्य कुले म्रियेत न तत्रानिर्दशे भोक्तव्यम् ।।१८।। तथानुत्थितायाँ सूतिकायाम्[1] ।।१९।। अन्तःशवे च ।।२०।।

अप्रयतोपहतमन्नमप्रयतं[1] न त्वभोज्यम् ।।२१।। अप्रयतेन तु[1] शूद्रेणोपहृतमभोज्यम् ।।२२।। यस्मिँश्चान्ने केशः स्यात् ।।२३।। अन्यद्वामेध्यम् ।।२४।। अमेध्यैरवमृष्टम्[1] ।।२५।। कीटो वामेध्यसेवी[1] ।।२६।। मूषकलाङ्गं[1] वा[2] ।।२७।। पदा वोपहतम् ।।२८।। सिचा वा ।।२९।। शुना वापपात्रेण वा दृष्टम्[1] ।।३०।। सिचा वोपहृतम्[1] ।।३१।। दास्या वा नक्तमाहृतम् ।।३२।।

भुञ्जानं वा ।।३३।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने षोडशी कण्डिका ॥

यत्र शूद्र उपस्पृशेत् ।।१।। अनर्हद्भिर्वा समानपङ्क्तौ ।।२।। भुञ्जानेषु वा यत्रानूत्थायोच्छिष्टं[1] प्रयच्छेदाचामेद्वा ।।३।। कुत्सयित्वा वा[1] यत्रान्नं दद्युः ।।४।। मनुष्यैरवघ्रातमन्यैर्वामेध्यैः ।।५।।

न नावि भुञ्जीत ।।६।। तथा प्रासादे ।।७।। कृतभूमौ तु[1] भुञ्जीत ।।८।।

अनाप्रीते मृन्मये भोक्तव्यम् ।।९।। आप्रीतं चेदभिदग्धे[1] ।।१०।। परिमृष्टं लौहं[1] प्रयतम् ।।११।। निर्लिखितं[1] दारुमयम् ।।१२।। यथागमं यज्ञे ।।१३।।

नापणीयमन्नमश्नीयात्[1] ।।१४।। तथा रसानाममाँसमधुलवणानीति[1] परिहाप्य ।।१५।। तैलसर्पिषी तूपयोजयेदुदकेऽवधाय[1] ।।१६।।

कृतान्नं पर्युषितमखाद्यापेयानाद्यम् ।।१७।। शुक्तं[1] च[2] ।।१८।। फाणितपृथुकतण्डुलकरम्भभरुजसक्तुशाकमाँसपिष्टक्षीरविकारौषधिवनस्पतिमूलफलवर्जम्[1] ।।१९।। शुक्तं चापरयोगम् ।।२०।।

सर्वं मद्यमपेयम् ।।२१।। तथैलकं[1] पयः ।।२२।। उष्ट्रीक्षीरमृगीक्षीरसन्धिनीक्षीरयमसूक्षीराणीति ।।२३।। धेनोश्चानिर्दशायाः ।।२४।। तथा कीलालौषधीनां च[1] ।।२५।। करञ्जपलण्डुपरारीकाः[1] ।।२६।। यच्चान्यत्परिचक्षते ।।२७।। क्याक्वभोज्यमिति हि ब्राह्मणम् ।।२८।।

एकखुरोष्ट्रगवयग्रामसूकरशरभगवाम् ।।२९।। धेन्वनडुहोर्भक्ष्यम्[1] ।।३०।। मेध्यमानडुहमिति[1] वाजसनेयकम्[2] ।।३१।। कुक्कुटो विकिराणाम् ।।३२।। प्लवः[1]

Food

Unfit Food [16]Meat that has been cut with a knife used for slaughtering is not fit to be eaten.* [17]He should not break off a piece of cake with his teeth.

[18]When a death has occurred in a house, he should not eat there for ten days, [19]as also after a birth before the mother comes out of the birthing room, [20]and when there is a corpse in a house.

[21]Food that has been touched by an impure person becomes impure but is not rendered unfit to be eaten.* [22]Food that an impure Śūdra brings, on the other hand, is not fit to be eaten, [23]as also food in which there is a hair [24]or some other filth;* [25]food that has come into contact with filthy substances; [26]food in which there is an insect that lives on filth [27]or in which there are mouse droppings or mouse parts;* [28]food that has been touched with the feet [29]or with the hem of a garment; [30]food that has been seen by a dog or a degraded individual; [31]food that has been carried in the hem of a garment; [32]and food that has been brought at night by a slave woman.

17 **Rules of Eating** [33]If, while he is eating, [1]he is touched by a Śūdra, he should stop eating. [2]He shall not eat seated alongside ignoble people; [3]or in a place where, while the group is eating, one of them may get up and give away his leftovers or sip water (A 1.3.27 n.); [4]or where people insult him when they give food; [5]or food that men or other filthy creatures have smelt.

[6]He should not eat on a boat [7]or a terrace.* [8]Let him eat sitting on a specially prepared area of the floor.

Eating Utensils [9]He should eat out of a clay vessel that has not been used before, [10]or, if it has been used, only after scorching it with fire. [11]A vessel made of metal is purified by scrubbing, [12]and one made of wood by scraping. [13]During a sacrifice, vessels are purified in the manner prescribed by the vedic texts.

Forbidden Food [14]He should not eat food obtained from the market, [15]even seasonings, with the exception of raw meat, honey, and salt; [16]oil and ghee, on the other hand, may be used after sprinkling them with water.

[17]He should not eat, drink, or consume cooked food that has been left overnight [18]or turned sour, [19]with the exception of sugar-cane juice, rolled rice, gruel, roasted barley, barley meal, vegetables, meat, flour, milk, milk products, and roots and fruits of plants and trees. [20]He should not consume anything that has turned sour without mixing it with some other food.

[21]It is forbidden to drink any type of liquor; [22]as also the milk of sheep, [23]camels, and deer; the milk of animals in heat or bearing twins; [24]and the milk of a cow during the first ten days after giving birth. [25]Herbs used in the manufacture of liquor are likewise forbidden; [26]as also Karañja garlic, onion, leeks, [27]and any other food that is forbidden. [28]For a Brāhmaṇa states: "Mushrooms should not be eaten."

[29]The meat of one-hoofed animals, camels, Gayal oxen, village pigs, and Śarabha cattle are forbidden. [30]It is permitted to eat the meat of milch cows and oxen. [31]A text of the Vājasaneyins states: "The meat of oxen is fit for sacrifice."* [32]Among birds that feed by scratching with their feet, the cock is forbidden, [33]and

प्रतुदाम् ॥३३॥ क्रव्यादः[1] ॥३४॥ हँसभासचक्रवाकसुपर्णाश्च[1] ॥३५॥ क्रुञ्चक्रौञ्च[1] वार्ध्राणसलक्ष्मणवर्जम्[2] ॥३६॥ पञ्चनखानां गोधाकच्छपश्वाविट्च्छल्यकखड्गशश-पूतिखषवर्जम्[1] ॥३७॥ अभक्ष्यश्चेटो मत्स्यानाम्[1] ॥३८॥ सर्पशीर्षी[1] मृदुरः[2] क्रव्यादो ये चान्ये विकृता यथा मनुष्यशिरसः ॥३९॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने सप्तदशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने पञ्चमः पटलः समाप्तः ॥

मध्वामं मार्गं माँसं भूमिर्मूलफलानि रक्षा गव्यूतिर्निवेशनं युग्यघासश्चोग्रतः प्रतिगृह्याणि[1] ॥१॥ एतान्यपि नानन्तेवास्याहृतानीति हारीतः ॥२॥ आमं वा गृह्णीरन्[1] ॥३॥ कृतान्नस्य वा[1] विरसस्य ॥४॥ न सुभिक्षाः स्युः ॥५॥

स्वयमप्यवृत्तौ सुवर्णं दत्त्वा पशुं वा भुञ्जीत[1] ॥६॥ नात्यन्तमन्ववस्येत्[1] ॥७॥ वृत्तिं प्राप्य विरमेत् ॥८॥

त्रयाणां वर्णानां क्षत्रियप्रभृतीनाँ समावृत्तेन न भोक्तव्यम् ॥९॥ प्रकृत्या ब्राह्मणस्य भोक्तव्यं कारणादभोज्यम् ॥१०॥ यत्राप्रायश्चित्तं[1] कर्मासेवते प्रायश्चित्तवति ॥११॥ चरितनिर्वेषस्य[1] भोक्तव्यम् ॥१२॥ सर्ववर्णानाँ स्वधर्मे वर्तमानानां[1] भोक्तव्यँ शूद्रवर्जमित्येके[2] ॥१३॥ तस्यापि धर्मोपनतस्य ॥१४॥ सुवर्णं दत्वा पशुं वा भुञ्जीत नात्यन्तमन्ववस्येद् वृत्तिं प्राप्य विरमेत् ॥१५॥

सङ्घान्नमभोज्यम्[1] ॥१६॥ परिक्रुष्टं च ॥१७॥ सर्वेषां च[1] शिल्पाजीवा-नाम्[2] ॥१८॥ ये च शस्त्रमाजीवन्ति ॥१९॥ ये चाधिम् ॥२०॥ भिषक् ॥२१॥ वार्धुषिकः ॥२२॥ दीक्षितोऽक्रीतराजकः[1] ॥२३॥ अग्नीषोमीयसँस्थायामेव[1] ॥२४॥ हुतायां वा[1] वपायां दीक्षितस्य भोक्तव्यम्[2] ॥२५॥ यज्ञार्थे वा[1] निर्दिष्टे शेषा-द्भुञ्जीरन्निति हि[2] ब्राह्मणम् ॥२६॥ क्लीबः ॥२७॥ राज्ञां[1] प्रैषकरः[2] ॥२८॥ अहविर्याजी ॥२९॥ चारी[1] ॥३०॥ अविधिना च प्रव्रजितः[1] ॥३१॥ यश्चाग्नीनपा-स्यति ॥३२॥ यश्च सर्वान्वर्जयते[1] सर्वान्नी[2] च श्रोत्रियो निराकृतिर्वृषलीपतिः ॥३३॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने अष्टादशी कण्डिका ॥

मत्त उन्मत्तो बद्धोऽणिकः[1] प्रत्युपविष्टो यश्च प्रत्युपवेशयते[2] तावन्तं कालम् ॥१॥

among birds that feed by thrusting their beaks, the Plava heron. [34]Carnivorous birds are forbidden; [35]as also the Haṃsa goose, the Bhāsa vulture, the Cakra bird, and the Suparṇa falcon. [36]The Kruñca curlew and the Krauñca crane are forbidden, with the exception of the Vārdhrāṇasa cranes and Lakṣmaṇa cranes.* [37]Animals with five claws* are forbidden, with the exception of the Godhā monitor lizard, tortoise, porcupine, hedgehog, rhinoceros, hare, and Pūtikhaṣa. [38]Among fish, the Ceṭa is forbidden, [39]as also the snake-head fish, the Mṛdura crocodile, carnivorous fish, and others that are grotesque, such as the mermen.

18 **People from whom Food May Be Accepted** [1]Honey, uncooked food, venison, land, roots, fruits, protection, pasture for cattle, house, and fodder for a draught ox may be accepted from an Ugra. [2]According to Hārīta, even these may be accepted only when they are brought by a pupil (A 1.7.20–1). [3]Alternatively, uncooked food may be accepted, [4]or even cooked food if it does not contain any seasoning, [5]but not a lot.

[6]If he has lost his livelihood, he may eat food obtained on his own from anyone after paying for it with gold or an animal. [7]He should not be overly attracted to this way of life [8]and give it up when he finds his legitimate livelihood (A 2.10.4; cf. A 1.18.15; 1.21.3–4).

[9]A student who has returned home may not eat any food given by people belonging to the three classes beginning with Kṣatriya. [10]As a rule, he may eat the food of a Brahmin, although it may become unfit to be eaten for a particular reason, [11]as during a time when a person required to do a penance is performing the penitential act.* [12]After the man has concluded his penance, he may eat his food. [13]According to some, he is permitted to eat the food of people belonging to any class who adhere to their respective Laws, with the exception of Śūdras, [14]and even of a Śūdra whom he has obtained according to the Law. [15]He may eat it after paying for it with gold or an animal, but let him not be overly attracted to this way of life and give it up when he finds his legitimate livelihood.

[16]He shall not eat the food given by a corporate body [17]or announced through a public invitation; [18]the food of anyone who lives by practising a craft [19]or using weapons; [20]the food of a pawnbroker, [21]a physician, [22]or an usurer; [23]and, prior to the purchase of the Soma, the food of a man who has been consecrated for a sacrifice.* [24]Only after the animal dedicated to Agni and Soma has been killed [25]or after its omentum has been offered, may one eat the food of a man consecrated for a sacrifice, [26]for a Brāhmaṇa states: "Alternatively, after setting aside the portion to be offered in sacrifice, they may eat the remainder."* [27]He shall not eat the food of the following: an impotent man; [28]a royal messenger; [29]a man who makes oblations with substances unfit for offering; [30]a spy; [31]a man who has become a wandering ascetic without following the proper procedure; [32]a man who has relinquished his sacred fires; [33]a vedic scholar who stays away from everybody, eats anybody's

19 food, neglects his vedic recitation, or is married to a Śūdra woman; [1]a drunkard; a mad man; a prisoner; a debtor;* and a moneylender who hounds a man who owes him, as well as the man who makes the lender hound him, so long as they are thus engaged.

क अश्यान्नः ॥२॥ य ईप्सेदिति कण्वः ॥३॥ पुण्य इति कौत्सः ॥४॥ यः कश्चिद्दद्यादिति[1] वार्ष्यायणिः[2] ॥५॥ यदि ह[1] रजः स्थावरं पुरुषे भोक्तव्यम् । अथ चेच्चलं दानेन निर्दोषो भवति ॥६॥ शुद्धा भिक्षा भोक्तव्यैककुणिकौ काण्वकुत्सौ तथा पुष्करसादिः[1] ॥७॥ सर्वतोपेतं[1] वार्ष्यायणीयम् ॥८॥ पुण्यस्येप्सतो भोक्त-व्यम् ॥९॥ पुण्यस्याप्यनीप्सतो[1] न भोक्तव्यम् ॥१०॥ यतः कुतश्चाभ्युद्यतं भोक्त-व्यम् ॥११॥ नाननियोगपूर्वमिति[1] हारीतः ॥१२॥ अथ पुराणे श्लोकावुदाहरन्ति ।

उद्यतामाहृतां भिक्षां पुरस्तादप्रवेदिताम् ।
भोज्यां मेने प्रजापतिरपि दुष्कृतकारिणः ॥

न तस्य पितरोऽश्नन्ति दश वर्षाणि पञ्च च ।
न च हव्यं वहत्यग्निर्यस्तामभ्यधिमन्यत[1] इति[2] ॥१३॥

चिकित्सकस्य मृगयोः शल्यकृन्तस्य पाशिनः ।
कुलटायाः षण्ढकस्य[1] च तेषामन्नमनाद्यम्[2] ॥१४॥

अथाप्युदाहरन्ति[1] ।

अन्नादे भ्रूणहा मार्ष्टि अनेना अभिशँसति ।
स्तेनः प्रमुक्तो राजनि याचन्ननृतसंकर[2] इति[3] ॥१५॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने एकोनविंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने षष्ठः पटलः समाप्तः ॥

नेमं लौकिकमर्थं पुरस्कृत्य धर्माँश्चरेत्[1] ॥१॥ निष्फला ह्यभ्युदये भवन्ति ॥२॥ तद्यथाम्रे फलार्थे[1] निर्मिते[2] छाया गन्ध इत्यनूत्पद्येते[3] । एवं धर्मं[4] चर्यमाणमर्था अनूत्प-द्यन्ते[5] ॥३॥ नो चेदनूत्पद्यन्ते[1] न धर्महानिर्भवति ॥४॥

अनसूयुर्दुष्प्रलम्भः[1] स्यात्कुहकशठनास्तिकबालवादेषु ॥५॥ न धर्माधर्मौ चरत आवँ[1] स्व इति । न देवगन्धर्वा[2] न पितर इत्याचक्षतेऽयं धर्मोऽयमधर्म इति ॥६॥ यत्त्वार्याः[1] क्रियमाणं प्रशँसन्ति स धर्मो यद्गर्हन्ते[2] सोऽधर्मः ॥७॥ सर्वजनपदेष्वे-कान्तसमाहितमार्याणां वृत्तँ[1] सम्यग्विनीतानां वृद्धानामात्मवतामलोलुपानामदाम्भिकानां वृत्तसादृश्यं भजेत[2] ॥८॥ एवमुभौ[1] लोकावभिजयति ॥९॥

[2]Who, then, is the man whose food he may eat? [3]"Anyone who gives willingly," says Kaṇva. [4]"A pious man," says Kautsa. [5]"Anyone who gives," says Vārṣyāyaṇi, [6]for if impurities remain immobile in a person, then there is nothing wrong in eating his food, and if impurities are mobile, then the person will become pure by means of the gift. [7]"Almsfood is pure and may be eaten," according to Eka, Kuṇika, Kāṇva, and Kutsa, as well as Puṣkarasādi; [8]and, according to Vārṣyāyaṇi, food that one receives unasked from anybody. [9]He may eat the food given willingly by a pious person, [10]but even when given by a pious person, he may not eat it if it is given unwillingly. [11]He may eat food that he receives unasked from anyone at all, [12]but, says Hārīta, not if it is received subsequent to an invitation. [13]Now, they quote two verses from a Purāṇa:

> Almsfood brought and handed over even by an evildoer, in the opinion of Prajāpati, is suitable for eating, so long as it has not been previously announced.
>
> If a man spurns such food, his forefathers will not eat from him for fifteen years and the sacred fire will not convey his oblations.

[14]And further:

> It is forbidden to eat the food of physicians, hunters, surgeons, fowlers, unchaste wives, or eunuchs.

[15]Now, they also quote:

> An abortionist* rubs his sin off on the man who eats his food, an innocent person on the man who slanders him, a thief on the king who releases him, and a supplicant on the man who makes false promises.

Path of the Law

20 [1]Let him not follow the Laws for the sake of worldly benefits, [2]for then the Laws produce no fruit at harvest time. [3]It is like this. A man plants a mango tree to get fruits, but in addition he obtains also shade and fragrance. In like manner, when a man follows the Law, he obtains, in addition, other benefits. [4]Even if he does not obtain them, at least no harm is done to the Law.

[5]Let him not become vexed or easily deceived by the pronouncements of hypocrites, crooks, infidels, and fools. [6]The Righteous (*dharma*) and the Unrighteous (*adharma*) do not go around saying, "Here we are!" Nor do gods, Gandharvas, or ancestors declare, "This is righteous and that is unrighteous." [7]An activity that Āryas praise is righteous, and what they deplore is unrighteous. [8]He should model his conduct after that which is unanimously approved in all regions by Āryas who have been properly trained, who are elderly and self-possessed, and who are neither greedy nor deceitful (= A 2.29.14; cf. TU 1.11.4). [9]In this way he will win both worlds.*

अविहिता ब्राह्मणस्य वणिज्या ।।१०।। आपदि व्यवहरेत पण्यानामपण्यानि व्युदस्यन् ।।११।। मनुष्यान् रसान् रागान् गन्धानन्नं चर्म गवां वशाँ श्लेष्मोदके तोक्मकिण्वे पिप्पलिमरीचे[1] धान्यं माँसमायुधँ[2] सुकृताशां च ।।१२।। तिलतण्डुलाँस्त्वेव धान्यस्य विशेषेण न विक्रीणीयात्[1] ।।१३।। अविहितश्चैतेषां मिथो विनिमयः ।।१४।। अन्नेन चान्नस्य मनुष्याणां च मनुष्यै[1] रसानां च रसैर्गन्धानां च गन्धैर्विद्यया च विद्यानाम् ।।१५।। अक्रीतपण्यैर्व्यवहरेत[1] ।।१६।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने विंशतितमी कण्डिका ॥

मुञ्जबल्बजैर्मूलफलैः ।।१।। तृणकाष्ठैरविकृतैः[1] ।।२।। नात्यन्तमन्ववस्येत्[1] ।।३।। वृत्तिं प्राप्य विरमेत् ।।४।।

न पतितैः संव्यवहारो विद्यते[1] ।।५।। तथापपात्रैः ।।६।। अथ पतनीयानि ।।७।। स्तेयमाभिशस्त्यं[1] पुरुषवधो ब्रह्मोज्झं[2] गर्भशातनं मातुः पितुरिति योनिसंबन्धे सहापत्ये स्त्रीगमनँ सुरापानमसंयोगसंयोगः[3] ।।८।।

गुर्वीसखिं[1] गुरुसखिं[2] च गत्वान्याँश्च परतल्पान्[3] ।।९।। नागुरुतल्पे पततीत्येके ।।१०।। अधर्माणां तु[1] सततमाचारः ।।११।।

अथाशुचिकराणि ।।१२।। शूद्रगमनमार्यस्त्रीणाम्[1] ।।१३।। प्रतिषिद्धानां[1] माँसभक्षणम् ।।१४।। शुनो मनुष्यस्य च[1] कुक्कुटसूकराणां ग्राम्याणां क्रव्यादसाम्[2] ।।१५।। मनुष्याणां[1] मूत्रपुरीषप्राशनम् ।।१६।। शूद्रोच्छिष्टमपपात्रागमनं चार्याणाम् ।।१७।। एतान्यपि[1] पतनीयानीत्येके ।।१८।। अतोऽन्यानि दोषवन्त्यशुचिकराणि[1] भवन्ति ।।१९।।

दोषं बुद्ध्वा न पूर्वः परेभ्यः पतितस्य समाख्याने स्याद्वर्जयेत्त्वेनं धर्मेषु ।।२०।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने एकविंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने सप्तमः पटलः समाप्तः ॥

अध्यात्मिकान्योगाननुतिष्ठेन्न्यायसँहितानानैश्चारिकान्[1] ।।१।। आत्मलाभान्न परं विद्यते ।।२।। तत्रात्मलाभीयाञ्छ्लोकानुदाहरिष्यामः ।।३।।

पूः प्राणिनः सर्व एव[1] गुहाशयस्य
अहन्यमानस्य विकल्मषस्य ।

Trade as an Occupation

[10]Trade is not sanctioned for Brahmins. [11]In times of adversity, he may trade in permitted goods, eschewing these forbidden ones: [12]human beings, seasonings, dyes, perfumes, foods, skins, barren cows, glue, water, tender grain stalks, wine making ingredients, red and black pepper, grain, meat, weapons, and merits. [13]Among grains, however, the sale of sesame seeds and rice is strictly forbidden. [14]It is also forbidden to barter one of the above items for another. [15]He may, however, barter food for food, human beings for human beings, seasonings for seasonings, perfumes for perfumes, and knowledge for knowledge. [16]He may trade

21 in permitted goods that have not been bought, [1]as also in Muñja grass, Balbaja grass, roots, and fruits, [2]and in grasses and wood that have not been hand-crafted. [3]He should not be overly attracted to this way of life [4]and give it up when he finds his legitimate livelihood.

Acts Making a Man an Outcaste or Sordid

[5]Social interaction with outcastes is not permitted, [6]as also with degraded people. [7]These are the actions causing loss of caste: [8]theft; acts causing infamy; homicide; neglect of the Vedas; abortion; sex with the siblings of one's mother or father or with their children; drinking liquor; sex with those with whom sex is forbidden; [9]sex with a friend of one's female or male elders (A 1.6.32 n.) or with the wife of another man—[10]some maintain that there is no loss of caste when one has sex with a woman other than the wife of an elder—; [11]and the persistent commission of unrighteous (*adharma*) acts.

[12]And these are the actions that make people sordid:* [13]sex with Śūdras on the part of Ārya women; [14]eating the meat of forbidden animals, [15]to wit, dogs, humans, village cocks, village pigs, and carnivorous animals; [16]consuming human urine and excrement; [17]eating a Śūdra's leftovers (A 1.3.27 n.); and sex with a degraded woman on the part of Āryas. [18]According to some, even these cause loss of caste. [19]Sinful actions other than these also make people sordid.

[20]When he comes to know about a sin that would make a man an outcaste, let him not be the first to tell others about it. He should, however, avoid such a person while he is performing religious activities.

Knowledge of the Self

22 [1]He should practice the disciplines pertaining to the inner self, disciplines that have definite consequences and prevent mental digression. [2]There is nothing higher than the realization of the self. [3]In this regard, we will cite verses that speak to the realization of the self:

> [4]All living beings are the residence of the one who dwells within the cave,* who cannot be slain, and who is free from stain. The one who is

अचलं[2] चलनिकेतं येऽनुतिष्ठन्ति तेऽमृताः ॥४॥
यदिदमिदिहेदिह[1] लोके[2] विषयमुच्यते[3] ।
विधूय[4] कविरेतदनुतिष्ठेद्गुहाशयम् ॥५॥
आत्मन्नेवाहमलब्ध्वैतद्धितँ[1] सेवस्व[2] नाहितम् ।
अथान्येषु प्रतीच्छामि साधुष्ठानमनपेक्षया[3] ।
महान्तं तेजसस्कायँ[4] सर्वत्र निहितं प्रभुम् ॥६॥
सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः ।
अनङ्गोऽशब्दोऽशरीरोऽस्पर्शश्च[1] महाञ्छुचिः ।
स सर्वं परमा काष्ठा स वैषुवतँ[2] स वै[3] वैभाजनं पुरम् ॥७॥
तं योऽनुतिष्ठेत्सर्वत्र प्राध्वं चास्य सदाचरेत् ।
दुर्दर्शं निपुणं युक्तो यः पश्येत्स मोदेत विष्टपे[1] ॥८॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने द्वाविंशी कण्डिका ॥

आत्मन्पश्यन्सर्वभूतानि[1] न मुह्येच्चिन्तयन्कविः ।
आत्मानं चैव सर्वत्र यः पश्येत्स वै ब्रह्मा[2] नाकपृष्ठे विराजति ॥१॥
निपुणोऽणीयान्बिसोर्णाया यः सर्वमावृत्य[1] तिष्ठति ।
वर्षीयाँश्च पृथिव्या ध्रुवः सर्वमारभ्य तिष्ठति ।
स[2] इन्द्रियैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य[3] ज्ञेयात्परमेष्ठी विभाजः ।
तस्मात्कायाः[4] प्रभवन्ति सर्वे स मूलँ शाश्वतिकः स नित्यः[5] ॥२॥
दोषाणां तु विनिर्घातो[1] योगमूल इह[2] जीविते ।
निर्हृत्य[3] भूतदाहीयान् क्षेमं[4] गच्छति पण्डितः[5] ॥३॥

अथ[1] भूतदाहीयान्दोषानुदाहरिष्यामः ॥४॥ क्रोधो हर्षो रोषो लोभो मोहो दम्भो द्रोहो[1] मृषोद्यमत्याशपरीवादावसूया काममन्यू अनात्म्यमयोगस्तेषां[2] योगमूलो निर्घातः ॥५॥

अक्रोधोऽहर्षोऽरोषोऽलोभोऽमोहोऽदम्भोऽद्रोहः[1] सत्यवचनमनत्याशोऽपैशुनमनसूया[2] संविभागस्त्याग आर्जवं[3] मार्दवँ[4] शमो दमः सर्वभूतैरविरोधो योग आर्यमानृशँसं[5] तुष्टिरिति सर्वाश्रमाणाँ समयपदानि तान्यनुतिष्ठन्विधिना[6] सार्वगामी[7] भवति ॥६॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने त्रयोविंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्नेऽष्टमः पटलः समाप्तः ॥

क्षत्रियँ हत्वा गवाँ सहस्रं वैरयातनार्थं दद्यात् ॥१॥ शतं वैश्ये ॥२॥ दश

immovable but resides within the movable—those who worship him become immortal.

[5] Whatever there is here, whatever is called a sensory object in this world—casting away all that, a wise man should worship the one who dwells within the cave.

[6] Follow what is wholesome, not what is unwholesome. Not finding it in my own self, I then seek in others, without attachment, the abode of the good, the one who is the great body of luster and the lord abiding in everything.

[7] The one who is the eternal among all creatures; who is wise, immortal, and unchanging; who has no limbs, voice, body, or touch; who is immense and resplendent—he is the whole world, he is the highest goal, he is the center, he is the fort without compare.*

[8] When a man worships him everywhere, follows his path always, and, self-possessed, sees that profound one who is difficult to see, he will rejoice in heaven.

23 [1] Seeing all beings in himself, a wise man thinks about it and is not perplexed. A Brahmin who sees himself in all beings, likewise, shines forth in the vault of heaven.

[2] The one who is profound, finer than a lotus strand, and stands encompassing the universe, who is wider than the earth, unchangeable, and stands containing the universe—he is different from the knowledge of this world obtained through the senses; he is not different from the objects of knowledge; he is the highest lord; from him, as he divides himself, all bodies come into being; he is the root; he is everlasting; he is eternal.

[3] In this life, however, the eradication of faults depends on Yoga. The learned man who uproots these faults that torment creatures attains bliss.

[4] We will now enumerate the faults that torment creatures. [5] They are: anger, excitement, rage, greed, perplexity, hypocrisy, malice, lying, overeating, calumny, envy, lust, ire, lack of self-control, and absence of Yoga. Their eradication depends on Yoga.

[6] Refraining from anger, excitement, rage, greed, perplexity, hypocrisy, and malice; speaking the truth; refraining from overeating, calumny, and envy; sharing, liberality, rectitude, gentleness, tranquillity, self-control, amity with all creatures, Yoga, Ārya-like conduct, benevolence, and contentment—there is agreement that these apply to all orders of life. By practicing them according to the rules, a man attains the All.

Penances

24 [1] If someone kills a Kṣatriya, he should give a thousand cows to erase the enmity,* [2] a hundred if he kills a Vaiśya, [3] and ten if he kills a Śūdra. [4] In

शूद्रे ।।३।। ऋषभश्चात्राधिकः सर्वत्र[1] प्रायश्चित्तार्थः[2] ।।४।। स्त्रीषु चैतेषा-मेवम् ।।५।।

पूर्वयोर्वर्णयोर्वेदाध्यायँ हत्वा सवनगतं वाभिशस्तः ।।६।। ब्राह्मणमात्रं च ।।७।। गर्भं च तस्याविज्ञातम्[1] ।।८।। आत्रेयीं च स्त्रियम् ।।९।।

तस्य निर्वेषः[1] ।।१०।। अरण्ये कुटिं[1] कृत्वा वाग्यतः शवशिरध्वजोऽर्धशाणीपक्षम-धोनाभ्युपरिजान्वाच्छाद्य[2] ।।११।। तस्य पन्था अन्तरा[1] वर्त्मनी ।।१२।। दृष्ट्वा चान्य-मुत्क्रामेत् ।।१३।। खण्डेन[1] लोहितकेन[2] शरावेण[3] ग्रामे प्रतिष्ठेत[4] ।।१४।। कोऽभिशस्ताय भिक्षामिति सप्तागाराणि चरेत् ।।१५।। सा वृत्तिः ।।१६।। अलब्धोपवासः[1] ।।१७।। गाश्च रक्षेत् ।।१८।। तासां निष्क्रमणप्रवेशने द्वितीयो ग्रामेऽर्थः ।।१९।। द्वादश वर्षाणि चरित्वा सिद्धः सद्भिः संप्रयोगः ।।२०।। आजिपथे वा कुटिं[1] कृत्वा ब्राह्मणगव्योऽपजिगीषमाणो[2] वसेत् । त्रिः प्रतिराद्धोऽपजित्य वा मुक्तः ।।२१।। आश्वमेधिकं वावभृथमवेत्य मुच्यते ।।२२।।

धर्मार्थसंनिपातेऽर्थग्राहिण[1] एतदेव ।।२३।। गुरुँ हत्वा श्रोत्रियं वा कर्मसमाप्त-मेतेनैव विधिनोत्तमादुच्छ्वासाच्चरेत् ।।२४।।

नास्यास्मिँल्लोके[1] प्रत्यापत्तिर्विद्यते । कल्मषं[2] तु निर्हण्यते[3] ।।२५।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने चतुर्विंशी कण्डिका ॥

गुरुतल्पगामी सवृषणँ शिश्नं परिवास्याञ्जलावाधाय[1] दक्षिणां दिशमनावृत्तिं व्रजेत् ।।१।। ज्वलितां वा[1] सूर्मिं परिष्वज्य[2] समाप्नुयात्[3] ।।२।।

सुरापोऽग्निस्पर्शाँ सुरां पिबेत् ।।३।।

स्तेनः प्रकीर्णकेशोँऽसे मुसलमादाय[1] राजानं गत्वा कर्माचक्षीत । तेनैनँ हन्यात् । वधे मोक्षः ।।४।। अनुज्ञातेऽनुज्ञातारमेनः स्पृशति ।।५।। अग्निं वा प्रविशेत्तीक्ष्णं[1] वा तप आयच्छेत् ।।६।। भक्तापचयेन वात्मानँ समाप्नुयात् ।।७।। कृच्छ्रसंवत्सरं[1] वा चरेत्[2] ।।८।। अथाप्युदाहरन्ति ।।९।।

स्तेयं कृत्वा सुरां पीत्वा गुरुदारं च गत्वा ब्रह्महत्यामकृत्वा ।
चतुर्थकाला मितभोजनाः स्युरपोऽभ्यवेयुः[1] सवनानुकल्पम्[2] ।
स्थानासनाभ्यां विहरन्त एते त्रिभिर्वर्षैरप[3] पापं नुन्दन्ते[4] ।।१०।।

प्रथमं वर्णं परिहाप्य प्रथमं वर्णँ हत्वा संग्रामं गत्वावतिष्ठेत । तत्रैनँ

addition a bull is to be given in each case as an expiation. [5]The same applies for killing women of these classes.

[6]If someone kills a man of the first two classes who has studied the Veda or who has been consecrated to perform a Soma sacrifice, he becomes a heinous sinner (A 1.3.25 n.); [7]so too someone who kills an ordinary Brahmin, [8]a Brahmin's fetus whose gender cannot be determined, [9]or a Brahmin woman soon after her menstrual period.*

[10]This is the atonement for such a man. [11]He should build a hut in the wilderness, curb his speech, carry a skull as a banner, and cover himself from the navel to the knees with a scrap of hempen cloth. [12]His path is the gap between the tracks of cartwheels, [13]and if he happens to see another person he should step aside. [14]He should set out to the village carrying a broken metal bowl [15]and visit seven houses, saying: "Who will give almsfood to a heinous sinner?" [16]That is how he maintains himself. [17]If he does not receive anything, he should fast. [18]He should also look after the cows; [19]indeed, when the cows go out and return, he has a second reason for going to the village. [20]After he has lived like this for twelve years and become cleansed, he may associate with good people. [21]Alternatively, he may build a hut on a track usually taken by robbers and live there seeking to recover the cows of Brahmins. He is absolved after he has fought with them three times or after he has recovered the cows. [22]Or else, he is absolved after taking part in the ritual bath that concludes a horse sacrifice.

[23]The same penance applies to a man who, when Law and profit* are in conflict, chooses profit. [24]If someone has killed one of his elders (A 1.6.32 n.) or a vedic scholar who has completed a sacrifice, he should live in the same manner until his last breath. [25]No rehabilitation is possible for such a man in this life; his sin, however, is removed (cf. A 1.28.18; 1.29.1).

25 [1]A man who has had sex with the wife of an elder should cut off his penis together with the testicles and, holding them in his cupped hands, walk towards the south without turning back; [2]or else he should end his life by embracing a red-hot metal column.*

[3]A man who has drunk liquor should drink burning hot liquor.

[4]A thief, his hair dishevelled and carrying a pestle on his shoulder, should go to the king and confess his deed. The king should slay him with that pestle, and, when he is killed, he is absolved. [5]If he is pardoned, the sin falls on the one who pardons him. [6]Alternatively, he may throw himself into a fire, perform severe mortifications, [7]end his life by reducing the amount he eats, [8]or perform the arduous penance (see A 1.27.7) for a year. [9]Now, they also quote:

> [10]People who have committed a theft, drunk liquor, had sex with the wife of an elder (A 1.6.32 n.)—so long as they have not killed a Brahmin—should eat a little at every fourth mealtime,* dip into water at dawn, noon, and dusk, and remain standing during the day and seated at night. Such people get rid of their sin in three years.

[11]When someone not belonging to the first social class kills a man belonging to the first class, he should go and stand in a battlefield, where they would kill him.

हन्युः ॥११॥ अपि वा लोमानि त्वचं माँसमिति हावयित्वाग्निं प्रविशेत् ॥१२॥
वायसप्रचलाकबर्हिणचक्रवाकहँसभासमण्डूकनकुलडेरिकाश्वहिँसायाँ[1] शूद्रवत्प्रायश्चित्तम् ॥१३॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने पञ्चविंशी कण्डिका ॥

धेन्वनडुहोश्चाकारणात् ॥१॥ धुर्यवाहप्रवृत्तौ[1] चेतरेषां प्राणिनाम् ॥२॥

अनाक्रोश्यमाक्रुश्यानृतं वोक्त्वा[1] त्रिरात्रमक्षीराक्षारालवणभोजनम्[2] ॥३॥ शूद्रस्य सप्तरात्रमभोजनम् ॥४॥

स्त्रीणां चैवम्[1] ॥५॥

येष्वाभिशस्त्यं[1] तेषामेकाङ्गं छित्त्वाप्राणहिँसायाम्[2] ॥६॥ अनार्यवपैशुनप्रतिषिद्धाचारेष्वभक्ष्याभोज्यापेयप्राशने[1] शूद्रायां च रेतः सिक्त्वायोनौ च दोषवच्च कर्माभिसंधिपूर्वं कृत्वानभिसंधिपूर्वं वाब्लिङ्गाभिरप उपस्पृशेद्वारुणीभिर्वान्यैर्वा पवित्रैर्यथा कर्माभ्यासः[2] ॥७॥

गर्दभेनावकीर्णी[1] निर्ऋतिं पाकयज्ञेन यजेत ॥८॥ तस्य शूद्रः प्राश्नीयात् ॥९॥

मिथ्याधीतप्रायश्चित्तम् ॥१०॥ संवत्सरमाचार्यहिते वर्तमानो वाचं यच्छेत्स्वाध्याय एवोत्सृजमानो[1] वाचमाचार्य[2] आचार्यदारे[3] भिक्षाचर्ये[4] च ॥११॥ एवमन्येष्वपि दोषवत्स्वपतनीयेषूत्तराणि[1] यानि वक्ष्यामः ॥१२॥ काममन्युभ्यां वा जुहुयात्कामोऽकार्षीन्मन्युरकार्षीदिति[1] जपेद्वा[2] ॥१३॥ पर्वणि वा तिलभक्ष उपोष्य वा श्वोभूत उदकमुपस्पृश्य[1] सावित्रीं प्राणायामशः[2] सहस्रकृत्व[3] आवर्तयेदप्राणायामशो वा[4] ॥१४॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने षड्विंशी कण्डिका ॥

श्रावण्यां पौर्णमास्यां[1] तिलभक्ष उपोष्य वा श्वोभूते महानदमुदकमुपस्पृश्य[2] सावित्र्या समित्सहस्रमादध्याज्जपेद्वा[3] ॥१॥ इष्टियज्ञक्रतून्वा पवित्रार्थानाहरेत् ॥२॥

अभोज्यं भुक्त्वा नैष्पुरीष्यम्[1] ॥३॥ तत्सप्तरात्रेणावाप्यते ॥४॥ हेमन्तशिशिरयोर्वोभयोः संध्योरुदकमुपस्पृशेत् ॥५॥ कृच्छ्रद्वादशरात्रं[1] वा चरेत् ॥६॥ त्र्यहमनक्ताश्यदिवाशी ततस्त्र्यहं त्र्यहमयाचितव्रतस्त्र्यहं[1] नाश्नाति किंचनेति कृच्छ्रद्वादश-

[12]Or else, he may have his body hair, skin, and flesh offered as a sacrifice in a fire and then throw himself into that fire.

[13]Crow, chameleon, peacock, Cakravāka goose, Haṃsa goose, Bhāsa vulture, frog, common mongoose, Ḍerikā rat, and dog — the penance for killing any of these

26 is the same as for killing a Śūdra. [1]The penance is the same also for killing a milch cow or an ox without cause [2]and for killing a cart-load of other animals.

[3]If someone uses harsh words against a person against whom one is not permitted to use such words, or if he tells a lie, he should eat food without milk, spices, or salt for three days; [4]if he is a Śūdra, he should not eat for seven days.

[5]These provisions apply also to women.

[6]When, without endangering the man's life, someone cuts off one limb of a man for whose murder he would become a heinous sinner; [7]when someone behaves in a manner unbecoming of an Ārya, engages in slander, and does forbidden things; when someone partakes of food or drink that is forbidden or unfit (A 1.16.16 n.); when someone ejaculates his semen in a Śūdra woman or in any place other than the vagina (B 3.7.2 n.); and when someone performs a nefarious rite intentionally or unintentionally—he should bathe reciting the Abliṅga or Vāruṇī formulas, or other purificatory texts in proportion to the frequency with which he has committed these offenses.

[8]Employing the ritual procedure of the cooked oblation,* a student who has broken his vow of chastity should offer an ass, [9]and a Śūdra should eat of that offering.

[10]Next, the penances for studying in contravention of the rules. [11]Engaged in activities beneficial to his teacher, he should keep silence for a year, speaking only during his daily vedic recitation, when addressing his teacher or the teacher's wife, and while he is begging. [12]The same applies also to other sinful acts that do not cause loss of caste, as do the penances that we will enumerate below. [13]Alternatively, he should make an offering to Lust and Anger or recite softly: "Lust did it!", "Anger did it!" (cf. G 25.1–6). [14]Or else, on a day of the moon's change* he should either eat some sesame seeds or fast, and on the following day he should bathe and recite the Sāvitrī verse one thousand times either controlling his breath or without controlling his breath.

27 [1]On the full-moon day of July–August he should eat some sesame seeds or fast, and on the following day bathe in a great river* and offer one thousand kindling sticks in the sacred fires while reciting the Sāvitrī verse or simply recite the Sāvitrī verse one thousand times. [2]Or else, he should offer Iṣṭi-offerings and Yajñakratu-sacrifices in order to purify himself.

[3]After eating something unfit to be eaten, he should fast until all the excrement is gone, [4]which happens after seven days. [5]Alternatively, he should bathe each morning and evening during the winter and spring,* [6]or perform the twelve-day arduous penance. [7]This is the procedure for the twelve-day arduous penance: for three days the person does not eat during the night, and for the next three days during the day; for three days he eats what he receives unasked, and for three days

रात्रस्य विधिः ।।७।। एतमेवाभ्यसेत्संवत्सरँ[1] स कृच्छ्रसवत्सरः ।।८।।

अथापरम् । बहून्यप्यपतनीयानि[1] कृत्वा त्रिभिरनश्नत्पारायणैः[2] कृतप्रायश्चित्तो[3] भवति ।।९।।

अनार्यां शयने बिभ्रद्ददद् वृद्धिं कषायपः ।
अब्राह्मण इव[1] वन्दित्वा[2] तृणेष्वासीत पृष्ठतप् ।।१०।।
यदेकरात्रेण करोति पापं कृष्णं वर्णं ब्राह्मणः सेवमानः ।।
चतुर्थकाल उदकाभ्यवायी[1] त्रिभिर्वर्षैस्तदपहन्ति पापम् ।।११।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने सप्तविंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने नवमः पटलः समाप्तः ॥

यथा कथा[1] च परपरिग्रहमभिमन्यते स्तेनो ह भवतीति कौत्सहारीतौ तथा कण्वपुष्करसादी[2] ।।१।। सन्त्यपवादाः परिग्रहेष्विति[1] वार्ष्यायणिः ।।२।। शम्योषा युग्यघासो[1] न स्वामिनः प्रतिषेधयन्ति ।।३।। अतिव्यपहारो[1] व्यृद्धो[2] भवति ।।४।। सर्वत्रानुमतिपूर्वमिति[1] हारीतः ।।५।।

न पतितमाचार्यं ज्ञातिं वा दर्शनार्थो[1] गच्छेत् ।।६।। न चास्माद्भोगानुपयुञ्जीत ।।७।। यदृच्छासंनिपात उपसंगृह्य तूष्णीं व्यतिव्रजेत्[1] ।।८।।

माता पुत्रत्वस्य[1] भूयाँसि कर्माण्यारभते । तस्याँ शुश्रूषा नित्या पतितायामपि ।।९।। न तु धर्मसंनिपातः[1] स्यात् ।।१०।।

अधर्माहृतान्भोगाननुज्ञाय[1] न वयं चाधर्मश्चेत्यभिव्याहृत्याधोनाभ्युपरिजान्वाच्छाद्य त्रिषवणमुदकमुपस्पृशन्नक्षीराक्षारालवणं[2] भुञ्जानो द्वादश वर्षाणि नागारं प्रविषेत् ।।११।। ततः[1] सिद्धिः ।।१२।। अथ संप्रयोगः स्यादार्यैः ।।१३।।

एतदेवान्येषामपि पतनीयानाम्[1] ।।१४।।

गुरुतल्पगामी तु सुषिराँ सूर्मिं[1] प्रविश्योभयत आदीप्याभिदहेदात्मानम्[2] ।।१५।। मिथ्यैतदिति हारीतः ।।१६।। यो ह्यात्मानं परं वाभिमन्यतेऽभिशस्त एव स[1] भवति[2] ।।१७।। एतेनैव विधिनोत्तमादुच्छ्वासाच्चरेत् । नास्यास्मिँल्लोके प्रत्यापत्तिर्विद्यते । कल्मषं तु निर्हण्यते ।।१८।।

दारव्यतिक्रमी खराजिनं बहिर्लोम परिधाय दारव्यतिक्रमिणे[1] भिक्षामिति सप्तागाराणि चरेत् । सा वृत्तिः षण्मासान् ।।१९।।

स्त्रियास्तु भर्तुव्यतिक्रमे[1] कृच्छ्रद्वादशरात्राभ्यासस्तावन्तं कालम् ।।२०।। अथ भ्रूणहा श्वाजिनं खराजिनं[1] वा बहिर्लोम परिधाय पुरुषशिरः प्रतीपानार्थमादाय[2] ।।२१।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने अष्टाविंशी कण्डिका ॥

he does not eat at all (cf. B 2.2.38). 8 If he repeats this for a year, it is called the year-long arduous penance.

9 Now, another penance—by reciting the Veda completely three times while abstaining from food, one discharges the penance for committing even a great many sins that do not cause loss of caste.

> 10 When someone takes a non-Ārya woman to bed, lends money on interest, drinks a decoction,* or pays obeisance in a manner unworthy of a Brahmin, he should sit on a spread of grass letting the sun scorch his back.
>
> 11 The sin a Brahmin commits by serving a person of the black class* for one day he removes in three years by bathing daily and eating at every fourth mealtime (see A 1.25.10 n.).

28 1 "A man who, under any circumstance, covets what belongs to another man is undoubtedly a thief"—that is the view of Kautsa and Hārīta, as also of Kaṇva and Puṣkarasādi. 2 "There are exceptions in the case of certain belongings," says Vārṣyāyaṇi— 3 such as legume pods or fodder for a draught ox. Owners normally do not forbid someone from taking these. 4 To take too much of these, however, is a crime.* 5 "One must always obtain permission first," says Hārīta.

6 Let him not visit a teacher or relative who has fallen from his caste with the intention of seeing him 7 or accept anything of value from him. 8 If he meets such a person accidentally, he should clasp his feet and go away silently.

9 A mother does countless things to bring about male progeny.* So, even if she has fallen from her caste, he must always serve her, 10 but not let her participate in any of his religious activities.

11 He should separate himself from anything of value that he has obtained unrighteously (*adharma*), proclaiming "We and unrighteousness don't go together!"; wear a piece of cloth from his navel to his knees; bathe three times a day at dawn, noon, and dusk; eat food without milk, spices, or salt; and not enter a house for twelve years. 12 After that he becomes cleansed, 13 and thereafter he may associate with Āryas.

14 This same penance applies also to other sins causing loss of caste.

15 A man who has had sex with the wife of an elder (A 1.6.32 n.), however, should enter a hollow metal column (see A 1.25.2 n.), have fires lit on both sides, and burn himself up. 16 "That is wrong," says Hārīta; 17 for anyone who kills himself or another man becomes a heinous sinner without a doubt (A 1.3.25 n.). 18 What such a man should do is to live in the above manner* until his last breath. No rehabilitation is possible for such a man in this life; his sin, however, is removed.

19 A man who has unjustly abandoned his wife should wear a donkey's skin with its hairy side out and beg from seven houses, saying, "Almsfood for a man who has unjustly abandoned his wife!" That should be his livelihood for six months.

20 Women who abandon their husbands unjustly, on the other hand, should perform the twelve-day arduous penance (see A 1.27.7) for the same length of time.

21 Now, a man who has performed an abortion (A 1.19.15 n.) should wear the skin of a dog or a donkey with its hairy side out, carry a human skull as his drinking

खट्वाङ्गं दण्डार्थे कर्मनामधेयं प्रब्रुवाणश्चङ्क्रम्येत[1] को भ्रूणघ्ने भिक्षामिति । ग्रामे प्राणवृत्तिं प्रतिलभ्य शून्यागारं वृक्षमूलं वाभ्युपाश्रयेन्न हि म आर्यैः संप्रयोगो विद्यते । एतेनैव विधिनोत्तमादुच्छ्वासाच्चरेत् । नास्यास्मिँल्लोके प्रत्यापत्तिर्विद्यते । कल्मषं तु निर्हण्यते ॥१॥

यः प्रमत्तो[1] हन्ति प्राप्तं[2] दोषफलम् ॥२॥ सह संकल्पेन भूयः ॥३॥ एवमन्येष्वपि दोषवत्सु कर्मसु ॥४॥ तथा[1] पुण्यक्रियासु ॥५॥

परीक्षार्थोऽपि ब्राह्मण आयुधं नाददीत[1] ॥६॥ यो हिँसार्थमभिक्रान्तँ हन्ति मन्युरेव मन्युँ स्पृशति न तस्मिन्दोष इति पुराणे[1] ॥७॥

अथाभिशस्ताः समवसाय[1] चरेयुर्धार्म्यमिति[2] साँशित्येतरेतरयाजका[3] इतरेतराध्यापका मिथो विवहमानाः[4] ॥८॥ पुत्रान्संनिष्पाद्य ब्रूयुर्विप्रव्रजतास्मदेवँ[1] ह्यस्मत्स्वार्याः[2] संप्रत्यपत्स्यतेति[3] ॥९॥ अथापि न सेन्द्रियः पतति ॥१०॥ तदेतेन वेदितव्यम् । अङ्गहीनो हि साङ्गं जनयति ॥११॥

मिथ्यैतदिति हारीतः ॥१२॥ दधिधानीसधर्मा स्त्री भवति ॥१३॥ यो हि दधिधान्यामप्रयतं पय आतच्य[1] मन्थति न तेन धर्मकृत्यं क्रियते । एवमशुचिशुक्लं[2] यन्निर्वर्तते[3] न तेन सह संप्रयोगो विद्यते ॥१४॥

अभीचारानुव्याहारावशुचिकरावपतनीयौ[1] ॥१५॥ पतनीयाविति हारीतः ॥१६॥ पतनीयवृत्तिस्त्वशुचिकराणां द्वादश मासान्द्वादशार्धमासान्द्वादश द्वादशाहान्द्वादश सप्ताहान्द्वादश[1] त्र्यहान्द्वादशाहँ सप्ताहं[2] त्र्यहमेकाहम्[3] ॥१७॥ इत्यशुचिकरनिर्वेषो[1] यथा कर्माभ्यासः ॥१८॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने एकोनत्रिंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने दशमः पटलः समाप्तः ॥

विद्यया[1] स्नातीत्येके ॥१॥ तथा व्रतेनाष्टाचत्वारिँशत्परीमाणेन[1] ॥२॥ विद्या[1] व्रतेन चेत्येके[2] ॥३॥ तेषु सर्वेषु स्नातकवद्वृत्तिः[1] ॥४॥ समाधिविशेषाच्छ्रुतिविशेषाच्च पूजायां[1] फलविशेषः ॥५॥

29 cup [1]and a post from a bed-frame as his staff, and go around proclaiming the name of his crime and saying, "Who will give almsfood to an abortionist?" Obtaining his sustenance from a village, he should seek shelter in an abandoned house or at the foot of a tree, with the thought, "I am not allowed to associate with Āryas". He should live in this manner until his last breath. No rehabilitation is possible for such a man in this life; his sin, however, is removed.

[2]A man who kills unintentionally reaps the fruit of his sin, [3]but it is greater if he does so with forethought. [4]This principle applies also to other sinful acts [5]and also to meritorious deeds.

[6]A Brahmin should not take a weapon into his hands even to examine it. [7]"When someone kills an assailant who is trying to kill him, he commits no sin; for then wrath alone confronts wrath"—so states a Purāṇa (cf. B 1.18.13).

[8]Now, heinous sinners (A 1.3.25 n.) should live in a common settlement and, convinced that this is in keeping with the Law, they should officiate at each other's sacrifices, teach each other, and marry each other. [9]When they father sons, they should tell them: "Go away from us, for then you will be accepted from amongst us as Āryas." [10]When a man falls from his caste, moreover, his virile power does not fall with him, [11]the truth of which can be gathered from the fact that a man lacking a limb fathers a child possessing all the limbs.

[12]"That is false," says Hārīta. [13]A wife is comparable to a curd-pot, [14]for if someone were to put impure milk into a curd-pot and mix in the curdling substance, that curd cannot be used for ritual purposes. In like manner, there can be no association with what is produced by the semen of a sordid man* (cf. B 2.2.18–24).

[15]Sorcery and cursing make a man sordid but do not cause loss of caste. [16]"They do cause loss of caste," says Hārīta.

[17]People guilty of sins that make them sordid should follow the life prescribed for sins causing loss of caste for twelve months, for twelve fortnights, for twelve times twelve days, for twelve times seven days, for twelve times three days, for twelve days, for seven days, for three days, or for one day. [18]In this manner sins that make a man sordid should be expiated in accordance with the way the deed was committed* (cf. B 2.2.17).

THE BATH AT THE END OF STUDENTSHIP

30 [1]"He should bathe after learning the Veda"—that is the view of some; [2]likewise after completing the forty-eight-year vow. [3]"He should bathe after learning the Veda and completing the vow," contend others. [4]One should behave towards all of these as towards a bath-graduate;* [5]the specific reward of honoring such a person depends on the degree of his diligence and learning.

अथ स्नातकव्रतानि ।।६।। पूर्वेण ग्रामान्निष्क्रमणप्रवेशनानि शीलयेदुत्तरेण वा ।।७।। संध्योश्च[1] बहिर्ग्रामादासनं वाग्यतश्च[2] ।।८।। विप्रतिषेधे श्रुतिलक्षणं बलीयः ।।९।।

सर्वान् रागान्वाससि वर्जयेत् ।।१०।। कृष्णं च[1] स्वाभाविकम् ।।११।। अनूद्भासि[1] वासो वसीत ।।१२।। अप्रतिकृष्टं[1] च शक्तिविषये ।।१३।। दिवा च शिरसः प्रावरणं वर्जयेन्मूत्रपुरीषयोः[1] कर्म परिहाप्य ।।१४।।

शिरस्तु प्रावृत्य मूत्रपुरीषे कुर्याद्भूम्यां किंचिदन्तर्धाय ।।१५।। छायायां मूत्रपुरीषयोः कर्म वर्जयेत् ।।१६।। स्वां तु छायामवमेहेत्[1] ।।१७।। न सोपानन्मूत्रपुरीषे कुर्यात्कृष्टे पथ्यप्सु च[1] ।।१८।। तथा ष्ठेवनमैथुनयोः[1] कर्माप्सु वर्जयेत् ।।१९।। अग्निमादित्यमपो ब्राह्मणं गा[1] देवताश्चाभिमुखो मूत्रपुरीषयोः कर्म वर्जयेत् ।।२०।। अश्मानं लोष्ठमार्द्रानोषधिवनस्पतीनूर्ध्वानाच्छिद्य मूत्रपुरीषयोः शुन्धने[1] वर्जयेत् ।।२१।।

अग्निमपो[1] ब्राह्मणं[2] गा[3] देवता द्वारं प्रतीवातं[4] च शक्तिविषये नाभिप्रसारयीत ।।२२।।

अथाप्युदाहरन्ति ।।२३।।

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने त्रिंशी कण्डिका ॥

प्राङ्मुखोऽन्नानि भुञ्जीत उच्चरेद्दक्षिणामुखः ।
उदङ्मुखो मूत्रं कुर्यात्प्रत्यक्पादावनेजनमिति ।।१।।

आराच्चावसथान्मूत्रपुरीषे[1] कुर्याद्दक्षिणां दिशं दक्षिणापरां वा[2] ।।२।। अस्तमिते च बहिर्ग्रामादारादावसथाद्वा[1] मूत्रपुरीषयोः कर्म वर्जयेत्[2] ।।३।।

देवताभिधानं[1] चाप्रयतः ।।४।। परुषं[1] चोभयोर्देवतानाँ राज्ञश्च[2] ।।५।। ब्राह्मणस्य गोरिति पदोपस्पर्शनं वर्जयेत् ।।६।। हस्तेन चाकारणात् ।।७।। गोर्दक्षिणानां कुमार्याश्च परीवादान्वर्जयेत् ।।८।। स्तृहतीं[1] च गां नाचक्षीत ।।९।। सँसृष्टां च वत्सेनानिमित्ते[1] ।।१०।।

नाधेनुमधेनुरिति ब्रूयात् । धेनुभव्येत्येव[1] ब्रूयात् ।।११।। न भद्रं भद्रमिति ब्रूयात् । पुण्यं[1] प्रशास्तमित्येव[2] ब्रूयात् ।।१२।। वत्सतन्तीं[1] च नोपरि गच्छेत्[2] ।।१३।। प्रेङ्खावन्तरेण[1] च[2] नातीयात्[3] ।।१४।। नासौ मे सपत्न इति ब्रूयात् । यद्यसौ मे सपत्न इति ब्रूयाद् द्विषन्तं भ्रातृव्यं जनयेत्[1] ।।१५।। नेन्द्रधनुरिति परस्मै प्रब्रूयात्[1] ।।१६।। न पततः संचक्षीत ।।१७।।

Observances of a Bath-Graduate

[6]Next, the observances of a bath-graduate. [7]He should cultivate the practice of leaving and entering a village from the east or the north. [8]At the time of the morning and evening twilights he should sit silently outside the village. [9]When there is a conflict between rules, what is enjoined by a vedic text prevails.*

[10]With respect to clothes, he should avoid all that are dyed, [11]as well as those that are naturally black. [12]He should wear clothes that are neither shiny [13]nor, if at all possible, squalid. [14]During the day he should refrain from covering his head, except when he voids urine or excrement.

[15]He should void urine and excrement, however, after covering his head and spreading something on the ground.* [16]He should avoid voiding urine or excrement in the shade; [17]but he may discharge urine in his own shadow. [18]He should not void urine or excrement wearing footgear, or on plowed land, on a road, or in water. [19]Likewise, he should refrain frcm spitting and having sexual intercourse in water [20]and from voiding urine or excrement in front of a fire, the sun, water, a Brahmin, a cow, or a divine image. [21]In cleaning himself after voiding urine or excrement, he should avoid using stones, clods, or green branches that he has broken off from plants or trees.

[22]If at all possible, he should not stretch his feet toward a fire, water, a Brahmin, a cow, a divine image, or a door, or in the direction from which the wind is blowing.

[23]Now, they also quote:

31 [1] He should eat his food facing the east, void excrement facing the south, discharge urine facing the north, and wash his feet facing the west.

[2]He should, moreover, void urine and excrement moving far away from his house in the direction of the south or the south-west, [3]but after sunset he should refrain from voiding urine or excrement outside the village or far from his house.

[4]Let him refrain from pronouncing the name of a god while he is impure; [5]from speaking harshly about either the gods or the king; [6]from touching Brahmins or cows with his feet [7]or even with his hand without good cause; [8]and from speaking ill of cows, sacrificial fees, or nubile girls. [9]He should not disclose it when a cow is causing damage [10]or when she is with her calf, unless there is a reason.

[11]When speaking of a cow that does not yield milk, he should not say, "She is not a milch-cow", but simply say, "She is going to be a milch-cow." [12]Nor should he call a lucky thing "lucky", but just call it "holy" or "auspicious". [13]He should not step over a rope to which a calf is tied [14]or pass between the posts to which a swing is attached. [15]He should not announce, "That man is my adversary." If he announces "That man is my adversary", he will create for himself a rival who hates him. [16]He should not point out a rainbow to someone by saying "Look, the Indra's bow!" [17]or count flying birds (cf. G 9.19.–24; B 2.6.11–19; Va 12.32–3).

उद्यन्तमस्तंयन्तं चादित्यं दर्शने वर्जयेत्[1] ॥१८॥ दिवादित्यः सत्त्वानि गोपायति नक्तं[1] चन्द्रमाः । तस्मादमावास्यायां निशायाँ स्वाधीय[2] आत्मनो गुप्तिमिच्छेत्प्रा-यत्यब्रह्मचर्यकालेचर्यया[3] च ॥१९॥ सह ह्येताँ रात्रिँ सूर्याचन्द्रमसौ वसतः ॥२०॥

न कुसृत्या ग्रामं प्रविशेत् । यदि[1] प्रविशेन्नमो रुद्राय वास्तोष्पतय इत्येतामृचं जपेदन्यां वा रौद्रीम् ॥२१॥

नाब्राह्मणायोच्छिष्टं प्रयच्छेत् । यदि प्रयच्छेद्दन्तान्स्कुप्त्वा[1] तस्मिन्नवधाय प्रय-च्छेत् ॥२२॥

क्रोधादीँश्च भूतदाहीयान्दोषान्वर्जयेत् ॥२३॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने एकत्रिंशी कण्डिका ॥

प्रवचनयुक्तो वर्षाशरदं[1] मैथुनं वर्जयेत् ॥१॥ मिथुनीभूय च न[1] तया सह सर्वाँ रात्रिँ[2] शयीत ॥२॥ शयानश्चाध्यापनं वर्जयेत् ॥३॥ न च[1] तस्याँ शय्यायामध्याप-येद्यस्याँ शयीत[2] ॥४॥

अनाविःस्रगनुलेपणः[1] स्यात् ॥५॥ सदा निशायां दारं प्रत्यलंकुर्वीत ॥६॥ सशिरा वमज्जनमप्सु[1] वर्जयेत् ॥७॥ अस्तमिते च स्नानम् ॥८॥ पालाशमासनं पादुके दन्त-प्रक्षालनमिति च वर्जयेत् ॥९॥ स्तुतिं च गुरोः समक्षं यथा सुस्नातमिति[1] ॥१०॥

आ निशाया जागरणम् ॥११॥ अनध्यायो निशायामन्यत्र धर्मोपदेशाच्छि-ष्येभ्यः ॥१२॥ मनसा वा स्वयम् ॥१३॥ ऊर्ध्वमर्धरात्रादध्यापनम्[1] ॥१४॥ नापर-रात्रमुत्थायानध्याय[1] इति संविशेत्[2] ॥१५॥ काममपश्शयीत[1] ॥१६॥ मनसा वाधी-यीत ॥१७॥ क्षुद्रान् क्षुद्राचरिताँश्च देशान्न सेवेत ॥१८॥ सभाः समाजाँश्च ॥१९॥ समाजं चेद्गच्छेत्प्रदक्षिणीकृत्यापेयात् ॥२०॥ नगरप्रवेशनानि च[1] वर्जयेत् ॥२१॥

प्रश्नं च न विब्रूयात् ॥२२॥ अथाप्युदाहरन्ति ॥२३॥

मूलं तूलं वृहति[1] दुर्विवक्तुः प्रजां पशूनायतनँ हिनस्ति ।
धर्मप्रह्राद[2] न कुमालनाय रुदन्ह मृत्युर्व्युवाच प्रश्नमिति ॥२४॥

गार्दभं[1] यानमारोहणे[2] विषमारोहणावरोहणानि[3] च वर्जयेत् ॥२५॥ बाहुभ्यां च नदीतरम्[1] ॥२६॥ नावां[1] च साँशयिकीम्[2] ॥२७॥ तृणच्छेदनलोष्टविमर्दनाष्ठेवनानि[1] चाकारणात् ॥२८॥ यच्चान्यत्परिचक्षते यच्चान्यत्परिचक्षते[1] ॥२९॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने द्वात्रिंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे प्रथमे प्रश्ने एकादशः पटलः समाप्तः ॥

॥ इति प्रथमः प्रश्नः समाप्तः ॥

[18]He should avoid looking at the sun as it rises or sets. [19]During the day the sun protects creatures, and during the night, the moon. Therefore, on the night of the new moon he should try his very best to guard himself by keeping himself pure and chaste and by performing rites appropriate for the occasion, [20]for on this night the sun and the moon dwell together.

[21]He should not enter a village along a hazardous path. If he does so, he should softly recite this verse: "Homage to Rudra, the lord of the dwelling! ..." or another verse addressed to Rudra.

[22]He should not give his leftovers (A 1.3.27 n.) to someone who is not a Brahmin. If he does so, he should pick his teeth, place what he has picked from his teeth on the leftovers, and then give it.

[23]He should avoid giving in to anger and other such faults that bring suffering to creatures.

32 [1]A man who is engaged in teaching the Vedas should refrain from sex during the rainy season and autumn, [2]and if he has sexual intercourse, let him not sleep with her the entire night. [3]While he is lying down, moreover, he should refrain from teaching, [4]nor should he teach sitting on the bed in which he sleeps.

[5]Let him not appear in public wearing a garland or anointed with oil. [6]At night he should always adorn himself for his wife. [7]He should refrain from submerging his head in water; [8]from bathing after sunset; [9]from using seats, footwear, and tooth cleaners made with Palāśa wood;* [10]and from boasting in the presence of the teacher by saying, for instance, "I have taken a fine bath."

[11]He should keep awake until nightfall.* [12]Vedic recitation is forbidden at night, with the exception of teaching the Law to pupils [13]and reciting the Veda mentally by himself. [14]Teaching the Veda is permitted after midnight. [15]If he gets up in the last watch of the night, he should not go back to sleep thinking that vedic recitation is forbidden.* [16]He may, if he so wishes, rest leaning against something* [17]or recite the Veda mentally.

[18]Let him never visit vile men or regions inhabited by such men, [19]as also casinos and fairs (A 1.3.12 n.). [20]If he has to go to a fair, he should leave after walking around it clockwise (A 1.7.2 n.). [21]He should also avoid visiting cities.

[22]Neither should he elucidate a question. [23]Now, they also quote:

> [24]When a man explains something wrongly, it tears up his root and sprout, his children, cattle, and house. This is how Death, weeping, explained the question put to him: "O Dharmaprahrāda, not on Kumālana."*

[25]He should avoid climbing on to a donkey-cart or climbing on to or descending into precarious places; [26]as also crossing a river by swimming;* [27]using unsafe boats; [28]cutting grass, crushing clods of earth, and spitting, without a good reason; [29]and anything else that is forbidden.

पाणिग्रहणादधि गृहमेधिनोर्व्रतम्[1] ।।१।।

कालयोर्भोजनम् ।।२।। अतृप्तिश्चान्नस्य ।।३।। पर्वसु चोभयोरुपवासः ।।४।। औपवस्तमेव[1] कालान्तरे भोजनम् ।।५।। तृप्तिश्चान्नस्य ।।६।।

यच्चैनयोः प्रियँ स्यात्तदेतस्मिन्नहनि भुञ्जीयाताम् ।।७।। अधश्च शयीयाताम्[1] ।।८।। मैथुनवर्जनं च ।।९।। श्वोभूते स्थालीपाकः ।।१०।। तस्योपचारः पार्वणेन व्याख्यातः[1] ।।११।। नित्यं लोक उपदिशन्ति ।।१२।।

यत्र क्व चाग्निमुपसमाधास्यन्स्यात्तत्र[1] प्राचीरुदीचीश्च तिस्रस्तिस्रो लेखा लिखित्वाद्भिरवोक्ष्याग्निमुपसमिन्ध्यात्[2] ।।१३।। उत्सिच्यैतदुदकमुत्तरेण[1] पूर्वेण वान्यदुपदध्यात्[2] ।।१४।।

नित्यमुदधानान्यद्भिररिक्तानि स्युर्गृहमेधिनोर्व्रतम् ।।१५।।

अहन्यसंवेशनम् ।।१६।। ऋतौ च संनिपातो दारेणानु व्रतम्[1] ।।१७।। अन्त-

BOOK TWO

THE HOUSEHOLDER

1 [1]After marriage, the special observances of the couple living the household life come into force.

Eating

[2]The man should eat at the two appointed times (A 1.25.10 n.), [3]but not so much that he is overly sated. [4]On new- and full-moon days,* moreover, both should fast. [5]Eating at every other mealtime (A 1.25.10 n.) is a genuine fast, [6]and then they may eat until they are quite sated.

Wedding Anniversary

[7]On the anniversary day let the couple eat whatever they like, [8]sleep on the floor, [9]and abstain from sexual intercourse. [10]On the following day the man should offer an oblation of cooked food. [11]The procedure for this offering is explained in the section on the new- and full-moon offerings. [12]In the world people require the couple to perform the above rites on every anniversary day.*

Rites

[13]On whatever occasion he is required to place the sacred fire on the altar, he should draw three lines from west to east and three lines from south to north, sprinkle water on them, and kindle the fire. [14]He should pour out the water used for that towards the north or the east and draw fresh water.

[15]Their water vessels should never be empty—this is an observance incumbent on a couple living the household life.

Rules of Sexual Intercourse

[16]He shall not engage in sex during the daytime. [17]When his wife is in season,* he must have sexual intercourse with her as required by his vow. [18–19]And if his wife

राले[1]ऽपि दार एव ।।१८।। ब्राह्मणवचनाच्च संवेशनम् ।।१९।। स्त्रीवाससैव संनिपातः स्यात्[1] ।।२०।। यावत्संनिपातं चैव सहशय्या[1] ।।२१।। ततो नाना ।।२२।। उदकोपस्पर्शनम् ।।२३।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने प्रथमा कण्डिका ॥

अपि वा लेपान्प्रक्षाल्याचम्य[1] प्रोक्षणमङ्गानाम् ।।१।।

सर्ववर्णानाँ स्वधर्मानुष्ठाने परमपरिमितँ[1] सुखम्[2] ।।२।। ततः परिवृत्तौ कर्मफलशेषेण जातिँ रूपं वर्णं[1] बलं मेधां प्रज्ञां द्रव्याणि धर्मानुष्ठानमिति प्रतिपद्यते । तच्चक्रवदुभयोर्लोकयोः सुख एव वर्तते ।।३।। यथौषधिवनस्पतीनां[1] बीजस्य क्षेत्रकर्मविशेषे[2] फलपरिवृद्धिरेवम्[3] ।।४।।

एतेन दोषफलपरिवृद्धिरुक्ता[1] ।।५।। स्तेनोऽभिशस्तो ब्राह्मणो राजन्यो वैश्यो वा परस्मिँल्लोकेऽपरिमिते निरये[1] वृत्ते जायते चाण्डालो ब्राह्मणः पौल्कसो राजन्यो[2] वैणो[3] वैश्यः ।।६।। एतेनान्ये[1] दोषफलैः[2] कर्मभिः परिध्वँसा[3] दोषफलासु योनिषु[4] जायन्ते वर्णपरिध्वँसायाम्[5] ।।७।।

यथा[1] चाण्डालोपस्पर्शने[2] संभाषायां दर्शने च दोषस्तत्र प्रायश्चित्तम् ।।८।। अवगाहनमपामुपस्पर्शने संभाषायां ब्राह्मणसंभाषा दर्शने ज्योतिषां दर्शनम् ।।९।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने द्वितीया कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने प्रथमः पटलः समाप्तः ॥

आर्याः प्रयता वैश्वदेवेऽन्नसँस्कर्तारः[1] स्युः[2] ।।१।। भाषां कासं क्षवथुमित्यभिमुखोऽन्नं[1] वर्जयेत् ।।२।। केशानङ्गं वासश्चालभ्याप उपस्पृशेत् ।।३।।

आर्याधिष्ठिता वा शूद्राः सँस्कर्तारः स्युः ।।४।। तेषाँ स एवाचमनकल्पः ।।५।। अधिकमहरहः केशश्मश्रुलोमनखवापनम्[1] ।।६।। उदकोपस्पर्शनं च सह वाससा[1] ।।७।। अपि वाष्टमीष्वेव पर्वसु वा वपेरन्[1] ।।८।।

wants it, he may have sex with her between the seasons as well, in accordance with the Brāhmaṇa passage.* 20He should only engage in sexual intercourse wearing the garment reserved for approaching his wife. 21Let him, moreover, lie with his wife only for the duration of sexual intercourse; 22after that they should lie separately 23and afterwards take a bath.

2 1Or else, they may cleanse the stains, sip some water, and sprinkle their bodies with water.

Rebirth as Reward and Punishment

2People of all classes enjoy supreme and boundless happiness when they follow the Laws specific to them. 3Then, upon a man's return to earth, by virtue of the residue of his merits he obtains a high birth, a beautiful body, a fine complexion, strength, intelligence, wisdom, wealth, and an inclination to follow the Law. So, going around like a wheel, he remains happy in both worlds. 4This is similar to the way the seeds of plants and trees, when they are sown on a well-plowed field, increase their fruit.

5This example explains also the way the fruits of sins increase. 6When a thief or a heinous sinner (A 1.3.25 n.), whether he is a Brahmin, a Kṣatriya, or a Vaiśya, completes his sojourn in the next world living in an interminable hell, he is born here again—a Brahmin as a Cāṇḍāla, a Kṣatriya as a Paulkasa, and a Vaiśya as a Vaiṇa. 7In like manner, others, when they fall from their castes as a result of their sinful acts, are born as outcastes in wombs that are the aftermath of their sins.

Penances for Contact with Outcastes

8As it is a sin to touch a Cāṇḍāla, so is it to speak to or to look at one. These are the expiations for such offenses: 9for touching, submerging completely in water; for speaking, speaking to a Brahmin; for looking, looking at the heavenly lights.

Food

3 **Preparation of Food** 1Ārya men who are pure should cook the food intended for the offering to All-gods. 2The cook should refrain from speaking, coughing, or sneezing while facing the food. 3Should he touch his hair, body, or garment, he should wash himself with water.

4Alternatively, Śūdra men under the supervision of an Ārya may do the cooking. 5They are to follow the identical procedure of sipping (A 1.16.1–10), 6with the additional requirement that every day they should shave the hair of their heads, bodies, and beards; clip their nails; 7and bathe with their clothes on. 8Alternatively, they may shave only on the eighth day of each fortnight or on new- and full-moon days.

परोक्षमन्नँ सँस्कृतमग्नावधिश्रित्याद्भिः[1] प्रोक्षेत्[2] । तद्देवपवित्रमित्याचक्षते ।।९।।

सिद्धेऽन्ने तिष्ठन्भूतमिति[1] स्वामिने प्रब्रूयात्[2] ।।१०।। तत्सुभूतं विराडन्नं तन्मा क्षायीति[1] प्रतिवचनः[2] ।।११।।

गृहमेधिनोर्यदशनीयस्य[1] होमा बलयश्च स्वर्गपुष्टिसंयुक्ताः ।।१२।। तेषां मन्त्राणामुपयोगे[1] द्वादशाहमधःशय्या ब्रह्मचर्यं क्षारलवणवर्जनं[2] च ।।१३।। उत्तमस्यैकरात्रमुपवासः ।।१४।।

बलीनां तस्य तस्य देशे सँस्कारो[1] हस्तेन परिमृज्यावोक्ष्य न्युप्य पश्चात्परिषेचनम् ।।१५।।

औपासने पचने वा षड्भिराद्यैः प्रतिमन्त्रँ हस्तेन जुहुयात्[1] ।।१६।। उभयतः परिषेचनं यथा पुरस्तात् ।।१७।। एवं बलीनां देशे देशे समवेतानाँ सकृत्सकृदन्ते परिषेचनम् ।।१८।। सति सूपसँसृष्टेन कार्याः ।।१९।।

अपरेणाग्निँ सप्तमाष्टमाभ्यामुदगपवर्गम् ।।२०।। उदधानसंनिधौ नवमेन ।।२१।। मध्येऽगारस्य दशमैकादशाभ्यां प्रागपवर्गम् ।।२२।। उत्तरपूर्वदेशेऽगारस्योत्तरैश्चतुर्भिः ।।२३।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने तृतीया कण्डिका ॥

शय्यादेशे कामलिङ्गेन[1] ।।१।। देहल्यामन्तरिक्षलिङ्गेन[1] ।।२।। उत्तरेणापिधान्याम् ।।३।। उत्तरैर्ब्रह्मसदने ।।४।। दक्षिणतः पितृलिङ्गेन[1] प्राचीनावीत्यवाचीनपाणिः कुर्यात्[2] ।।५।। रौद्र उत्तरो[1] यथा देवताभ्यः[2] ।।६।। तयोर्नाना परिषेचनं धर्मभेदात् ।।७।। नक्तमेवोत्तमेन वैहायसम्[1] ।।८।।

य एतानव्यग्रो यथोपदेशं कुरुते नित्यः स्वर्गः पुष्टिश्च ।।९।।

अग्रं च देयम् ।।१०।। अतिथीनेवाग्रे भोजयेत् ।।११।। बालान् वृद्धान् रोगसंबन्धान्[1] स्त्रीश्चान्तर्वत्नीः[2] ।।१२।। काले स्वामिनावन्नार्थिनं न प्रत्याचक्षीयाताम् ।।१३।।

अभावे भूमिरुदकं तृणानि[1] कल्याणी वागिति ।
एतानि वै सतोऽगारे न क्षीयन्ते कदाचनेति ।।१४।।

एवंवृत्तावनन्तलोकौ भवतः ।।१५।।

[9]If the food has been prepared by them out of his sight, the householder should place it over the fire and sprinkle it with water. Such food, they say, is pure enough even for gods.

[10]When the food has been prepared, the cook should stand and announce it to his master saying, "It is done." [11]The latter responds: "It is well-done, this splendid food! May it never fail!"

Food Offerings [12]The burnt oblations and Bali offerings made with the food of the couple living a household life lead to heaven and prosperity. [13]While the householder is learning the ritual formulas to be used in them, he should sleep on the floor, abstain from sex, and avoid spices and salt for twelve days. [14]While he is learning the ritual formula to be used in the final offering, he should fast for one day.*

[15]The ground where each Bali offering is made should be consecrated. He should sweep the area with his hand, sprinkling water on it, put down the offering, and then sprinkle water all around.

[16]Using the first six ritual formulas, he should offer at each formula an oblation with his hand into the domestic or the cooking fire, [17]and as before sprinkle water all around at the beginning and the end. [18]In like manner, when Bali offerings are made together in a particular place, the sprinkling is done only once at the very end. [19]If there is a sauce, the offerings should be mixed with it.

[20]With the seventh and eighth formulas the offerings should be made behind the fire—the one to the north of the other—; [21]with the ninth formula, near the water-pot; [22]with the tenth and eleventh formulas, in the middle of the house—the one to the east of the other —; [23] and with the last four formulas,* in the north-

4 eastern part of the house. [1]With the ritual formula addressed to Love he makes a Bali offering near the bed; [2]with the formula addressed to mid-space, at the threshold; [3]with the next formula, at the door; [4]and with the formulas that follow, at the seat of Brahman.* [5]With the formula addressed to ancestors he should make an offering towards the south with his upper garment slung over his right shoulder and under his left arm (A 1.6.18 n.) and his hand turned towards the right. [6]The offering to Rudra is to be made towards the north in the same manner as to the gods. [7]In the case of the last two, the sprinkling around with water is done separately because they follow different rules (*dharma*). [8]The offering thrown in the air is made reciting the last formula, and it is done only at night* (A 2.3.14 n.).

[9]If a man makes these offerings steadfastly in the prescribed manner, he obtains heaven forever, as well as prosperity.

Distribution of Food and Reception of Guests [10]Let him also give a portion of the food as alms. [11]He should always feed his guests first, [12]and then the children, the aged, the sick, and pregnant women. [13]The master and mistress should never rebuff anyone who comes asking for food at the proper time.

> [14]If there is no food, then a place on the floor, some water and straw, and
> a pleasant welcome—these are never wanting in the house of a good man.

[15]A couple who acts this way wins a world without end.

ब्राह्मणायानधीयानायासनमुदकमन्नमिति[1] देयम् । न प्रत्युत्तिष्ठेत् ॥१६॥ अभि-वादनायैवोत्तिष्ठेदभिवाद्यश्चेत्[1] ॥१७॥ राजन्यवैश्यौ च ॥१८॥ शूद्रमभ्यागतं कर्मणि नियुञ्ज्यात् । अथास्मै दद्यात् ॥१९॥ दासा वा राजकुलादाहृत्यातिथिवच्छूद्रं[1] पूजयेयुः[2] ॥२०॥

नित्यमुत्तरं वासः कार्यम् ॥२१॥ अपि वा सूत्रमेवोपवीतार्थे ॥२२॥ यत्र भुज्यते तत्समूह्य निर्हृत्यावोक्ष्य तं देशममत्रेभ्यो लेपान्संकृष्याद्भिः[1] सँसृज्योत्तरतः शुचौ देशे रुद्राय निनयेत् । एवं वास्तु शिवं भवति ॥२३॥

ब्राह्मण आचार्यः स्मर्यते तु[1] ॥२४॥ आपदि ब्राह्मणेन राजन्ये वैश्ये वाध्ययनम् ॥२५॥ अनुगमनं च पश्चात् ॥२६॥ तत ऊर्ध्वं ब्राह्मण एवाग्रे गतौ स्यात् ॥२७॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने चतुर्थी कण्डिका ॥

सर्वविद्यानामप्युपनिषदामुपाकृत्यानध्ययनं तदहः ॥१॥ अधीत्य चाविप्रक्रमणँ[1] सद्यः ॥२॥ यदि त्वरेत गुरोः समीक्षायाँ स्वाध्यायमधीत्य कामं गच्छेत् । एवमुभयोः शिवं भवति ॥३॥

समावृत्तं चेदाचार्योऽभ्यागच्छेत्तमभिमुखोऽभ्यागम्य तस्योपसंगृह्य न बीभत्समान उदकमुपस्पृशेत्पुरस्कृत्योपस्थाप्य[1] यथोपदेशं पूजयेत्[2] ॥४॥ आसने शयने भक्ष्ये भोज्ये[1] वाससि[2] वा संनिहिते निहीनतरवृत्तिः स्यात् ॥५॥ तिष्ठन्सव्येन पाणि-नानुगृह्याचार्यमाचमयेत्[1] ॥६॥ अन्यं वा[1] समुदेतम् ॥७॥ स्थानासनचङ्क्रमण-स्मितेष्वनुचिकीर्षन्[1] ॥८॥ संनिहिते मूत्रपुरीषवातकर्मोच्चैर्भाषाहासष्ठेवनदन्तस्कवन-निःशृङ्खणभ्रुक्षेपणतालननिष्ठ्यानीति[1] ॥९॥ दारे प्रजायां चोपस्पर्शनभाषा विस्रम्भपूर्वाः परिवर्जयेत् ॥१०॥

वाक्येन वाक्यस्य प्रतीघातमाचार्यस्य[1] वर्जयेत्[2] ॥११॥ श्रेयसां च ॥१२॥ सर्व-भूतपरीवादाक्रोशाँश्च[1] ॥१३॥ विद्यया च विद्यानाम् ॥१४॥

यया विद्यया न विरोचेत पुनराचार्यमुपेत्य नियमेन साधयेत्[1] ॥१५॥

[16]Let him give water and a seat to a Brahmin who has not studied the Veda but not rise up to greet him. [17]If the man deserves to be greeted, he may rise up to greet him. [18]Neither should he rise to greet a Kṣatriya or a Vaiśya. [19]When a Śūdra comes as a guest, he should get him to do some work and then give him food. [20]Or else, his servants should bring provisions from the royal store and honor the Śūdra as a guest.

Rules of Eating [21]He should always wear an upper garment [22]or, in place of that garment, wear just a cord slung over his left shoulder and under his right arm (A 1.6.18 n.). [23]He should sweep the place where the meal is taken, remove what has fallen down, sprinkle the place with water, scrape the remnants from the cooking pots, mix those remnants with water, and put them down in a clean spot towards the north as an offering for Rudra. In this way the house becomes auspicious.

The Teacher and the Annual Course of Study

[24]Tradition says that only a Brahmin can be a teacher. [25]In times of adversity a Brahmin may study under a Kṣatriya or a Vaiśya [26]and walk behind him. [27]But after that time the Brahmin shall walk ahead.

5 [1]After commencing the annual study of all the Vedas and the Upaniṣads, vedic recitation is suspended for that day. [2]After completing the vedic study he should not go away immediately. [3]If he is in a hurry to leave, he should do the recitation of his Veda in the presence of the teacher and then go as he pleases. In this manner good fortune comes to both.

Conduct towards the Teacher [4]If a teacher comes to visit a pupil of his who has returned home, the pupil should go out to meet him, clasp his feet—and he should not wash afterwards, showing abhorrence for it—make the teacher go ahead, fetch the necessary articles, and pay homage to him in the prescribed manner. [5]When his teacher is present, he should use a seat, bed, food, refreshments, and clothes of lower quality than his teacher's. [6]Standing up and supporting the water pot with his left hand, he should pour water for his teacher to sip; [7]he should do the same for other distinguished guests. [8]He should seek to follow his teacher in rising, sitting, strolling, and smiling. [9]In the presence of his teacher, he should refrain from voiding urine or excrement, breaking wind, speaking in a loud voice, laughing, spitting, cleaning his teeth, blowing his nose, frowning, clapping, and cracking his finger joints, [10]as well as from embracing or speaking to his wife or children tenderly.

[11]He should refrain from interrupting* his teacher [12]or his superiors, [13]and from calumniating and reviling any creature [14]or some Vedas by comparing them unfavorably with another.

[15]If he fails to excel in a particular Veda, let him return to his teacher and, observing the vows, master it.

उपाकरणाद्वोत्सर्जनादध्यापयितुर्नियमः । लोमसँहारणं[1] माँसँ श्राद्धं[2] मैथुनमिति च वर्जयेत् ।।१६।। ऋत्वे[1] वा जायाम्[2] ।।१७।। यथागमँ[1] शिष्येभ्यो विद्यासंप्रदाने[2] नियमेषु च युक्तः स्यात्[3] । एवं[4] वर्तमानः पूर्वापरान्संबन्धानात्मानं[5] च क्षेमे युनक्ति ।।१८।। मनसा वाचा प्राणेन[1] चक्षुषा श्रोत्रेण त्वक्शिश्नोदरारम्भणानास्रावान्परिवृञ्जानोऽमृतत्वाय[2] कल्पते ।।१९।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने पञ्चमी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने द्वितीयः पटलः समाप्तः ॥

जात्याचारसँशये धर्मार्थमागतमग्निमुपसमाधाय जातिमाचारं च पृच्छेत् ।।१।। साधुतां चेत्प्रतिजानीतेऽग्निरुपद्रष्टा वायुरुपश्रोतादित्योऽनुख्याता साधुतां प्रतिजानीते[1] साध्वस्मा अस्तु वितथ[2] एष एनस इत्युक्त्वा शास्तुं प्रतिपद्येत ।।२।।

अग्निरिव ज्वलन्नतिथिरभ्यागच्छति ।।३।। धर्मेण वेदानामेकैकाँ[1] शाखामधीत्य श्रोत्रियो भवति ।।४।। स्वधर्मयुक्तं[1] कुटुम्बिनमभ्यागच्छति[2] धर्मपुरस्कारो नान्यप्रयोजनः[3] सोऽतिथिर्भवति ।।५।। तस्य पूजायाँ शान्तिः[1] स्वर्गश्च ।।६।।

तमभिमुखोऽभ्यागम्य[1] यथावयः समेत्य तस्यासनमाहारयेत्[2] ।।७।। शक्तिविषये नाबहुपादमासनं[1] भवतीत्येके ।।८।। तस्य पादौ प्रक्षालयेत् । शूद्रमिथुनावित्येके ।।९।। अन्यतरोऽभिषेचने स्यात् ।।१०।। तस्योदकमाहारयेन्मृन्मयेनेत्येके[1] ।।११।। नोदकमाहारयेदसमावृत्तः[1] ॥१२॥ अध्ययनसांवृत्तिश्चात्राधिका[1] ॥१३॥ सान्त्वयित्वा तर्पयेद्रसैर्भक्ष्यैरद्भिरवरार्ध्येनेति[1] ।।१४।। आवसथं दद्यादुपरिशय्यामुपस्तरणमुपधानँ[1] सावस्तरणमभ्यञ्जनं चेति[2] ।।१५।।

अन्नसँस्कर्तारमाहूय व्रीहीन्यवान्वा तदर्थान्निर्वपेत् ।।१६।। उद्धृतान्यन्नान्यवेक्षेतेदं[1] भूया३ इदा३मिति[2] ।।१७।। भूय उद्धरेत्येव ब्रूयात् ।।१८।।

द्विषन्द्विषतो वा नान्नमश्नीयाद्दोषेण[1] वा मीमाँसमानस्य मीमाँसितस्य वा[2] ।।१९।। पाप्मानँ हि स तस्य भक्षयतीति विज्ञायते ।।२०।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने षष्ठी कण्डिका ॥

Rules for a Teacher [16]These are the restrictions that a teacher should observe from the commencement of the annual course of vedic study until its completion. He should abstain from shaving the hair on his body, eating meat, partaking of an ancestral offering, and sexual intercourse. [17]He may optionally have sex with his wife during her season (A 2.1.17 n.). [18]In accordance with the vedic precepts,* he should be intent on imparting vedic knowledge to his pupils and on observing the restrictions. If he acts in this manner, he will bring bliss to his ancestors, to his descendants, and to himself. [19]When a man shuns sensual objects with his mind, speech, breath, sight, and hearing, objects to which the skin, the penis, and the stomach cling, he becomes fit for immortality.

6 [1]If he has any doubt about the caste or conduct of someone who has come to him for the sake of the Law, he should kindle the sacred fire and ask him about his caste and conduct. [2]Should the man vouch for his uprightness, the teacher should declare: "Fire, who sees, Wind, who listens, and Sun, who reveals—they vouch for his uprightness. May he be upright and free from sin", and then set about teaching him.

Reception of Guests

[3]A guest comes blazing like a fire. [4]When someone has studied one branch from each of the Vedas* in accordance with the Law, he is called a "vedic scholar". [5]When such a man comes to the home of a householder devoted to the Law proper to him—and he comes for no other purpose than to discharge the Law—then he is called a "guest". [6]By paying him homage, the householder obtains peace and heaven.

[7]He should go out to meet the guest, receive him according to his age, and have a seat brought for him—[8]if possible, some say, a seat that has many legs. [9]He should wash the guest's feet. Some say that this should be done by a pair of Śūdras, [10]one of them being employed in pouring the water. [11]He should have water brought for the guest; according to some, in a clay pot. [12]If the guest is a student who has not yet returned home, there is no need to have water brought for him; [13]in his case, however, there is the additional requirement to perform the vedic recitation along with him. [14]After addressing the guest with kind words, the host should refresh him with drinks and food, or at a minimum with some water, [15]and offer him a room, a bed, a mattress, a pillow with a cover, and lotion.

[16]He should summon his cook and give him rice or barley to be prepared for the guest. [17]When the food has been dished out, he should look at it, thinking: "Is this portion larger or this?" [18]and make sure to tell the guest: "Take the larger portion."

[19]A man should not eat the food of someone whom he hates or who hates him, or of someone who suspects him of a sin or who is suspected of a sin; [20]"for that man", it is stated, "eats the other's evil."

स एष प्राजापत्यः कुटुम्बिनो[1] यज्ञो नित्यप्रततः[2] ।।१।। योऽतिथीनामग्निः स आहवनीयो यः कुटुम्बे[1] स गार्हपत्यो यस्मिन्पच्यते सोऽन्वाहार्यपचनः ।।२।। ऊर्जं पुष्टिं प्रजां पशूनिष्टापूर्तमिति गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ।।३।। पयउपसेचनमन्नमग्निष्टोमसंमितँ[1] सर्पिषोक्थ्यसंमितं मधुनातिरात्रसंमितं माँसेन द्वादशाहसंमितमुदकेन प्रजावृद्धिरायुषश्च ।।४।। प्रिया अप्रियाश्चातिथयः[1] स्वर्गं लोकं गमयन्तीति विज्ञायते[2] ।।५।। स[1] यत्प्रातर्मध्यंदिने सायमिति ददाति सवनान्येव तानि भवन्ति ।।६।। यदनुतिष्ठत्युदवस्यत्येव[1] तत् ।।७।। यत्सान्त्वयति[1] सा दक्षिणा प्रशँसा[2] ।।८।। यत्सँसाधयति ते विष्णुक्रमाः ।।९।। यदुपावर्तते[1] सोऽवभृथः ।।१०।। इति हि[1] ब्राह्मणम् ।।११।। राजानं[1] चेदतिथिरभ्यागच्छेच्छ्रेयसीमस्मै पूजामात्मनः कारयेत् ।।१२।। आहिताग्निं चेदतिथिरभ्यागच्छेत्स्वयमेनमभ्युदेत्य ब्रूयात् । व्रात्य क्वावात्सीरिति । व्रात्य उदकमिति । व्रात्य तर्पयँस्त्विति[1] ।।१३।। पुराग्निहोत्रस्य होमादुपाँशु जपेत् । व्रात्य यथा ते मनस्तथास्त्विति । व्रात्य यथा ते वशस्तथास्त्विति । व्रात्य यथा ते प्रियं तथास्त्विति । व्रात्य यथा ते निकामस्तथास्त्विति[1] ।।१४।। यस्योद्धृतेष्वहुतेष्वग्निष्वतिथिरभ्यागच्छेत्[1] स्वयमेनमभ्युदेत्य ब्रूयात् । व्रात्य अतिसृज होष्यामि । इत्यतिसृष्टेन होतव्यम् । अनतिसृष्टश्चेज्जुहुयाद्दोषं ब्राह्मणमाह ।।१५।।

एकरात्रं चेदतिथीन्वासयेत्पार्थिवाँल्लोकानभिजयति द्वितीययान्तरिक्ष्याँस्तृतीयया दिव्याँश्चतुर्थ्या परावतो लोकानपरिमिताभिरपरिमिताँल्लोकानभिजयतीति विज्ञायते[1] ।।१६।।

असमुदेतश्चेदतिथिर्ब्रुवाण[1] आगच्छेदासनमुदकमन्नँ[2] श्रोत्रियाय ददामीत्येव दद्यात् । एवमस्य समृद्धं भवति ।।१७।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने सप्तमी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने तृतीयः पटलः समाप्तः ॥

येन कृतावसथः स्यादतिथिर्न तं प्रत्युत्तिष्ठेत्प्रत्यवरोहेद्वा पुरस्ताच्चेदभिवादितः[1] ।।१।।

शेषभोज्यतिथीनाँ[1] स्यात् ।।२।। न रसान् गृहे भुञ्जीतानवशेषमतिथिभ्यः[1] ।।३।। नात्मार्थमभिरूपमन्नं पाचयेत् ।।४।।

गोमधुपर्कार्हो वेदाध्यायः[1] ।।५।। आचार्य ऋत्विक् स्नातको[1] राजा वा[2] धर्मयुक्तः ।।६।। आचार्यायर्त्विजे श्वशुराय राज्ञ इति परिसंवत्सरादुपतिष्ठद्भ्यो

7 [1]This is the sacrifice to Prajāpati that a householder offers incessantly—[2]the fire within the guests* is the offertorial fire, the fire within his house is the householder's fire, the fire used for cooking is the southern fire. [3]A man who eats before his guest eats up the vigor, prosperity, progeny, livestock, sacrifices, and good works of his family. [4]When milk is poured over it, that food is equal to an Agniṣṭoma sacrifice; when ghee is poured over it, it is equal to an Ukthya sacrifice; when honey is poured over it, it is equal to an Atirātra sacrifice; when meat is poured over it, it is equal to a Dvādaśāha sacrifice; and when water is poured over it, it procures the increase of progeny and a long life. [5]"Whether you hold them dear or not," it is stated, "guests lead you to heaven." [6]When a man gives food in the morning, at noon, and in the evening, they constitute the three pressings of Soma; [7]when he rises as his guest gets up to leave, it constitutes the final rite of the Soma sacrifice; [8]when he addresses the guest with kind words, it constitutes the praise of the priestly fee; [9]when he follows the guest as he leaves, it constitutes the Viṣṇu steps; [10]and when he returns, it constitutes the final bath.*

[11]That is the procedure when a guest comes to a Brahmin.

[12]If a guest comes to a king, he should have the guest treated with greater honor than himself.

[13]If a guest comes to a man who has set up the three ritual fires, he himself should go out to meet the guest and tell him: "Vrātya, where did you stay? Vrātya, here is water. Vrātya, let this refresh you." [14]Before offering his daily fire oblation, he should say softly in a hushed voice, "Vrātya, may you obtain whatever you have set your mind on. Vrātya, may you obtain whatever you wish. Vrātya, may you obtain whatever you like. Vrātya, may you obtain whatever you desire." [15]If a guest comes after he has arranged the fires but before he has made the offerings, he himself should go out to meet the guest and tell him: "Vrātya, give me leave so I may make the offerings." After he is given leave, he should make the offerings. If he makes the offerings without being given leave, a Brāhmaṇa text states, he commits a sin.

[16]"By giving shelter to guests for one night," it is stated, "a man wins earthly worlds; with a second night he wins intermediate worlds; with a third night heavenly worlds; with a fourth night farthermost worlds; and by giving shelter for an unlimited number of nights, he wins unlimited worlds."

[17]If an unaccomplished man arrives saying that he is a guest, the householder should give him a seat, water, and food, saying: "I give this to a vedic scholar." In this way he will gain prosperity.

8 [1]If a person has already paid his respects to a guest whom he has provided with accommodation, thereafter he does not have to rise up or get off his couch to greet him.

[2]Let him eat what is left over after he has fed his guests. [3]He should not consume all the savory dishes* in his house so that there is nothing left for his guests [4]or have exquisite dishes prepared for his own use.

[5]A man who is capable of reciting the Veda is worthy of receiving a cow and the honey mixture, [6]as also a teacher, an officiating priest, a bath-graduate, and a king who follows the Law. [7]A cow and the honey mixture are to be given to a

गौर्मधुपर्कश्च ।।७।। दधि मधुसँसृष्टं मधुपर्कः पयो वा मधुसँसृष्टम् ।।८।। अभाव उदकम् ।।९।।

षडङ्गो वेदः ।।१०।। छन्दःकल्पो व्याकरणं ज्योतिषं[1] निरुक्तं शीक्षा[2] छन्दोविचितिरिति ।।११।। शब्दार्थारम्भणानां तु कर्मणाँ समाम्नायसमाप्तौ[1] वेदशब्दः । तत्र संख्या विप्रतिषिद्धा ।।१२।। अङ्गानां तु[1] प्रधानैरव्यपदेश इति न्यायवित्समयः ।।१३।।

अतिथिं निराकृत्य यत्रगते[1] भोजने स्मरेत्ततो विरम्योपोष्य ।।१४।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने अष्टमी कण्डिका ॥

श्वोभूते यथामनसं तर्पयित्वा सँसाधयेत् ।।१।। यानवन्तमा यानात्[1] ।।२।। यावन्नानुजानीयादितरः ।।३।। अप्रतीभायाँ[1] सीम्नो निवर्तेत[2] ।।४।।

सर्वान्वैश्वदेवे भागिनः कुर्वीता श्वचाण्डालेभ्यः[1] ।।५।। नानर्हद्भ्यो दद्यादित्येके[1] ।।६।। उपेतः स्त्रीणामनुपेतस्य चोच्छिष्टं[1] वर्जयेत् ।।७।।

सर्वाण्युदकपूर्वाणि दानानि ।।८।। यथाश्रुति विहारे ।।९।। ये नित्या भाक्तिकास्तेषामनुपरोधेन[1] संविभागो विहितः ।।१०।। काममात्मानं भार्यां पुत्रं वोपरुन्ध्यान्न[1] त्वेव दासकर्मकरम्[2] ।।११।। तथा चात्मनोऽनुपरोधं[1] कुर्याद्यथा कर्मस्वसमर्थः[2] स्यात् ।।१२।। अथाप्युदाहरन्ति ।

अष्टौ ग्रासा मुनेर्भक्षः[1] षोडशारण्यवासिनः ।
द्वात्रिँशतं गृहस्थस्यापरिमितं[2] ब्रह्मचारिणः ।।
आहिताग्निरनड्वाँश्च ब्रह्मचारी च ते त्रयः ।
अश्नन्त एव सिध्यन्ति नैषाँ सिद्धिरनश्नतामिति[3] ।।१३।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने नवमी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने चतुर्थः पटलः समाप्तः ॥

भिक्षणे निमित्तमाचार्यो विवाहो[1] यज्ञो[2] मातापित्रोर्बुभूर्षार्हतश्च[3] नियमविलोपः[4] ।।१।। तत्र गुणान्समीक्ष्य यथाशक्ति देयम् ।।२।। इन्द्रियप्रीत्यर्थस्य तु भिक्षणमनिमित्तम् । न तदाद्रियेत ।।३।।

teacher, an officiating priest, a father-in-law, and a king, when they visit after the lapse of one year. [8]The honey mixture is made by mixing honey into curd or milk, [9]or, when they are unavailable, into water.

[10]The Veda has six supplements: [11]ritual expositions of the Veda, grammar, astronomy, etymology, phonetics, and metrics. [12][OBJECTION] The term "Veda", however, extends to the entire body of traditional texts dealing with rites undertaken on the authority of explicit vedic injunctions or meanings implicit in vedic statements, contradicting thereby the number given above. [13][ANSWER] Experts in exegesis, on the contrary, are in agreement that supplementary texts should not be called by the name of the principal texts.*

9 [14]While he is taking his meal, if at some point he remembers that he has spurned a guest, he should stop eating and fast that day. [1]On the next day he should satisfy that guest to his heart's content and follow him as he leaves.

[2]If a guest has come in a carriage, he should follow him as far as the carriage; [3]others he should follow until they give him leave to return. [4]If a guest forgets to do so, he may turn back at the village boundary.

Distribution of Food [5]He should make all creatures, down to dogs and Cāṇḍālas, partake of the offering to All-gods. [6]Some, however, maintain that he should not give food to unworthy people.

[7]An initiated man should avoid eating the leftover food (A 1.3.27 n.) of women or uninitiated men.

[8]He should pour water before giving any gift; [9]within the sacrificial enclosure, however, he should follow the vedic prescriptions. [10]The rule is that the distribution of food should be carried out in a way that does not cause inconvenience to those who receive food every day. [11]If he wants, he may deprive himself, his wife, or his son, but never his slaves or workers;* [12]but he should not deprive himself to such a degree that he is unable to carry out his ritual duties. [13]Now, they also quote:

> A sage's meal is eight mouthfuls, a forest dweller's sixteen, a householder's twenty-two, and a student's an unlimited quantity.
>
> A man who has set up the three ritual fires, a draft ox, and a student—these three are able to do their tasks only if they eat. They cannot do them if they do not eat. (B 2.13.7–8; Va 6.20–1)

10 **Rules about Begging** [1]The appropriate reasons for begging are the following: to pay the teacher, to celebrate a marriage, to perform a sacrifice, trying to support one's parents, and when a worthy person would have to suspend an obligatory act. [2]In such a case, the householder should investigate the supplicant's qualities and give according to his ability. [3]The gratification of the senses, however, is not an appropriate reason for begging, and he should pay no heed to such requests.

स्वकर्म ब्राह्मणस्याध्ययनमध्यापनं यज्ञो याजनं दानं[1] प्रतिग्रहणं[2] दायाद्यँ शिलोञ्छः[3] ।।४।। अन्यच्चापरिगृहीतम् ।।५।।

एतान्येव क्षत्रियस्याध्यापनयाजनप्रतिग्रहणानीति परिहाप्य दण्डयुद्धाधिकानि ।।६।।

क्षत्रियवद्वैश्यस्य दण्डयुद्धवर्जं कृषिगोरक्ष्यवाणिज्याधिकम्[1] ।।७।।

नाननूचानमृत्विजं वृणीते न पणमानम् ।।८।। अयाज्योऽनधीयानः ।।९।।

युद्धे तद्योगा यथोपायमुपदिशन्ति तथा प्रतिपत्तव्यम् ।।१०।। न्यस्तायुधप्रकीर्णकेशप्राञ्जलिपराङ्गावृत्तानामार्या[1] वधं परिचक्षते ।।११।।

शास्त्रैरधिगतानामिन्द्रियदौर्बल्याद्विप्रतिपन्नानाँ[1] शास्ता निर्वेषमुपदिशेद्यथाकर्म[2] यथोक्तम् ।।१२।। तस्य चेच्छास्त्रमतिप्रवर्तेरन्[1] राजानं[2] गमयेत् ।।१३।। राजा पुरोहितं[1] धर्मार्थकुशलम्[2] ।।१४।। स ब्राह्मणान्नियुञ्ज्यात्[1] ।।१५।। बलविशेषेण वधदास्यवर्जं नियमैरुपशोषयेत्[1] ।।१६।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने दशमी कण्डिका ॥

इतरेषां वर्णानामा प्राणविप्रयोगात्समवेक्ष्य[1] तेषां कर्माणि राजा दण्डं प्रणयेत् ।।१।। न च संदेहे दण्डं कुर्यात् ।।२।। सुविचितं विचित्या[1] दैवप्रश्नेभ्यो[2] राजा दण्डाय प्रतिपद्येत ।।३।। एवंवृत्तो[1] राजोभौ लोकावभिजयति ।।४।।

राज्ञः पन्था ब्राह्मणेनासमेत्य ।।५।। समेत्य तु ब्राह्मणस्यैव पन्थाः ।।६।। यानस्य[1] भाराभिनिहितस्यातुरस्य[2] स्त्रिया इति सर्वैर्दातव्यः ।।७।। वर्णज्यायसां चेतरैर्वर्णैः ।।८।। अशिष्टपतितमत्तोन्मत्तानामात्मस्वस्त्ययनार्थेन[1] सर्वैरेव[2] दातव्यः ।।९।।

धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ।।१०।। अधर्मचर्यया पूर्वो वर्णो जघन्यं जघन्यं[1] वर्णमापद्यते जातिपरिवृत्तौ ।।११।।

Law with respect to Classes

Lawful Occupations [4]The occupations specific to a Brahmin are studying, teaching, sacrificing, officiating at sacrifices, giving gifts, receiving gifts, inheriting, and gleaning, [5]as well as appropriating things that do not belong to anybody.

[6]The occupations specific to a Kṣatriya are the same, with the exception of teaching, officiating at sacrifices, and receiving gifts, and the addition of meting out punishment and warfare.

[7]The occupations specific to a Vaiśya are the same as those of a Kṣatriya, with the exception of meting out punishment and warfare, and the addition of agriculture, cattle herding, and trade.

[8]A man should neither choose as his officiating priest a man who is not deeply versed in the Veda or haggles over his fees, [9]nor officiate at the sacrifice of a man who does not engage in vedic recitation.

[10]In war, people should conduct themselves according to the strategies taught by those proficient in such matters. [11]Āryas condemn the killing of those who have thrown down their weapons, who have dishevelled hair, who fold their hands in supplication, or who are fleeing.

[12]When those who have been instructed in the precepts go astray because of the weakness of their senses, the preceptor should impose an expiation proportionate to the gravity of the infraction and in accordance with the rules. [13]If a guilty person refuses to follow his orders, he should send him to the king, [14]and the king should send him to his personal priest well versed in Law and Government (A 1.24.23 n.). [15]The latter should compel those who are Brahmins [16]by some forcible means, except corporal punishment and slavery, and reduce them into subjection with penitential acts.

11 [1]With respect to persons belonging to other classes, the king, after he has carefully examined their actions, may impose on them even the capital punishment. [2]If there is a doubt, however, he should not impose a punishment. [3]Only after conducting a careful inquiry, including even the use of ordeals and interrogations, should a king proceed with punishment. [4]A king who behaves in this manner wins both worlds.

Rules of Precedence [5]The road belongs to the king, except when he meets a Brahmin; [6]and when he does, it is to the Brahmin that the road belongs. [7]All must yield to vehicles, people carrying heavy loads, the sick, and women; [8]so also must people of lower classes yield to people of higher classes. [9]For their own well-being, moreover, all must yield to fools, outcastes, drunkards, and madmen.

Rebirth [10]By following the righteous (*dharma*) path people belonging to a lower class advance in their subsequent birth to the next higher class, [11]whereas by following an unrighteous (*adharma*) path people belonging to a higher class descend in their subsequent birth to the next lower class.

धर्मप्रजासंपन्ने दारे नान्यां कुर्वीत ॥१२॥ अन्यतराभावे कार्या प्रागग्न्याधे-यात् ॥१३॥ आधाने हि सती[1] कर्मभिः संबध्यते येषामेतदङ्गम्[2] ॥१४॥

सगोत्राय दुहितरं न प्रयच्छेत् ॥१५॥ मातुश्च योनिसंबन्धेभ्यः ॥१६॥

ब्राह्मे विवाहे बन्धुशीलश्रुतारोग्याणि[1] बुद्ध्वा प्रजासहत्वकर्मभ्यः[2] प्रतिपाद-येच्छक्तिविषयेणालंकृत्य[3] ॥१७॥ आर्षे दुहितृमते मिथुनौ गावौ देयौ ॥१८॥ दैवे यज्ञतन्त्र ऋत्विजे प्रतिपादयेत्[1] ॥१९॥ मिथः कामात्सांवर्तेते[1] स गान्धर्वः ॥२०॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने एकादशी कण्डिका ॥

शक्तिविषयेण[1] द्रव्याणि दत्वा वहेरन्स आसुरः ॥१॥ दुहितृमतः प्रोथयित्वा वहेरन्स राक्षसः[1] ॥२॥

तेषां त्रय आद्याः प्रशस्ताः पूर्वः पूर्वः श्रेयान्[1] ॥३॥ यथा युक्तो विवाहस्तथा युक्ता प्रजा भवति[1] ॥४॥

पाणिसमूढं ब्राह्मणस्य नाप्रोक्षितमभितिष्ठेत् ॥५॥ अग्निं ब्राह्मणं चान्तरेण नातिक्रामेत्[1] ॥६॥ ब्राह्मणाँश्च[1] ॥७॥ अनुज्ञाप्य वातिक्रामेत्[1] ॥८॥

अग्निमपश्च न युगपद्धारयीत[1] ॥९॥ नानाग्नीनां[1] च संनिवापं[2] वर्जयेत् ॥१०॥ प्रतिमुखमग्निमाह्रियमाणं नाप्रतिष्ठितं भूमौ प्रदक्षिणीकुर्यात्[1] ॥११॥ पृष्ठतश्चात्मनः पाणी न सँश्लेषयेत् ॥१२॥

स्वपन्नभिनिम्रुक्तो[1] नाश्वान्वाग्यतो रात्रिमासीत[2] । श्वोभूत उदकमुपस्पृश्य वाचं विसृजेत् ॥१३॥ स्वपन्नभ्युदितो नाश्वान्वाग्यतोऽहस्तिष्ठेत् ॥१४॥ आ तमितोः प्राणमायच्छेदित्येके ॥१५॥ स्वप्नं वा पापकं दृष्ट्वा ॥१६॥ अर्थं वा सिषाधयि-षन्[1] ॥१७॥ नियमातिक्रमे चान्यस्मिन्[1] ॥१८॥

दोषफलसँशये न तत्कर्तव्यम् ॥१९॥ एवमध्यायानध्याये[1] ॥२०॥

Marriage

Marrying a Second Wife [12]So long as his wife participates in religious rites and bears children, a man may not take another wife. [13]If she is wanting in either of these, he may take another prior to establishing his sacred fires, [14]for a wife who participates in the ritual establishment of his sacred fires becomes associated with the rites to which the establishment of the sacred fires is only supplementary.*

Marriage of Daughters [15]He shall not give his daughter in marriage to a man belonging to the same lineage* as he, [16]or to a blood relation of her mother.

Types of Marriage [17]At a "Brahma" marriage, he should inquire about the groom's family, virtue, learning, and health; adorn the girl with jewelry to the best of his ability; and give her for bearing children, for companionship, and for carrying out rituals. [18]At a "Seer's" marriage, the bridegroom should give a bull and a cow to the bride's father. [19]At a "Divine" marriage, the father should give the girl in marriage to the officiating priest during the course of a sacrifice. [20]When a couple

12 in love engages in sexual intercourse, it is a "Gandharva" marriage. [1]When the groom gives a bride-price to the best of his ability and then marries the girl, it is a "Demonic" marriage. [2]When a group of men violently overcomes the girl's guardians and carries her away, it is a "Fiendish" marriage.

[3]Among these, the three enumerated first are the most excellent, and each preceding one is better than the one that follows. [4]The excellence of the marriage determines the excellence of the children that issue from it.

Miscellaneous Rules and Penances

[5]When a Brahmin has touched some place with his hand, no one should step on that spot without first sprinkling it with water. [6]Let him not pass between a fire and a Brahmin, [7]or between Brahmins; [8]he may optionally do so, but only after obtaining their permission.

[9]He should not carry fire and water at the same time [10]and should refrain from mixing together different sorts of fires.* [11]When a fire is being carried towards a person, he should not circumambulate (A 1.7.2 n.) it before it has been placed on the ground. [12]Let him not clasp his hand behind his back.

[13]If the sun sets while a person is asleep, he should remain seated that night, without eating and observing silence. The next morning he should bathe and then break his silence. [14]If the sun rises while a person is asleep, he should remain standing that day, without eating and observing silence. [15]According to some, he should control his breath until he becomes exhausted; [16]he should do so also when he has seen a bad dream, [17]desires to accomplish some objective, [18]or has transgressed some other rule.

[19]When he has a doubt whether the result of an action is evil or not, he should not do it; [20]the same is true when he has a doubt as to whether it is permitted or not

न सँशये प्रत्यक्षवद् ब्रूयात् ॥२१॥

अभिनिम्रुक्ताभ्युदितकुनखिश्यावदाग्रदिधिषुदिधिषूपतिपर्याहितपरीष्टपरिवित्तपरिविन्नपरिविविदानेषु[1] चोत्तरोत्तरस्मिन्नशुचिकरनिर्वेषो[2] गरीयान् गरीयान् ॥२२॥ तच्च लिङ्गं चरित्वोद्धार्यमित्येके[1] ॥२३॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने द्वादशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने पञ्चमः पटलः समाप्तः ॥

सवर्णापूर्वशास्त्रविहितायां यथर्तु गच्छतः[1] पुत्रास्तेषां कर्मभिः संबन्धः ॥१॥ दायेनाव्यतिक्रमश्चोभयोः[1] ॥२॥

पूर्ववत्यामसँस्कृतायां वर्णान्तरे च मैथुने दोषः ॥३॥ तत्रापि दोषवान्पुत्र एव ॥४॥

उत्पादयितुः पुत्र इति हि ब्राह्मणम् ॥५॥ अथाप्युदाहरन्ति[1] ।

इदानीमेवाहं[2] जनक[3] स्त्रीणामीर्ष्यामि नो पुरा[4] ।
यदा[5] यमस्य सादने जनयितुः[6] पुत्रमब्रुवन्[7] ॥

रेतोधाः पुत्रं नयति[8] परेत्य यमसादने[9] ।
तस्माद्भार्यां[0] रक्षन्ति[10] बिभ्यन्तः[11] पररेतसः ॥

अप्रमत्ता रक्षथ[12] तन्तुमेतं मा वः क्षेत्रे परबीजानि वाप्सुः[13] ।
जनयितुः पुत्रो भवति सांपराये मोघं[14] वेत्ता[15] कुरुते तन्तुमेतमिति ॥६॥

दृष्टो धर्मव्यतिक्रमः साहसं च पूर्वेषाम् ॥७॥ तेषां तेजोविशेषेण प्रत्यवायो न विद्यते[1] ॥८॥ तदन्वीक्ष्य[1] प्रयुञ्जानः सीदत्यवरः ॥९॥

दानं क्रयधर्मश्चापत्यस्य न विद्यते ॥१०॥ विवाहे दुहितृमते दानं काम्यं धर्मार्थँ

to engage in vedic recitation. [21]Let him not speak about doubtful matters as if they were clear (A 1.32.22–24).

[22]A man who is asleep when the sun sets or rises, or has bad nails or black teeth; a man who marries a younger sister while her older sister remains unmarried or an older sister whose younger sister is already married; a man whose younger brother has set up the ritual fires or performed the Soma sacrifice before him; a man whose younger brother gets married before him; and a man whose younger brother receives his portion of the estate before him or who receives his portion of the estate before his older brother—all these must perform the penances for sins that make a man sordid (A 1.29.17–18), each succeeding offender performing a more severe penance than the preceding. [23]According to some, after performing the required penance, he should get rid of the condition that necessitated it.

Sons

13 [1]When a man has sexual intercourse with his wife during her season (A 2.1.17 n.), a wife who belongs to the same class as he and has not been married before, and whom he has married in the manner prescribed in the scriptures—sons born to him have a claim to follow the occupations of his class, [2]and neither parent may deprive such a son of his share in the estate.*

[3]It is a sin to engage in sexual intercourse with a woman who has been married before, or whom he has not married with the proper rites, or who belongs to a different class than he; [4]and a son born from their union undoubtedly participates in their sin.

To Whom Belongs a Son [5]"A son belongs to the man who fathers him"*—so states a Brāhmaṇa. [6]Now, they also quote:

> Only now, Janaka, have I become jealous about my wives; I was not so formerly. When we are in the abode of Death, they say, a son belongs to the man who fathered him. After he dies, the man who deposited the seed takes the son to himself in the abode of Death. People guard their wives, therefore, fearful of the seed of strangers.
>
> Diligently guard this progeny of yours, lest strangers sow their seeds in your field; in the transit to the next world, a son belongs to the man who fathered him. Otherwise a husband makes this progeny of his worthless for himself. (cf. B 2.3.34; Va 17.9)

Law in Previous Times [7]Transgression of the Law and violence are seen among people of ancient times. [8]They incurred no sin on account of their extraordinary power. [9]A man of later times who, observing what they did, does the same, perishes (cf. G 1.3–4).

[10]The custom of donating or selling one's children is not recognized as legitimate. [11]It is said in the Veda that at the time of marriage the groom should voluntarily give a gift to the bride's father in order to fulfill the Law: "Therefore, the

श्रूयते तस्माद् दुहितृमतेऽधिरथँ[1] शतं[2] देयं तन्मिथुया[3] कुर्यादिति । तस्यां क्रयशब्दः सँस्तुतिमात्रम् । धर्माद्धि संबन्धः[4] ॥११॥

एकधनेन ज्येष्ठं[1] तोषयित्वा ॥१२॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने त्रयोदशी कण्डिका ॥

जीवन्पुत्रेभ्यो दायं विभजेत्समं क्लीवमुन्मत्तं[1] पतितं[2] च[3] परिहाप्य ॥१॥ पुत्राभावे यः प्रत्यासन्नः सपिण्डः[1] ॥२॥ तदभाव आचार्य आचार्याभावेऽन्तेवासी हृत्वा तदर्थेषु धर्मकृत्येषु वोपयोजयेत्[1] ॥३॥ दुहिता वा ॥४॥ सर्वाभावे राजा दायँ हरेत[1] ॥५॥

ज्येष्ठो दायाद[1] इत्येके ॥६॥ देशविशेषे सुवर्णं कृष्णा गावः कृष्णं भौमं ज्येष्ठस्य ॥७॥ रथः पितुः परीभाण्डं[1] च गृहे ॥८॥ अलङ्कारो भार्याया ज्ञातिधनं चेत्येके ॥९॥ तच्छास्त्रैर्विप्रतिषिद्धम्[1] ॥१०॥ मनुः पुत्रेभ्यो दायं व्यभजदित्यविशेषेण श्रूयते ॥११॥ अथापि[1] तस्माज्ज्येष्ठं पुत्रं धनेन[2] निरवसाययन्तीत्येकवच्छ्रूयते ॥१२॥ अथापि[1] नित्यानुवादमविधिमाहुर्न्यायविदो यथा तस्मादजावयः पशूनाँ सह चरन्तीति[2] । तस्मात्स्नातकस्य मुखँ रेभायतीव[3] । तस्माद्बस्तश्च श्रोत्रियश्च स्त्रीकामतमाविति ॥१३॥ सर्वे हि धर्मयुक्ता भागिनः ॥१४॥ यस्त्वधर्मेण द्रव्याणि[1] प्रतिपादयति ज्येष्ठोऽपि तमभागं कुर्वीत ॥१५॥

जायापत्योर्न विभागो विद्यते[1] ॥१६॥ पाणिग्रहणाद्धि सहत्वं कर्मसु ॥१७॥ तथा पुण्यफलेषु[1] ॥१८॥ द्रव्यपरिग्रहेषु च ॥१९॥ न हि भर्तुर्विप्रवासे[1] नैमित्तिके दाने[2] स्तेयमुपदिशन्ति[3] ॥२०॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने चतुर्दशी कण्डिका ॥

एतेन देशकुलधर्मा व्याख्याताः ॥१॥

मातुश्च योनिसंबन्धेभ्यः पितुश्चा सप्तमात्पुरुषाद्यावता[1] वा संबन्धो ज्ञायते[2] तेषां

groom should give one hundred cows together with a chariot to the bride's father. The latter should repudiate that gift." The term "sale" used in connection with this rite is only a figure of speech, for their union is brought about through the Law (cf. PMS 6.1.15).

14 **Inheritance** [12]After gratifying the eldest with a choice portion of wealth, [1]he should, while he is still alive, divide his estate equally among his sons, excluding those who are impotent, mad, or fallen from their caste. [2]If there are no sons, the closest relative belonging to the same ancestry* as the deceased takes his inheritance. [3]If there are no relatives belonging to the same ancestry, his teacher or, if there is no teacher, his student should take the inheritance and use it to perform rituals for the benefit of the deceased. [4]Alternatively, the daughter [5]or, if none of these is available, the king should take the inheritance.

[6]According to some, the eldest son inherits the entire estate. [7]In some regions gold, black cattle, and black produce of the earth* belong to the eldest son. [8]The chariot and the household furniture belong to the father,* [9]while the jewelry and the money given by her relatives belong to the mother, maintain others. [10]That* is forbidden by the scriptures, [11]for in the Veda we find this statement, which makes no special allowance, "Manu divided his estate among his sons" (TS 3.1.9.4). [12][OBJECTION] But we also find in the Veda the statement that posits a single heir, "Therefore, they invest the eldest son with wealth" (TS 2.5.2.7). [13][ANSWER] Experts in exegesis, however, maintain that such statements are not injunctions but only reiterate common facts, as in the examples: "Among domestic animals, therefore, goats and sheep range together;" "Therefore, the face of a bath-graduate appears to sparkle;" and "Therefore, a billy goat and a vedic scholar display the greatest desire for a mate."* [14]The reason is that all sons who live righteously are entitled to inherit. [15]He should, on the contrary, disinherit a son who uses the wealth in unrighteous ways, even if he is the eldest.

[16]There is no division of property between a husband and a wife, [17]because from the time of their marriage they are linked together in performing religious rites, [18]as also in receiving the rewards of their meritorious deeds [19]and in acquiring wealth; [20]for while the husband is away people do not consider it a theft for the wife to make a gift when the occasion demands.

Family and Regional Customs

15 [1]The above principle resolves issues relating to customs of regions and families.*

Observances at the Death of a Relative

[2]Blood relations of the mother and relations of the father up to the sixth degree (A 2.14.2 n.), or as far back as the relationship is known—when any of these dies, one

प्रेतेषूदकोपस्पर्शनं गर्भान्परिहाप्यापरिसंवत्सरान्[3] ।।२।। मातापितरावेव तेषु ।।३।। हर्तारश्च[1] ।।४।।

भार्यायां[1] परमगुरुसँस्थायां चाकालमभोजनम् ।।५।। आतुरव्यञ्जनानि कुर्वीरन्[1] ।।६।। केशान्प्रकीर्य[1] पाँसूनोप्यैकवाससो दक्षिणामुखाः[2] सकृदुपमज्ज्यो-त्तीर्योपविशन्ति[3] ।।७।। एवं त्रिः ।।८।। तत्प्रत्ययमुदकमुत्सिच्याप्रतीक्षा[1] ग्राममेत्य यत्स्त्रिय[2] आहुस्तत्कुर्वन्ति ।।९।। इतरेषु चैतदेवैक[1] उपदिशन्ति[2] ।।१०।।

शुचीन्मन्त्रवतः[1] सर्वकृत्येषु भोजयेत् ।।११।। देशतः कालतः शौचतः[1] सम्य-क्प्रतिग्रहीतृत[2] इति दानानि प्रतिपादयति[3] ।।१२।।

यस्याग्नौ न क्रियते[1] यस्य चाग्रं[2] न[3] दीयते न तद्भोक्तव्यम्[4] ।।१३।। न क्षार-लवणहोमो विद्यते[1] ।।१४।। तथावरान्नसँसृष्टस्य[1] च ।।१५।। अहविष्यस्य[1] होम उदीचीनमुष्णं[2] भस्मापोह्य तस्मिञ्जुहुयात्तद्धुतमहुतं[3] चाग्नौ भवति ।।१६।।

न स्त्री जुहुयात् ।।१७।। नानुपेतः ।।१८।।

आन्नप्राशनाद्गर्भा नाप्रयता भवन्ति ।।१९।। आ परिसंवत्सरादित्येके ।।२०।। यावता वा दिशो न प्रजानीयुः[1] ।।२१।। ओपनयनादित्यपरम्[1] ।।२२।। अत्र ह्यधिकारः शास्त्रैर्भवति[1] ।।२३।। सा निष्ठा ।।२४।। स्मृतिश्च ।।२५।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने पञ्चदशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने षष्ठः पटलः समाप्तः ॥

सह देवमनुष्या अस्मिँल्लोके पुरा बभूवुः । अथ देवाः कर्मभिर्दिवं जग्मुरहीयन्त मनुष्याः । तेषां ये तथा कर्माण्यारभन्ते[1] सह देवैर्ब्रह्मणा चामुष्मिँल्लोके भवन्ति । अथैतन्मनुः श्राद्धशब्दं कर्म प्रोवाच ।।१।। प्रजानिःश्रेयसा[1] च[2] ।।२।। तत्र पितरो देवता ब्राह्मणास्त्वाहवनीयार्थे[1] ।।३।।

मासि[1] मासि[2] कार्यम्[3] ।।४।। अपरपक्षस्यापराह्णः[1] श्रेयान् ।।५।। तथापरपक्षस्य[1] जघन्यान्यहानि ।।६।।

सर्वेष्वेवापरपक्षस्याहस्सु क्रियमाणे पितॄन्प्रीणाति । कर्तुस्तु कालाभिनियमात्फल-

should bathe, unless the deceased is a child less than one year old, [3]in which case only its parents [4]and those who carry the corpse need to bathe.

[5]At the death of a wife or a principal elder,* people should fast from the time of death until the same time the next day [6]and display the signs of mourning: [7]the mourners should dishevel and throw dust on their hair, wear a single garment, face the south, submerge themselves once in the water, come out of the water, and sit down. [8]They should repeat this three times. [9]They should pour out water in such a way that the deceased recognizes it, then return to the village without looking back, and do whatever else the women ask them to do.* [10]Some prescribe these same observances also at the death of other relatives.

Ritual Food Offerings [11]At all rituals one should feed individuals who are upright and learned in the Vedas. [12]He should offer gifts in proper places, at appropriate times, on the occasion of purificatory rites, and to proper recipients.

[13]He should not eat food from which a portion has not been first offered in the fire or given to a guest. [14]Food containing spices or salt cannot be used for a burnt offering, [15]as also when it is mixed with some other inferior food. [16]When he offers a burnt offering of food unfit to be offered, he should take out some hot ashes from the northern side of the fire and offer it in those ashes. In this way the offering takes place, but it is not offered in the fire.

[17]A woman should not make an offering in the fire, [18]nor should a man who has not been initiated.

Impurity of Children [19]Children do not become impure until the first feeding with solid food has taken place; [20]according to some, until they have completed one year; [21]or until they are able to distinguish the cardinal points; [22]or until they have undergone initiation, which is the superior position, [23]for it is through this that they come under the jurisdiction of the scriptures. [24]This last view is the authoritative one, [25]and it is the traditional teaching.*

Ancestral Offerings

16 [1]In ancient times gods and men used to live together in this world. Then the gods went to heaven by performing rites, while men were left behind.* Those among them who perform rites in the same manner get to dwell in that world together with the gods and Brahman. For this purpose Manu proclaimed this rite bearing the name "Ancestral Offering"; [2]he did that also for the prosperity of the people. [3]In this rite the ancestors are the deity to whom the offering is made, while the Brahmins stand in the place of the offertorial fire.*

Time [4]It is to be offered every month. [5]An afternoon in the fortnight of the waning moon is preferable, [6]as also the last days of the fortnight of the waning moon.

[7]No matter what day of the fortnight of the waning moon it is offered, it gives delight to the ancestors. The specific reward earned by the performer, however,

विशेषः ।।७।। प्रथमेऽहनि क्रियमाणे स्त्रीप्रायमपत्यं[1] जायते ।।८।। द्वितीयेऽस्तेनाः[1] ।।९।। तृतीये ब्रह्मवर्चसिनः[1] ।।१०।। चतुर्थे क्षुद्रपशुमान्[1] ।।११।। पञ्चमे पुमाँसः । बह्वपत्यो[1] न चानपत्यः प्रमीयते ।।१२।। षष्ठेऽध्वशीलोऽक्षशीलश्च ।।१३।। सप्तमे कर्षे राद्धिः[1] ।।१४।। अष्टमे पुष्टिः ।।१५।। नवम एकखुराः ।।१६।। दशमे व्यवहारे राद्धिः[1] ।।१७।। एकादशे कृष्णायसं त्रपुसीसम्[1] ।।१८।। द्वादशे[1] पशुमान् ।।१९।। त्रयोदशे[1] बहुपुत्रो[2] बहुमित्रो दर्शनीयापत्यः । युवमारिणस्तु भवन्ति ।।२०।। चतुर्दश[1] आयुधे राद्धिः ।।२१।। पञ्चदशे[1] पुष्टिः ।।२२।।

तत्र द्रव्याणि तिलमाषा व्रीहियवा[1] आपो मूलफलानि[2] ।।२३।। स्नेहवति[1] त्वेवान्ने तीव्रतरा पितृणां[2] प्रीतिर्द्राघीयाँसं[3] च[4] कालम् ।।२४।। तथा धर्माहृतेन द्रव्येण तीर्थे प्रतिपन्नेन ।।२५।। संवत्सरं गव्येन प्रीतिः ।।२६।। भूयाँसमतो[1] माहिषेण ।।२७।। एतेन ग्राम्यारण्यानां[1] पशूनां माँसं मेध्यं व्याख्यातम् ।।२८।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने षोडशी कण्डिका ॥

खड्गोपस्तरणे खड्गमाँसेनानन्त्यं[1] कालम्[2] ।।१।। तथा शतबलेर्मत्स्यस्य[1] माँसेन ।।२।। [1]वार्ध्राणसस्य[2] च ।।३।।

प्रयतः प्रसन्नमनाः सृष्टो[1] भोजयेद्ब्राह्मणान् ब्रह्मविदो योनिगोत्रमन्त्रान्तेवास्यसंबन्धान्[2] ।।४।। गुणहान्यां[1] तु परेषाँ समुदेतः[2] सोदर्योऽपि भोजयितव्यः ।।५।। एतेनान्तेवासिनो व्याख्याताः ।।६।।

अथाप्युदाहरन्ति ।।७।।

संभोजनी[1] नाम पिशाचभिक्षा नैषा पितॄन् गच्छति नोत[2] देवान् ।
इहैव सा चरति क्षीणपुण्या शालान्तरे गौरिव नष्टवत्सा ।।८।।

इहैव संभुञ्जती[1] दक्षिणा[2] कुलात् कुलं विनश्यतीति ।।९।। तुल्यगुणेषु वयोवृद्धः श्रेयान्द्रव्यकृशश्चेप्सन् ।।१०।।

पूर्वेद्युर्निवेदनम्[1] ।।११।। अपरेद्युर्द्वितीयम्[1] ।।१२।। तृतीयमामन्त्रणम्[1] ।।१३।। त्रिःप्रायमेके श्राद्धमुपदिशन्ति ।।१४।। यथा प्रथममेवं द्वितीयं तृतीयं च[1] ।।१५।।

सर्वेषु वृत्तेषु सर्वतः समवदाय शेषस्य ग्रासावरार्ध्यं[1] प्राश्नीयाद्यथोक्तम्[2] ।।१६।। उदीच्यवृत्तिस्त्वासनगतानाँ हस्तेषूदपात्रानयनम्[1] ।।१७।।

उद्धियतामग्नौ च क्रियतामित्यामन्त्रयते[1] ।।१८।। काममुद्धियतां काममग्नौ च

depends on the time that he offers it. [8]If he offers it on the first day, his children will turn out to be mostly girls; [9]on the second day, his children will not turn out to be thieves; [10]on the third day, his children will be eminent in vedic knowledge; [11]on the fourth day, he will become rich in small animals; [12]on the fifth day, his children will turn out to be boys, and he will have a lot of offspring and not die childless; [13]on the sixth day, he will be adept at traveling and gambling; [14]on the seventh day, he will be successful in agriculture; [15]on the eighth day, he will become prosperous; [16]on the ninth day, he will acquire one-hoofed animals; [17]on the tenth day, he will be successful in business; [18]on the eleventh day, he will acquire iron, tin, and lead; [19]on the twelfth day, he will become rich in cattle; [20]on the thirteenth day, he will have many sons and friends, and his children will be beautiful but die young; [21]on the fourteenth day, he will be successful in battle; [22]and on the fifteenth day, he will become prosperous.

Types of Food [23]The materials used in this rite are sesame and beans, rice and barley, water, roots, and fruits. [24]When the food is made greasy (cf. A 2.19.17–20), however, the gratification it gives the ancestors is more ample and lasts longer, [25]as also when one gives righteously (*dharma*) acquired wealth to a worthy person. [26]With cow's meat their gratification lasts for a year, [27]and even longer than that with buffalo meat. [28]This rule makes clear that the meat of domestic and wild animals is fit to be offered. **17** [1]With the meat of a rhinoceros offered on a rhinoceros skin, their gratification lasts an unlimited time, [2]as also with the flesh of the Śatabali fish [3]and the Vārdhrāṇasa crane.

Quality of Invitees [4]Pure and with a composed mind and firm resolve, he should feed Brahmins well versed in the Vedas, Brahmins who are not related to him by blood or lineage, or by a relationship established by sacrifice or pupilage.* [5]But if outsiders lack the required qualities, he should feed a man who possesses them, be it his own full brother. [6]This rule clarifies the issue also with respect to pupils.

[7]Now, they also quote:

> [8]"Feeding-one-another" is the name of almsfood given to ghouls. It reaches neither ancestors nor gods. Bereft of merit, it wanders in this very world, like a cow, her calf dead, wandering among the corrals.

[9]The meaning is: gifts of food that are eaten by one another, going from one house to the other, perish in this very world. [10]Among those possessing equal qualities, an older person is better, as also a poor person who desires to attend.

Procedure [11]On the day before the rite he issues the invitations to the Brahmins, [12]and the next day he issues a second invitation. [13]The third invitation consists of summoning them. [14]Some assert that everything at an ancestral offering is repeated three times: [15]everything is repeated a second and a third time exactly as it was done the first time.

[16]After all the offerings have been made, he should cut off portions from all and eat a tiny lump of the remainder in the prescribed manner. [17]It is the custom of northerners, however, to pour water taken from the water pot into the hands of the seated Brahmins (see p. 5).

[18]He addresses them: "Let me take out some food. Let me offer it in the fire."

क्रियतामित्यतिसृष्ट उद्धरेज्जुहुयाच्च ।।१९।।

श्वभिरपपात्रैश्च श्राद्धस्य दर्शनं परिचक्षते ।।२०।। श्वित्रः[1] शिपिविष्टः[2] परतल्पगाम्यायुधीयपुत्रः[3] शूद्रोत्पन्नो ब्राह्मण्यामित्येते[4] श्राद्धे भुञ्जानाः पङ्क्तिदूषणा भवन्ति ।।२१।। त्रिमधुस्त्रिसुपर्णस्त्रिणाचिकेतश्चतुर्मेधः[1] पञ्चाग्निर्ज्येष्ठसामगो[2] वेदाध्याय्यनूचानपुत्रः[3] श्रोत्रिय[4] इत्येते श्राद्धे भुञ्जानाः पङ्क्तिपावना भवन्ति[5] ।।२२।।

न[1] च नक्तँ श्राद्धं कुर्वीत ।।२३।। आरब्धे चाभोजनमा समापनात्[1] ।।२४।। अन्यत्र[1] राहुदर्शनात्[2] ।।२५।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने सप्तदशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने सप्तमः पटलः समाप्तः ॥

विलयनं मथितं पिण्याकं मधु माँसं च वर्जयेत्[1] ।।१।। कृष्णधान्यँ[1] शूद्रान्नं ये चान्येऽनाश्यसंमताः ।।२।। अहविष्यमनृतं क्रोधं येन च क्रोधयेत् । स्मृतिमिच्छन्यशो[1] मेधाँ स्वर्गं[2] पुष्टिं[3] द्वादशैतानि वर्जयेत् ।।३।।

अधोनाभ्युपरिजान्वाच्छाद्य त्रिषवणमुदकमुपस्पृशन्ननग्निपक्ववृत्तिरच्छायोपगः[1] स्थानासनिकः संवत्सरमेतद्व्रतं[2] चरेत् । एतदष्टाचत्वारिँशत्संमितमित्याचक्षते ।।४।।

नित्यश्राद्धम् ।।५।। बहिर्ग्रामाच्छुचयः शुचौ देशे सँस्कुर्वन्ति[1] ।।६।। तत्र नवानि द्रव्याणि ।।७।। यैरन्नँ सँस्क्रियते येषु[1] च[2] भुज्यते[3] ।।८।। तानि च[1] भुक्तवद्भ्यो दद्यात् ।।९।। समुदेताँश्च[1] भोजयेत् ।।१०।। न चातद्गुणायोच्छिष्टं प्रयच्छेत् ।।११।। एवँ संवत्सरम् ।।१२।। तेषामुत्तमं लोहेनाजेन कार्यम् ।।१३।। मानं च[1] कारयेत्प्रतिच्छन्नम् ।।१४।। तस्योत्तरार्धे ब्राह्मणान्भोजयेत्[1] ।।१५।। उभयान्पश्यति[1] ब्राह्मणाँश्च भुञ्जानान्माने[2] च पितृनित्युपदिशन्ति[3] ।।१६।। कृताकृतमत ऊर्ध्वम्[1] ।।१७।। श्राद्धेन[1] हि तृप्तिं[2] वेदयन्ते[3] पितरः ।।१८।।

तिष्येण पुष्टिकामः[1] ।।१९।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने अष्टादशी कण्डिका ॥

गौरसर्षपाणां चूर्णानि कारयित्वा तैः पाणिपादं प्रक्षाल्य मुखं कर्णौ प्राश्य[1] च यद्वातो नातिवाति तदासनो[2]ऽजिनं बस्तस्य[3] प्रथमः कल्पो[4] वाग्यतो दक्षिणामुखो भुञ्जीत ।।१।। अनायुष्यं[1] त्वेवंमुखस्य भोजनं मातुरित्युपदिशन्ति ।।२।। औदुम्बरश्चमसः सुवर्णनाभः प्रशास्तः[1] ।।३।। न चान्येनापि भोक्तव्यः[1] ।।४।। यावद्ग्रासँ संनयन्[1] ।।५।। अस्कन्दयन् ।।६।। नापजहीत[1] ।।७।। अपजहीत[1] वा ।।८।।

[19]"Take it out as you wish. Offer it in the fire as you wish." After he has been given leave in this manner, he should take it out and offer it in the fire.

[20]Letting dogs or degraded people (A 1.3.25 n.) look at an ancestral offering is condemned. [21]A leper, a bald man, an adulterer, and a son of a Brahmin soldier or of a Śūdra by a Brahmin woman—these, when they eat at an ancestral offering, defile those alongside whom they eat.* [22]A man who knows the three "Honey" verses, a man who knows the Trisuparṇa, an expert in the three Nāciketa fire altars, an expert in the four types of sacrifices, a man who maintains the five sacred fires,* a man who sings the Jyeṣṭha Sāmans, a man who recites the Veda, a son of a vedic savant, and a vedic scholar—these, when they eat at an ancestral offering, purify those alongside whom they eat.

[23]An ancestral offering should not be performed after nightfall, [24]and once it is started the performer should not eat until it is completed; [25]the only exception being when there is a lunar eclipse.*

18 **Prohibitions** [1]He should abstain from the following: butter, butter-milk, oil-cake, honey, meat, [2]black grain, food given by Śūdras or by others whose food one is forbidden to eat, [3]food unfit for sacrifice, lying, anger, and whatever would provoke someone to anger. From these twelve a man should abstain, if he desires a good memory, fame, intelligence, heaven, and prosperity.

[4]Wrapping a cloth around himself from navel to knees, he should bathe at dawn, noon, and dusk; live on uncooked food; never seek a shady spot; and remain standing during the day and seated at night. He should keep this vow for a year. This is said to be equal to the forty-eight-year vow.*

Daily Ancestral Offering [5]Next, the daily ancestral offering. [6]Men who are upright should cook the food at a clean spot outside the village. [7]New vessels are used for this purpose, [8]both the vessels in which the food is cooked and those out of which it is eaten. [9]And he should give them away to those who have partaken of the meal. [10]He should feed only individuals who possess the required qualities [11]and not give any leftover food to anyone who does not possess the same qualities. [12]He should do this for a year. [13]The last of these offerings should be made with the meat of a red goat. [14]He should have a screened altar constructed [15]and feed the Brahmins on its northern side. [16]They point out that in this way he sees both the Brahmins eating and his ancestors gathered at the altar.* [17]Thereafter, he may either continue to do it or stop, [18]for the ancestors let him know that the ancestral offering has satisfied them.

19 **Rite for Prosperity** [19]A man who wants to be prosperous should, on the day of the constellation Tiṣya,* [1]get some white mustard seeds made into powder, rub it on his hands, feet, face, and ears, and eat it. Then, if there is no strong wind, he should sit on a seat—the first preference is that it be the skin of a billy goat—and eat in silence facing the south. [2]They point out, however, that when a man eats facing in that direction his mother's life is shortened. [3]The vessel for eating is made of copper, with its center gilded with gold, [4]and no one else should eat from it. [5]He should make a lump small enough to be swallowed [6]without dropping any fragments on the ground. [7]Then, without keeping the bowl down [8]or

कृत्स्नं ग्रासं ग्रसीत सहाङ्गुष्ठम् ।।९।। न च[1] मुखशब्दं कुर्यात् ।।१०।। पाणिं च नावधूनुयात्[1] ।।११।। आचम्य चोर्ध्वौ[1] पाणी धारयेदा प्रोदकीभावात् ।।१२।। ततोऽग्निमुपस्पृशेत् ।।१३।। दिवा च न भुञ्जीतान्यन्मूलफलेभ्यः ।।१४।। स्थालीपाकानुदेश्यानि[1] च वर्जयेत् ।।१५।। सोत्तराच्छादनश्चैव यज्ञोपवीती भुञ्जीत ।।१६।।

नैय्यमिकं[1] तु[2] श्राद्धँ[3] स्नेहवदेव दद्यात् ।।१७।। सर्पिर्मांँसमिति प्रथमः कल्पः ।।१८।। अभावे तैलँ शाकमिति ।।१९।। मघासु चाधिकँ श्राद्धकल्पेन[1] सर्पिर्ब्राह्मणान् भोजयेत् ।।२०।।

।। इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने एकोनविंशी कण्डिका ।।

मासिश्राद्धे[1] तिलानां द्रोणं द्रोणं येनोपायेन शक्नुयात्तेनोपयोजयेत्[2] ।।१।। समुदेताँश्च[1] भोजयेन्न चातद्गुणायोच्छिष्टं दद्युः[2] ।।२।।

उदगयन आपूर्यमाणपक्षस्यैकरात्रमवरार्ध्यमुपोष्य[1] तिष्येण पुष्टिकामः स्थालीपाकँ[2] श्रपयित्वा महाराजमिष्ट्वा तेन सर्पिष्मता ब्राह्मणं[3] भोजयित्वा पुष्ट्यर्थेन सिद्धिं[4] वाचयीत[5] ।।३।।

एवमहरहरा परस्मात् तिष्यात् ।।४।। द्वौ द्वितीये ।।५।। त्रीस्ँतृतीये ।।६।। एवँ संवत्सरमभ्युच्चयेन[1] ।।७।। महान्तं पोषं पुष्यति ।।८।। आदित एवोपवासः ।।९।।

आत्ततेजसां भोजनं वर्जयेत् ।।१०।। भस्मतुषाधिष्ठानम्[1] ।।११।। पदा पादस्य[1] प्रक्षालनमधिष्ठानं च वर्जयेत्[2] ।।१२।। प्रेङ्खोलनं[1] च पादयोः[2] ।।१३।। जानुनि चात्याधानं[1] जङ्घायाः[2] ।।१४।। नखैश्च नखवादनम्[1] ।।१५।। स्फोटनानि चाकारणात् ।।१६।। यच्चान्यत्परिचक्षते ।।१७।।

योक्ता च[1] धर्मयुक्तेषु द्रव्यपरिग्रहेषु च[2] ।।१८।। प्रतिपादयिता च[1] तीर्थे[2] ।।१९।। यन्ता चातीर्थे यतो न भयँ स्यात् ।।२०।। संग्रहीता च मनुष्यान्[1] ।।२१।। भोक्ता च धर्माविप्रतिषिद्धान्भोगान् ।।२२।। एवमुभौ[1] लोकावभिजयति ।।२३।।

।। इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने विंशतितमी कण्डिका ।।

।। इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने अष्टमः पटलः समाप्तः ।।

चत्वार आश्रमा गार्हस्थ्यमाचार्यकुलं मौनं वानप्रस्थ्यमिति[1] ।।१।। तेषु सर्वेषु[1]

after putting it down, [9]he should swallow the whole lump by pushing it into the mouth with his thumb, [10]not making any sound with his mouth [11]or shaking his hand. [12]After he has sipped water, he should keep his hands raised so long as they are dripping [13]and then hold them over the fire. [14]During the day, moreover, he should not eat anything besides roots and fruits [15]and avoid sacrificial milk-rice or food offered to gods or ancestors. [16]He should eat wearing his upper garment over his left shoulder and under his right arm (A 1.6.18 n.).

Monthly Ancestral Offering [17]The obligatory ancestral offering, however, should be made only with greasy food. [18]The first alternative is to use ghee and meat, [19]but when these are unavailable sesame oil and vegetables may be used. [20]During the constellation Maghā (A 2.18.19 n.), moreover, he should use a greater amount of ghee when feeding Brahmins according to the rules of ancestral offerings.

20 [1]At a monthly ancestral offering he should use one measure each* of sesame seeds in whatever manner he is able. [2]He should feed only individuals who possess the required qualities, and not give any leftover food to anyone who does not possess the same qualities.

Rite for Prosperity [3]A man who wants to be prosperous should fast for at least one night during a fortnight of the waxing moon falling within the half-year when the sun moves north; on a day of the constellation Tiṣya (A 2.18.19 n.) prepare a milk-rice oblation; make an offering of that in the fire to the Great King;* feed a Brahmin with that milk-rice mixed with ghee; and get him to proclaim success with a formula signifying prosperity.

[4]He should repeat this every day until the next Tiṣya day. [5]During the second Tiṣya cycle he should feed two Brahmins, [6]and during the third, three Brahmins. [7]By increasing the number in this manner for a whole year, [8]he will attain great prosperity. [9]The fast takes place only at the very beginning.

Miscellaneous Rules [10]He should refrain from eating foods whose essence has been extracted (G 9.58); [11]standing on ashes or grain husks; [12]washing the feet by rubbing one foot with the other; placing one foot on the other; [13]swinging the feet; [14]placing one foot over the other knee; [15]making noises by striking the nails against each other; [16]cracking the finger joints without a good reason; [17]and other acts that are forbidden.

[18]He should be a man who applies himself to acquiring wealth in righteous (*dharma*) ways, [19]distributes it to worthy people, [20]gives not* to unworthy people if they pose no threat to him, [21]conciliates people, [22]and enjoys pleasures that are not forbidden by the Law. [23]In this manner he wins both worlds.

ORDERS OF LIFE

21 [1]There are four orders of life:* the householder's life, living at the teacher's house, the life of a sage, and that of a forest hermit. [2]If a man remains

यथोपदेशमव्यग्रो वर्तमानः क्षमं गच्छति ॥२॥ सर्वेषामुपनयनप्रभृति समान आचार्यकुले[1] बासः[2] ॥३॥ सर्वेषामनूत्सर्गो[1] विद्यायाः[2] ॥४॥ बुद्ध्वा कर्माणि यत्कामयेत[1] तदारभेत ॥५॥

यथा विद्यार्थस्य नियम एतेनैवान्तमनूपसीदत[1] आचार्यकुले[2] शरीरन्यासो ब्रह्मचारिणः[3] ॥६॥

अथ[1] परिव्राजः ॥७॥ अत एव[1] ब्रह्मचर्यवान्प्रव्रंजति[2] ॥८॥ तस्योपदिशन्ति ॥९॥

अनग्निरनिकेतः स्यादशर्माशरणो मुनिः[1] ॥

स्वाध्याय एवोत्सृजमानो[2] वाचं ग्रामे प्राणवृत्तिं प्रतिलभ्यानिहोऽनमुत्रश्चरेत्[3] ॥१०॥ तस्य मुक्तमाच्छादनं विहितम् ॥११॥ सर्वतः परिमोक्षमेके[1] ॥१२॥ सत्यानृते सुखदुःखे[1] वेदानिमं लोकममुं च परित्यज्यात्मानमन्विच्छेत् ॥१३॥ बुद्धे क्षेमप्रापणम्[1] ॥१४॥

तच्छास्त्रैर्विप्रतिषिद्धम्[1] ॥१५॥ बुद्धे चेत् क्षेमप्रापणमिहैव न दुःखमुपलभेत[1] ॥१६॥ एतेन परं व्याख्यातम् ॥१७॥

अथ वानप्रस्थः ॥१८॥ अत एव ब्रह्मचर्यवान्प्रव्रजति[1] ॥१९॥ तस्योपदिशन्ति[1] ॥२०॥

एकाग्निरनिकेतः स्यादशर्माशरणो मुनिः ॥

स्वाध्याय एवोत्सृजमानो[1] वाचम् ॥२१॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने एकविंशी कण्डिका ॥

तस्यारण्यमाच्छादनं विहितम् ॥१॥

ततो मूलैः फलैः[1] पर्णैस्तृणैरिति[2] वर्तयँश्चरेत् ॥२॥ अन्ततः प्रवृत्तानि ॥३॥ ततोऽपो वायुमाकाशमित्यभिनिश्रयेत्[1] ॥४॥ तेषामुत्तर उत्तरः संयोगः फलतो विशिष्टः[2] ॥५॥

अथ वानप्रस्थस्यैवानुपूर्व्यमेक उपदिशन्ति[1] ॥६॥ विद्याँ समाप्य दारं[1] कृत्वाग्नीन्

steadfast in any of these, he attains bliss. [3]A common prerequisite for all is to live at the teacher's house following one's initiation, [4]and all are required not to abandon vedic learning. [5]After he has learnt the rites, he may undertake the order that he prefers.

Student

[6]Following the rules of a novice student,* a student should serve his teacher until death, leaving his body in his teacher's house.

Wandering Ascetic

[7]Next, the wandering ascetic. [8]From that very state,* remaining chaste, he goes forth. [9]With regard to him they admonish:

> [10]He should live as a silent sage, without fire or house, without shelter or protection.

Speaking only when he is engaged in the recitation of his Veda and obtaining food from a village to sustain himself, he should live without any concern for this world or the next. [11]Discarded clothes are prescribed for him. [12]Some say that he should go completely naked. [13]Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he should seek the Self. [14]When he gains insight, he attains bliss.

[15]But that is contradicted by the scriptures. [16]If a man attains bliss when he gains insight, moreover, he should not feel pain in this very world. [17]This clarifies what will be said later on.*

Forest Hermit

[18]Next, the forest hermit. [19]From that very state (A 2.21.8 n.), remaining chaste, he goes forth. [20]With regard to him they admonish:

> [21]He should live as a silent sage with a single fire, but without house, shelter, or protection.

22 [21]Let him speak only when he is engaged in the recitation of his Veda. [1]Clothes made of materials from the wild are prescribed for him.

[2]Thereafter, he should roam about, living on roots, fruits, leaves, and grasses, [3]and finally on what he happens to find lying about. [4]After that he should sustain himself on water, air, and space. [5]Among these, each subsequent pursuit is more exceptional in terms of its reward.

[6]Now, some teach an orderly sequence limited to the forest hermit. [7]After completing his vedic studies, a man should marry a wife, set up the sacred fires, and

आधाय कर्माण्यारभते[2] सोमावराध्यानि[3] यानि श्रूयन्ते ।।७।। गृहान्कृत्वा सदारः सप्रजः[1] सहाग्निभिर्बहिर्ग्रामाद्वसेत् ।।८।। एको वा ।।९।। शिलोञ्छेन[1] वर्तयेत्[2] ।।१०।। न चात ऊर्ध्वं प्रतिगृह्णीयात्[1] ।।११।। अभिषिक्तश्च जुहुयात् ।।१२।। शनैरपोऽभ्यवेयादभिघ्नन्नभिमुखमादित्यमुदकमुपस्पृशेत्[1] ।।१३।। इति[1] सर्वत्रोदकोपस्पर्शनविधिः[2] ।।१४।।

तस्य द्वंद्वं[1] द्रव्याणामेक[2] उपदिशन्ति[3] पाकार्थभोजनार्थवासिपरशुदात्रकाजानाम्[4] ।।१५।। द्वंद्वानामेकैकमादायेतराणि[1] दत्वारण्यमवतिष्ठेत[2] ।।१६।। तस्यारण्येनैवात ऊर्ध्वँ होमो वृत्तिः[1] प्रतीक्षाच्छादनं च[2] ।।१७।। येषु कर्मसु पुरोडाशाश्चरवस्तेषु[1] कार्याः ।।१८।। सर्वं चोपाँशु सह स्वाध्यायेन ।।१९।। नारण्यमभ्याश्रावयेत्[1] ।।२०।। अग्न्यर्थँ शरणम् ।।२१।। आकाशे स्वयम् ।।२२।। अनुपस्तीर्णे शय्यासने ।।२३।। नवे सस्ये प्राप्ते पुराणमनुजानीयात् ।।२४।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने द्वाविंशी कण्डिका ॥

भूयाँसं वा नियममिच्छन्नन्वहमेव[1] पात्रेण सायं प्रातरर्थमाहरेत् ।।१।। ततो मूलैः फलैः पर्णैस्तृणैरिति[1] वर्तयँश्चरेदन्ततः प्रवृत्तानि ततोऽपो वायुमाकाशमित्यभिनिश्रयेत् । तेषामुत्तर[2] उत्तरः संयोगः फलतो विशिष्टः ।।२।।

अथ पुराणे श्लोकावुदाहरन्ति[1] ।।३।।

अष्टाशीतिसहस्राणि ये प्रजामीषिरर्षयः[1] ।
दक्षिणेनार्यम्णः पन्थानं[2] ते श्मशानानि भेजिरे ।।४।।
अष्टाशीतिसहस्राणि ये प्रजां नेषिरर्षयः[1] ।
उत्तरेणार्यम्णः पन्थानं[2] तेऽमृतत्वँ हि कल्पते[3] ।।५।।

इत्यूर्ध्वरेतसां प्रशँसा ।।६।। अथापि संकल्पसिद्धयो भवन्ति ।।७।। यथा वर्षं प्रजादानं[1] दूरे दर्शनं मनोजवता यच्चान्यदेवं[2] युक्तम् ।।८।। तस्माच्छ्रुतितः प्रत्यक्षफलत्वाच्च[1] विशिष्टानाश्रमानेतानेके[2] ब्रुवते ।।९।।

त्रैविद्यवृद्धानां तु वेदाः प्रमाणमिति निष्ठा[1] । तत्र यानि श्रूयन्ते[2] व्रीहियवपश्वाज्यपयःकपालपत्नीसंबन्धान्युच्चैर्नीचैः कार्यमिति तैर्विरुद्ध आचारोऽप्रमाणमिति[3] मन्यन्ते ।।१०।। यत्तु श्मशानमुच्यते[1] नानाकर्मणामेषोऽन्ते पुरुषसँस्कारो

begin to perform the rites taught in the Vedas, at a minimum the Soma sacrifice. [8]Then he should build a dwelling outside the village and live there either with his wife, children, and sacred fires, [9]or alone. [10]He should live by gleaning [11]and from that time onwards never accept gifts. [12]Only after he has bathed should he offer oblations in the fire. [13]He should enter the water slowly and bathe facing the sun, without splashing. [14]This procedure of bathing is applicable to all.

[15]Some say that he should prepare two sets of utensils for cooking and eating, as well as two sets of knives, axes, sickles, and mallets. [16]He should give one* of the two sets, take the other, and set out to the wilderness. [17]From then on he should use only wild produce to offer fire sacrifices, to sustain himself, to attend to guests, and to clothe himself. [18]He should use rice porridge in rites that call for cakes. [19]And he should recite everything, including the recitation of his Veda, in an inaudible voice, [20]never permitting wild animals to hear him. [21]He should have a shelter only for his sacred fires, [22]while he himself lives in the open [23]sitting and sleeping on the bare ground.* [24]When he has obtained a new stock of grain, he should get rid of the old.

23 [1]Alternatively, if he desires greater severity, he should gather food with his bowl each and every day both in the morning and in the evening. [2]Thereafter, he should roam about, living on roots, fruits, leaves, and grasses, and finally on what he happens to find lying about. After that he should sustain himself on water, air, and space. Among these, each subsequent pursuit is more exceptional in terms of its reward.

Superiority among Orders

[3][VIEW OF OPPONENTS] Now, they quote a couple of verses from a Purāṇa:

> [4]The eighty thousand seers who desired offspring went along the sun's southern course. They obtained cremation grounds.
>
> [5]The eighty thousand seers who did not desire offspring went along the sun's northern course. They, indeed, attained immortality.

[6]Such is the praise of those who live celibate lives. [7]And further, these are men who make whatever they want happen by their mere thought, [8]for example, producing rain, bestowing children, seeing what is far away, moving as quickly as thought, and others of this sort. [9]Therefore, on the basis of vedic testimony and visible results, some claim that these orders of life are superior.

[10][AUTHOR'S VIEW] It is the firm view of the most eminent scholars of the triple Veda, however, that the Vedas are the ultimate authority. The rites using rice, barley, animals, ghee, milk, and potsherds and involving the participation of the wife that are prescribed in the Vedas must be performed with the loud and soft recitation of ritual formulas, they hold, and any practice opposed to those rites is devoid of authority. [11]With regard to the statement about "cremation grounds", on the other hand, that passage enjoins the funerary rites at the death of those who have

विधीयते ।।११।। ततः परमनन्त्यं[1] फलँ स्वर्ग्यशब्दँ[2] श्रूयते ।।१२।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने त्रयोविंशी कण्डिका ॥

अथाप्यस्य प्रजातिममृतमाम्नाय आह । प्रजामनु[1] प्रजायसे तदु ते मर्त्यामृतमिति ।।१।। अथापि स एवायं विरूढः पृथक्प्रत्यक्षेणोपलभ्यते दृश्यते चापि सारूप्यं । देहत्वमेवान्यत् ।।२।। ते शिष्टेषु कर्मसु[1] वर्तमानाः पूर्वेषाँ सांपरायेण कीर्तिँ स्वर्गँ[2] च वर्धयन्ति[3] ।।३।। एवमवरोऽवरः[1] परेषाम् ।।४।। आ भूतसंप्लवात्ते स्वर्गजितः[1] ।।५।। पुनःसर्गे[1] बीजार्था भवन्तीति भविष्यत्पुराणे ।।६।। अथापि प्रजापतेर्वचनम्[1] ।।७।।

त्रयीं विद्यां[1] ब्रह्मचर्यं प्रजातिँ[2]
श्रद्धां तपो यज्ञमनुप्रदानम्[3] ।
य एतानि कुर्वते तैरित्सह[4] स्मो
रजो भूत्वा ध्वँसतेऽन्यत् प्रशँसन्निति ।।८।।

तत्र ये पापकृतस्त एव ध्वँसन्ति यथा[1] पर्णँ वनस्पतेः । न परान्हिँसन्ति[2] ।।९।। नास्यास्मिँल्लोके[1] कर्मभिः संबन्धो विद्यते तथा परस्मिन्कर्मफलैः ।।१०।। तदेतेन वेदितव्यम्[1] ।।११।। [1]प्रजापतेर्ऋषीणामिति सर्गोऽयम्[2] ।।१२।। तत्र ये पुण्यकृतस्तेषां[1] प्रकृतयः परा ज्वलन्त्य[2] उपलभ्यन्ते[3] ।।१३।।

स्यात्तु कर्मावयवेन तपसा वा कश्चित्सशरीरोऽन्तवन्तं[1] लोकं जयति[2] संकल्पसिद्धिश्च स्यान्न तु तज्ज्यैष्ठ्यमाश्रमाणाम्[3] ।।१४।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने चतुर्विंशी कण्डिका ॥

॥ इत्यापस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने नवमः पटलः समाप्तः ॥

व्याख्याताः सर्ववर्णानाँ साधारणवैशेषिका धर्माः । राज्ञस्तु विशेषाद्वक्ष्यामः ।।१।।

दक्षिणाद्वारं वेश्म पुरं च[1] मापयेत् ।।२।। अन्तरस्यां पुरि[1] वेश्म ।।३।। तस्य पुरस्तादावसथस्तदामन्त्रणमित्याचक्षते[1] ।।४।। दक्षिणेन पुरँ सभा दक्षिणोदग्द्वारा[1] यथोभयं संदृश्येत[2] बहिरन्तरं चेति[3] ।।५।।

सर्वेष्वेवाजस्रा[1] अग्नयः[2] स्युः ।।६।। अग्निपूजा च नित्या यथा गृहमेधे ।।७।।

performed many sacrifices. [12]Thereafter, the Vedas declare, they obtain an eternal reward designated by the term "heaven".

24 [1]The scriptures declare, moreover, that immortality consists of offspring: "In your offspring you are born again. That, O mortal, is your immortality" (TB 1.5.5.6). [2]Furthermore, we can see with our very eyes that the son is a distinct clone of the father himself. One can even see that they are identical, only the bodies are distinct. [3]And the sons, as they continue to perform the prescribed rites, increase the fame and heavenly life of their departed ancestors. [4]Each subsequent generation does the same for those that preceded it. [5]They dwell in heaven until the dissolution of creation. [6]"At the new creation, they serve as the seed," says the Bhaviṣyat Purāṇa. [7]And there is also the declaration of Prajāpati:

> [8]Study of the triple Veda, studentship, procreation, faith, austerity, sacrifice, giving gifts—those who perform these dwell with us. Anyone who praises other things becomes dust and perishes.

[9]If any of the children commit sins, they alone perish, like the leaf of a tree. They do not harm their ancestors. [10]As in this world a parent is not tied to the actions of his children, so in the next world he is not tied to the results of their actions. [11]This principle is illustrated by the following fact. [12]This creation is the work of Prajāpati and the seers. [13]We see the bodies of those seers who have done meritorious deeds shining brilliantly far above.*

[14]It may well be that someone, through a portion of his accumulated merits or by means of austerity, attains a limited world together with his body and even makes what he wants happen by his mere thought. But that is no reason to make one order of life superior to another.

KING

25 [1]We have explained the general and specific Laws of all the classes. We will now present specifically the Laws pertaining to a king.

Royal Fort

[2]He should have a residence and a fort constructed, with their gates facing the south. [3]The residence is within the fort, [4]and in front of the residence is the lodge, which is known as the Audience Hall. [5]To the south of the fort is the assembly hall with doors on both the south and the north sides so that one can see what goes on within and without.

Duties [6]In every one of these buildings fires should be kept burning continuously, [7]and every day offerings should be made in these fires in the same manner as at the domestic ritual.

आवसथे श्रोत्रियावराध्‍र्यानतिथीन्वासयेत्[1] ।।८।। तेषां[1] यथागुणमावसथाः शय्यान्न-पानं[2] च विदेयम्[3] ।।९।।

गुरूनमात्याँश्च नातिजीवेत् ।।१०।। न चास्य[1] विषये क्षुधा रोगेण हिमातपाभ्यां वावसीदेदभावाद्बुद्धिपूर्वं[2] वा[3] कश्चित्[4] ।।११।।

सभाया[1] मध्येऽधिदेवनमुद्धत्यावोक्ष्याक्षान्निवपेद्युग्मान्वैभीतकान्यथार्थान्[2] ।।१२।। आर्याः शुचयः सत्यशीला दीवितारः[1] स्युः[2] ।।१३।।

आयुधग्रहणं नृत्तगीतवादित्राणीति[1] राजाधीनेभ्योऽन्यत्र न विद्येरन् ।।१४।।

क्षेमकृद्राजा यस्य विषये ग्रामेऽरण्ये वा तस्करभयं न विद्यते ।।१५।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने पञ्चविंशी कण्डिका ॥

भृत्यानामनुपरोधेन[1] क्षेत्रं वित्तं च ददद्ब्राह्मणेभ्यो[2] यथार्हमनन्ताँल्लोकानभिज-यति[3] ।।१।। ब्राह्मणस्वान्यपजिगीषमाणो[1] राजा यो हन्यते तमाहुरात्मयूपो यज्ञोऽनन्त-दक्षिण इति ।।२।। एतेनान्ये शूरा[1] व्याख्याताः प्रयोजने युध्यमानास्तनुत्यजः ।।३।।

ग्रामेषु नगरेषु[1] चार्याञ्छुचीन्सत्यशीलान्प्रजागुप्तये[2] निदध्यात्[3] ।।४।। तेषां पुरुषास्तथागुणा[1] एव स्युः ।।५।। सर्वतो योजनं नगरं तस्करेभ्यो रक्ष्यम्[1] ।।६।। क्रोशो ग्रामेभ्यः ।।७।। तत्र यन्मुष्यते[1] तैस्तत्प्रतिदाप्यम्[2] ।।८।।

धार्म्यँ[1] शुल्कमवहारयेत्[2] ।।९।। अकरः श्रोत्रियः ।।१०।। सर्ववर्णानां च[1] स्त्रियः ।।११।। कुमाराश्च प्राग् व्यञ्जनेभ्यः ।।१२।। ये च विद्यार्था[1] वसन्ति[2] ।।१३।। तपस्विनश्च ये धर्मपराः ।।१४।। शूद्रश्च[1] पादावनेक्ता ।।१५।। अन्धमूकबधिर-रोगाविष्टाश्च[1] ।।१६।। ये व्यर्था[1] द्रव्यपरिग्रहैः ।।१७।।

अबुद्धिपूर्वमलंकृतो[1] युवा परदारमनुप्रविशन्कुमारीं[2] वा[3] वाचा बाध्यः[4] ।।१८।। बुद्धिपूर्वं तु दुष्टभावो दण्ड्यः ।।१९।।

[8]The king should put up in the lodge at least those guests who are vedic scholars. [9]They should be given accommodation, as well as beds, food, and drink, in accordance with their distinction.

[10]The king should not live more opulently than his elders (A 1.6.32 n.) and ministers. [11]And in his realm no one should suffer from hunger, illness, cold, or heat, either through want or by design.

Gambling [12]In the middle of the assembly hall he should erect a gaming table, sprinkle it with water, and place there dice—they should be in pairs, of Vibhītaka seeds,* and in adequate numbers. [13]Āryas who are upright and honest may gamble there.

[14]Weapons contests, dancing, singing, and concerts should not be held without the presence of royal officials.

Protection of Subjects

26 [15]A king provides protection only when there is no fear of thieves in the villages or wild tracts of his realm. [1]If he gives land and wealth to Brahmins according to their worth without depriving his own dependents, he will win eternal worlds. [2]When a king is killed attempting to recover property stolen from Brahmins, they call it a sacrifice at which his own body serves as the sacrificial post and an unlimited amount is given as the sacrificial fee. [3]This explanation covers also other heroes who sacrifice their lives fighting for a just cause.

Appointment of Security Officers [4]To protect his subjects, he should appoint over villages and towns Āryas who are upright and honest. [5]Their subordinates should also be men possessing the very same qualities. [6]They must protect a town from thieves up to nine miles* on all sides, [7]and a village up to a couple of miles.* [8]They must be forced to make good anything that is stolen within those limits.

Collection of Taxes

[9]The king should get them to collect lawful taxes. [10]The following persons are exempt from taxes: vedic scholars, [11]women of all classes, [12]pre-pubescent boys, [13]those who are living in someone's house for the purpose of study, [14]ascetics devoted to the Law, [15]Śūdras who are personal servants, [16]people who are blind, dumb, deaf, and sick, [17]and those who are excluded from acquiring property.

Sexual Misconduct

Rape [18]If a young man all primped up barges accidentally into the presence of another man's wife or a young woman, he should be verbally reprimanded; [19]but if he

संनिपाते वृत्ते शिश्नच्छेदनँ सवृषणस्य ।।२०।। कुमार्यां तु स्वान्यादाय नाश्यः[1] ।।२१।। अथ भृत्ये राज्ञा[1] ।।२२।। रक्ष्ये चात ऊर्ध्वं मैथुनात् ।।२३।। निर्वेषाभ्युपाये[1] तु[2] स्वामिभ्योऽवसृजेत्[3] ।।२४।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने षड्विंशी कण्डिका ॥

चरिते यथापुरं धर्माद्धि[1] संबन्धः[2] ।।१।।

सगोत्रस्थानीयां न[1] परेभ्यः समाचक्षीत ।।२।। कुलाय हि स्त्री प्रदीयत इत्युपदिशन्ति[1] ।।३।। तदिन्द्रियदौर्बल्याद्विप्रतिपन्नम् ।।४।। अविशिष्टँ[1] हि परत्वं पाणेः ।।५।। तद्व्यतिक्रमे खलु[1] पुनरुभयोर्नरकः ।।६।। नियमारम्भणो हि वर्षीयानभ्युदय एवमारम्भणादपत्यात्[1] ।।७।।

नाश्य आर्यः शूद्रायाम् ।।८।। वध्यः शूद्र आर्यायाम् ।।९।। दारं चास्य कर्शयेत्[1] ।।१०।। सवर्णायामन्यपूर्वायाँ सकृत्संनिपाते पादः पततीत्युपदिशन्ति[1] ।।११।। एवमभ्यासे पादः पादः ।।१२।। चतुर्थे सर्वम् ।।१३।।

जिह्वाच्छेदनँ शूद्रस्यार्यँ धार्मिकमाक्रोशतः[1] ।।१४।। वाचि पथि[1] शय्यायामासन इति[2] समीभवतो दण्डताडनम् ।।१५।। पुरुषवधे स्तेये भूम्यादान इति[1] स्वान्यादाय वध्यः ।।१६।।

चक्षुनिरोधस्त्वेतेषु[1] ब्राह्मणस्य ।।१७।। नियमातिक्रमणमन्यं[1] वा[2] रहसि बन्धयेत्[3] ।।१८।। आ समापत्तेः[1] ।।१९।। असमापत्तौ[1] नाश्यः ।।२०।। आचार्य ऋत्विक् स्नातको[1] राजेति त्राणँ स्युरन्यत्र वध्यात् ।।२१।।

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने सप्तविंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने दशमः पटलः समाप्तः ॥

क्षेत्रं परिगृह्योत्थानाभावात्फलाभावे यः समृद्धः स भावि तदपहार्यः ।।१।। अवशिनः कीनाशस्य कर्मन्यासे दण्डताडनम् ।।२।। तथा पशुपस्य ।।३।। अवरोधनं[1] चास्य पशूनाम् ।।४।। हित्वा[1] व्रजमादिनः[2] कर्शयेत्पशून्नातिपातयेत्[3] ।।५।। अवरुध्य पशून्[1] मारणे नाशने[2] वा स्वामिभ्योऽवसृजेत्[3] ।।६।।

प्रमादादरण्ये पशूनुत्सृष्टान्दृष्ट्वा[1] ग्राममानीय स्वामिभ्योऽवसृजेत्[2] ।।७।। पुनः

does so deliberately and with a malicious intent, he should be punished. [20]If intercourse took place, his penis should be cut off along with the testicles. [21]If it was with a young woman, he should be banished and his property confiscated. [22]Thereafter, the king should support those women [23]and from then onwards guard them from sexual congress. [24]If they agree to perform the expiation, however, he should hand them over to their respective guardians. 27 [1]Once the expiation has been performed, the guardians should treat them as before, for their relationship is based on the Law.

Levirate [2]"A man should not introduce to an outsider the woman who has assumed his lineage (A 2.11.15 n.), [3]for a wife is given to the family"—so they admonish. [4]That is now forbidden because of the weakness of the flesh, [5]for with respect to the husband all are equally outsiders. [6]When this is violated, both husband and wife will undoubtedly end up in hell, [7]for the happiness resulting from following this restriction is far greater than that resulting from children obtained by following that custom.

Adultery [8]An Ārya who has sex with a Śūdra woman should be banished, [9]while a Śūdra who has sex with an Ārya woman should be executed, [10]and that wife of his should be emaciated. [11]If a man has sex once with a married woman of his own class, they say, the punishment is one-quarter of what is prescribed for one fallen from his caste. [12]Each time he repeats it, likewise, one-quarter is added, [13]and the fourth time he gets the full punishment.

Crime and Punishment

[14]If a Śūdra hurls abusive words at a virtuous Ārya, his tongue shall be cut out. [15]If, while he is speaking, walking on the road, lying in bed, or occupying a seat, a Śūdra pretends to be equal to Āryas, he should be flogged. [16]If a Śūdra kills a man, steals, or appropriates land, he should be executed and his property confiscated.

[17]If a Brahmin is guilty of these crimes, however, he should be blindfolded.* [18]Alternatively, those who transgress their specific duties should be kept in secret confinement [19]until they relent. [20]If they do not relent, they should be banished. [21]A teacher, an officiating priest, a bath-graduate, and the king may save a man from punishment, except in the case of a capital crime.

28 [1]If someone takes a piece of land on lease and it produces no harvest because he puts no effort into it, then, if he has the means, he should be made to pay the landowner what would have been his due. [2]An indentured farmhand who quits working should be flogged; [3]so also a herdsman, [4]and his flock should be impounded. [5]If cattle escape from the corral and begin to eat the crops, one may emaciate them but not abuse them. [6]If someone takes charge of cattle and lets them die or become lost, he should pay restitution to the owners.

[7]If someone sees cattle that have been carelessly allowed to wander into the wilderness, he should bring them to the village and return them to their owners. [8]If

प्रमादे सकृदवरुध्य ॥८॥ तत ऊर्ध्वं[1] न सूर्क्षेत् ॥९॥

परपरिग्रहमविद्वानाददान एधोदके मूले पुष्पे फले गन्धे[1] ग्रासे शाक[2] इति वाचा बाध्यः[3] ॥१०॥ विदुषो वाससः परिमोषणम्[1] ॥११॥ अदण्ड्यः कामकृते तथा प्राणसँशये भोजनमाददानः ॥१२॥

प्राप्तनिमित्ते दण्डाकर्मणि राजानमेनः स्पृशति ॥१३॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने अष्टाविंशी कण्डिका ॥

प्रयोजयिता मन्ता[1] कर्तेति स्वर्गनरकफलेषु[2] कर्मसु भागिनः ॥१॥ यो भूय आरभते तस्मिन्फलविशेषः ॥२॥

कुटुम्बिनौ[1] धनस्येशाते ॥३॥ तयोरनुमतेऽन्येऽपि[1] तद्धितेषु[2] वर्तेरन्[3] ॥४॥

विवादे विद्याभिजनसंपन्ना[1] वृद्धा मेधाविनो धर्मेष्वविनिपातिनः ॥५॥ संदेहे[1] लिङ्गतो दैवेनेति विचित्य[2] ॥६॥

पुण्याहे प्रातरग्नाविद्धेऽपामन्ते[1] राजवत्युभयतः समाख्याप्य[2] सर्वानुमते मुख्यः सत्यं प्रश्नं ब्रूयात् ॥७॥ अनृते राजा दण्डं प्रणयेत् ॥८॥ नरकश्चात्राधिकः सांपराये ॥९॥ सत्ये स्वर्गः सर्वभूतप्रशँसा च ॥१०॥

सा निष्ठा या विद्या स्त्रीषु शूद्रेषु च ॥११॥ आथर्वणस्य वेदस्य शेष इत्युपदिशन्ति ॥१२॥

कृच्छ्रा धर्मसमाप्तिः समाम्नातेन[1] । लक्षणकर्मणात्तु[2] समाप्यते ॥१३॥ तत्र लक्षणम् । [1]सर्वजनपदेष्वेकान्तसमाहितमार्याणां वृत्तँ सम्यग्विनीतानां[2] वृद्धानामात्मवतामलोलुपानामदाम्भिकानां वृत्तसादृश्यं भजेत । एवमुभौ लोकावभिजयति ॥१४॥

स्त्रीभ्यः सर्ववर्णेभ्यश्च[1] धर्मशेषान्प्रतीयादित्येक इत्येके[2] ॥१५॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने एकोनत्रिंशी कण्डिका ॥

॥ इति आपस्तम्बीयधर्मसूत्रे द्वितीये प्रश्ने एकादशः पटलः समाप्तः ॥

॥ इति द्वितीयः प्रश्नः समाप्तः ॥

॥ समाप्तं चेदमापस्तम्बीयधर्मसूत्रम् ॥

such negligence happens again, he should return them after first impounding them, [9]and thereafter he should ignore them.

[10]If someone unknowingly takes the property of another, such as fuel, water, roots, flowers, fruits, perfume, fodder, or vegetables, he should be verbally reprimanded. [11]If he does so knowingly, his clothes should be taken away. [12]Even if it is done intentionally, no one should be punished for taking food to save his life.

[13]If the king fails to inflict punishment when it is called for, the sin recoils upon him.

29 [1]Those who direct, those who consent, and those who carry out an act share in its fruit, whether it is heaven or hell, [2]but those who are more closely involved with the act receive a larger share of the fruit.

Marital Property

[3]The husband and wife have joint control over their property. [4]With their consent and for their benefit, others also may tend to it.

Judicial Process

[5]Men who are learned, of good family, elderly, wise, and unwavering in their duties shall adjudicate lawsuits, [6]in doubtful cases investigating the matter by examining the evidence and using ordeals.

Witnesses [7]In the morning of an auspicious day and in the presence of a blazing fire, water, and the king, both sides should be asked to present their case and, with everyone's approval, the chief witness should answer the questions truthfully. [8]Should he answer untruthfully, the king should punish him; [9]and in addition hell awaits him after death. [10]Should he answer truthfully, he will go to heaven and all beings will sing his praises.

CONCLUSION OF THE STUDY OF LAW

[11]The knowledge found among women and Śūdras forms the conclusion, [12]and they point out that it is a subsidiary component of the Atharva Veda.

[13]It is difficult to gain mastery of the Law by means of scriptures alone, but by acting according to the markers one can master it. [14]And the markers in this case are as follows: he should model his conduct after that which is unanimously approved in all regions by Āryas who have been properly trained, who are elderly and self-possessed, and who are neither greedy nor deceitful. In this way he will win both worlds (= A 1.20.8–9; cf. TU 1.11.4).

[15]According to some, one should learn the remaining Laws from women and people of all classes.

That concludes the Āpastamba Dharmasūtra.

Gautama Dharmasūtra

THE Dharmasūtra of Gautama has come down as a separate treatise without any connection to a larger Kalpasūtra. Traditionally, Gautama has been associated with the Sāmaveda, as attested to by Kumārila (on PMS 1.3.15). This connection is supported, among other factors, by the fact that the twenty-sixth chapter on penance is taken from the Sāmavidhāna Brāhmaṇa belonging to the Sāmaveda. Gautama also refers to the *five Vyāhṛtis* (GDh 1.51; 25.8), which, as Viśvarūpa (YBk 1.15) while commenting on GDh 1.51 explains, is a special feature of the Sāmaveda. The Dharmasūtra does not contain the *praśna* (Book) division found in the texts forming part of the Kalpasūtras. Its division into chapters resembles the internal division of the later Smṛtis. There are two extant commentaries on Gautama by Maskarin and Haradatta. Maskarin can be assigned to 900–1000 CE and is therefore older than Haradatta, who also commented on Āpastamba. It appears that Haradatta has made extensive use of Maskarin's commentary, a usage that would amount to plagiarism if it was done today. A close comparison of Haradatta's commentary on Gautama reveals that it is unlikely that it could have been authored by the same Haradatta who wrote the commentary on Āpastamba. The commentary on Gautama does not give variants and rarely discusses difficult readings; on the whole it does not measue up to the standard set by Haradatta in his commentary on Āpastamba (see Olivelle 1999). Lakṣmīdhara (KKT-Nk 203, 338) cites from a commentary on Gautama by Bhartṛyajña, who also commented on Vasiṣṭha.

I have discussed the probable date and geographical provenance of Gautama in the Introduction (pp. 4–10).

The description of the manuscripts and editions, as well as the critical apparatus to the edition containing variants and the explanatory notes to the translation are found in pp. 525–51**. There appears to have been a text on Dharma in verse also ascribe to Gautama; this is referred to as *ślokagautama* by Aparāditya (YAp 483).

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गौतमधर्मसूत्रम्

वेदो धर्ममूलम् ।।१।। तद्विदां च स्मृतिशीले ।।२।।

दृष्टो धर्मव्यतिक्रमः साहसं च महतां न तु दृष्टार्थे[1]ऽवरदौर्बल्यात्[2] ।।३।।

तुल्यबलविरोधे विकल्पः ।।४।।

उपनयनं ब्राह्मणस्याष्टमे[1] ।।५।। नवमे पञ्चमे[1] वा काम्यम् ।।६।। गर्भादिः[1] सङ्ख्या वर्षाणाम् ।।७।।

तद् द्वितीयं जन्म ।।८।। तद्यस्मात्स आचार्यः ।।९।। वेदानुवचनाच्च ।।१०।।

एकादशद्वादशयोः क्षत्रियवैश्ययोः ।।११।।

आ षोडशाद्ब्राह्मणस्यापतिता सावित्री[1] ।।१२।। द्वाविंशते राजन्यस्य[1] ।।१३।। द्व्यधिकाया[1] वैश्यस्य ।।१४।।

मौञ्जीज्यामौर्वीसौत्र्यो मेखलाः[1] क्रमेण ।।१५।। कृष्णरुरुबस्ताजिनानि ।।१६।। वासांसि शाणक्षौमचीरकुतपाः सर्वेषाम्[1] ।।१७।। कार्पासं चाविकृतम्[1] ।।१८।। काषायमप्येके ।।१९।। वार्क्षं ब्राह्मणस्य[1] ।।२०।। माञ्जिष्ठहारिद्रे इतरयोः ।।२१।

बैल्वपालाशौ[1] ब्राह्मणदण्डौ ।।२२।। आश्वत्थपैलवौ[1] शेषे ।।२३।। यज्ञियो वा सर्वेषाम् ।।२४।। अपीडिता यूपवक्राः सशल्काः ।।२५।।

SOURCES OF LAW

1 [1]The source of Law is the Veda, [2]as well as the tradition (A 2.15.25 n.) and practice of those who know the Veda.

[3]Transgression of the Law and violence are seen in great men. They do not constitute precedents, however, on account of the weakness of the men of later times (cf. A 2.13.7–9).

[4]When injunctions of equal force are in conflict with each other, there is an option.*

THE STUDENT

Time of Initiation

[5]A Brahmin's initiation shall be performed in his eighth year, [6]or, if performed with an objective in mind, in his ninth or fifth year. [7]The years are counted from conception.

[8]Initiation is a second birth (A 1.1.16–18 n.). [9]The teacher is the man from whom one receives initiation* [10]or instruction in the Veda.

[11]A Kṣatriya's initiation shall be performed in his eleventh year, and a Vaiśya's in his twelfth.

[12]In the case of a Brahmin, the time for the Sāvitrī does not elapse until the sixteenth year, [13]in the case of a Kṣatriya until the twenty-second year, [14]and in the case of a Vaiśya until two years after that (see A 1.1.28 f).

A Student's Code of Conduct

Insignia [15]Their girdles are a cord of Muñja grass, a bowstring of Mūrvā, or a cord of thread, respectively; [16]and their skins are that of a black antelope, a spotted Ruru antelope, and a billy goat, respectively. [17]The garments of all students, irrespective of class, are made of hemp, flax, tree bark, or a woollen blanket, [18]or else of raw cotton;* [19]some even allow dyed cotton—[20]dyed with tree resin for a Brahmin, [21]and with madder and turmeric for the other two, respectively.

[22]A Brahmin's staff is made of wood-apple or Palāśa wood, [23]and those of the other two of banyan and Pīlu wood, respectively. [24]Alternatively, for all students, irrespective of class, the staff may be made of any wood suitable for use in a sacrifice. [25]Staffs should be undamaged, bent in the manner of a sacrificial post,* and

मूर्धललाटनासाग्रप्रमाणाः ।।२६।।

मुण्डजटिलशिखाजटाश्च[1] ।।२७।।

द्रव्यहस्त उच्छिष्टो निधायाचामेत्[1] ।।२८।।

द्रव्यशुद्धिः परिमार्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिकदारवतान्तवानाम् ।।२९।। तैजसवदुपलमणिशङ्खशुक्तीनाम्[1] ।।३०।। दारुवदस्थिभूम्योः ।।३१।। आवपनं च भूमेः ।।३२।। चेलवद्[1] रज्जुविदलचर्मणाम् ।।३३।। उत्सर्गो वात्यन्तोपहतानाम्[1] ।।३४।।

प्राङ्मुख उदङ्मुखो[1] वा शौचमारभेत[2] ।।३५।। शुचौ देश आसीनो दक्षिणं[1] बाहुं जान्वन्तरा[2] कृत्वा यज्ञोपवीत्या मणिबन्धनात्[3] पाणी प्रक्षाल्य[4] वाग्यतो हृदयस्पृशस्[5] त्रिश्चतुर्वाप[6] आचामेद् द्विः परिमृज्यात्[7] पादौ चाभ्युक्षेत् खानि चोपस्पृशेच्छीर्षण्यानि मूर्धनि च दद्यात्[8] ।।३६।। सुप्त्वा भुक्त्वा क्षुत्वा च पुनः ।।३७।।
दन्तश्लिष्टेषु[1] दन्तवदन्यत्र जिह्वाभिमर्शनात्[2] ।।३८।। प्राक्च्युतेरित्येके ।।३९।।

च्युतेष्वास्रावविद्यान्निगिरन्नेव[1] तच्छुचिः[2] ।।४०।।

न[1] मुख्या[2] विप्रुष उच्छिष्टं कुर्वन्ति न चेदङ्गे निपतन्ति ।।४१।।

लेपगन्धापकर्षणे[1] शौचममेध्यलिप्तस्य[2] ।।४२।। तदद्भिः[1] पूर्वं मृदा च ।।४३।। मूत्रपुरीषस्नेहुविस्रंसनाभ्यवहारसंयोगेषु[1] च ।।४४।।

यत्र चाम्नायो विदध्यात् ।।४५।।

पाणिना सव्यमुपसंगृह्यानङ्गुष्ठमधीहि भो इत्यामन्त्रयेत गुरुम्[1] ।।४६।। तत्रचक्षुर्मनाः[1] ।।४७।। प्राणोपस्पर्शनं दर्भैः ।।४८।। प्राणायामास्त्रयः पञ्चदशमात्राः ।।४९।। प्राक्कूलेष्वासनं[1] च ।।५०।। ओंपूर्वा[1] व्याहृतयः पञ्च[2] सत्यान्ताः ।।५१।।

गुरोः पादोपसंग्रहणं प्रातः[1] ।।५२।। ब्रह्मानुवचने चाद्यन्तयोः ।।५३।। अनुज्ञात उपविशेत्प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा[1] ।।५४।। सावित्री चानुवचनम्[1] ।।५५।। आदितो ब्रह्मण आदाने ।।५६।। ओङ्कारोऽन्यत्रापि ।।५७।।

have their barks intact. [26]They should reach the crown of the head, the forehead, and the tip of the nose, respectively, for each class.

[27]Students may shave their heads completely, wear their hair matted, or keep just the topknot matted.

Purification [28]If, while holding something in his hand, he happens to become impure, he should sip water after laying it down.*

[29]The cleansing of things— articles made of metal, clay, wood, and cloth are cleaned by scrubbing, scorching, scraping, and washing, respectively. [30]Stone, gem, shell, and mother-of-pearl are cleaned in the same way as metal; [31]bone and mud, in the same way as wood—[32]mud also by plastering; [33]and ropes, wicker, and skin, in the same way as cloth. [34]Articles that have become extremely unclean, on the other hand, should be thrown away.

[35]He should commence his personal purification facing either the east or the north. [36]Seated on a clean spot, placing his right arm between his knees, and wearing his upper garment over his left shoulder and under his right arm (A 1.6.18 n.), he should wash both his hands up to the wrists. Then, he should silently sip three or four times an amount of water sufficient to reach his heart (A 1.16.2 n.), wipe his lips twice, sprinkle water on his feet, rub water on the cavities of his head,* and place his hand on the crown of his head. [37]After sleeping, eating, and sneezing, he should sip water over again.

[38]Bits of food sticking between the teeth are like the teeth themselves, unless they are touched with the tongue [39]or, according to some, until they get detached.

> [40]When they get detached, a person should know that he is cleansed of them by simply swallowing, just like saliva.

[41]Saliva spattering from the mouth does not make a man impure unless it falls on his body.

[42]A person stained by a filthy substance is purified when their stains and smell are removed. [43]It is done by washing first with water and then with earth and water,* [44]which is done also when urine, excrement, or semen falls on a person, or when one is stained with the remnants of food.

[45]In cases covered by vedic rules, purification is carried out in the manner prescribed in the Veda.*

Rules of Study [46]Clasping the teacher's left hand—excluding the thumb—with his right, the pupil should address the teacher: "Teach, Sir!"[47]Focusing his eyes and mind on the teacher, [48]the pupil should touch his vital organs* with Darbha grass, [49]control his breath three times for fifteen morae each, [50]and sit on a bed of grass with the tips of their blades pointing east. [51]The five Calls should begin with OṂ and end with "Truth".*

[52]The pupil shall clasp the teacher's feet each morning [53]and also when he begins and ends his vedic recitation. [54]When he is given permission, he should sit at the teacher's right facing the east or the north. [55]And he should repeat after the teacher the Sāvitrī verse [56]when he first begins to receive instruction in the Veda, [57]while the syllable OṂ should be recited also at other times.

अन्तरागमने पुनरुपसदनम्[1] ।।५८।। श्वनकुलसर्पमण्डूकमार्जाराणां[1] त्र्यहमुपवासो विप्रवासश्च ।।५९।। प्राणायामा घृतप्राशनं चेतरेषाम् ।।६०।। श्मशानाभ्यध्ययने[1] चैवं श्मशानाभ्यध्ययने चैवम् ।।६१।।

॥ इति गौतमीये धर्मसूत्रे प्रथमोऽध्यायः ॥

प्रागुपनयनात्कामचारवादभक्षोऽहुताद्[1] ब्रह्मचारी यथोपपादंमूत्रपुरीषो[2] भवति ।।१।। नास्याचमनकल्पो[1] विद्यतेऽन्यत्रापमार्जनप्रधावनावोक्षणेभ्यः[2] ।।२।। न तदुपस्पर्शनादाशौचम्[1] ।।३।। न त्वेवैनमग्निहवनबलिहरणयोर्नियुञ्ज्यात् ।।४।। न ब्रह्माभिव्याहारयेदन्यत्र स्वधानिनयनात् ।।५।।

उपनयनादिर्नियमः[1] ।।६।। उक्तं ब्रह्मचर्यम् ।।७।। अग्नीन्धनभैक्षचरणे सत्यवचनमपामुपस्पर्शनम्[1] ।।८।। एके गोदानादि ।।९।। बहिःसंध्यत्वं च ।।१०।।

तिष्ठेत्पूर्वामासीतोत्तरां[1] सज्योतिष्या ज्योतिषो दर्शनाद्वाग्यतः ।।११।। नादित्यमीक्षेत।।१२।।

वर्जयेन्मधुमांसगन्धमाल्यदिवास्वप्नाञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोधलोभमोहवादवादनस्नानदन्तधावनहर्षनृत्तगीतपरिवादभयानि[1] ।।१३।। गुरुदर्शने कण्ठप्रावृतावसक्थिकापाश्रयणपादप्रसारणानि[1] ।।१४।। निष्ठीवितहसितविजृम्भितावस्फोटनानि[1] ।।१५।। स्त्रीप्रेक्षणालम्भने[1] मैथुनशङ्कायाम् ।।१६।। द्यूतं[1] हीनसेवामदत्तादानं हिंसाम् ।।१७।। आचार्यतत्पुत्रस्त्रीदीक्षितनामानि[1] ।।१८।। शुक्ता[1] वाचः[2] ।।१९।। मद्यं नित्यं ब्राह्मणः[1] ।।२०।।

अधःशय्यासनी पूर्वोत्थायी जघन्यसंवेशी ।।२१।। वाग्बाहूदरसंयतः ।।२२।।

नामगोत्रे गुरोः समानतो निर्दिशेत् ।।२३।। अर्चिते श्रेयसि चैवम् ।।२४।। शय्यासनस्थानानि विहाय प्रतिश्रवणम् ।।२५।। अभिक्रमणं वचनाददृष्टेन ।।२६।। अधःस्थानासनतिर्यग्वातसेवायां[1] गुरुदर्शने चोत्तिष्ठेत्[2] ।।२७।। गच्छन्तमनुव्रजेत् कर्म विज्ञाप्याख्याय[1] ।।२८।। आहूताध्यायी[1] ।।२९।। युक्तः प्रियहितयोः ।।३०।।

[58]If someone passes between the teacher and the pupil, this preparatory ceremony should be repeated. [59]If a dog, a mongoose, a snake, a frog, or a cat passes between them, he should observe a fast for three days and spend some time away from the teacher's house, [60]whereas if it is some other animal, he should control his breath and consume some ghee. [61]He shall do the same if he happens to recite the Veda in a cemetery.

2 **Uninitiated Children** [1]Before his initiation, a child may behave, speak, and eat as he pleases. He may not partake of ritual offerings and should observe chastity. He may void urine and excrement whenever he has the urge. [2]The set of rules regarding sipping water and other rituals of purification do not apply to him, other than wiping, washing, and sprinkling with water, [3]and no one is made impure* by his touch. [4]No one should ever employ him to make fire oblations or Bali offerings, [5]and he should not be made to recite the Veda, except for uttering "Svadhā".

General Rules [6]Restrictive rules come into force from the time a person is initiated. [7]The rule of chastity has already been given. [8]He shall put wood into the sacred fire, beg his food, speak the truth, bathe—[9]only after the beard-shaving rite, according to some—,* [10]and perform the twilight worship outside the village.

[11]Controlling his speech, he should remain standing during the morning twilight worship from the time the stars are still visible until the sun comes into view, and remain seated during the evening from the time the sun is still visible until the stars come into view, [12]without ever gazing directly at the sun.

[13]He should abstain from the following: eating honey and meat; wearing perfumes and necklaces; sleeping during the day; applying oil and collyrium; travelling in carriages; using shoes and umbrellas; lust, anger, greed, perplexity, and squabbling; playing musical instruments; bathing and cleaning the teeth (A 1.2.28 n.); excitement, dancing, singing, calumny, and dangers; [14]wrapping his neck; sitting cross-legged, leaning against something, or stretching out his feet within sight of his elders; [15]spitting, laughing, yawning, and cracking his fingers; [16]looking at or touching a woman if there is a hint of sexual intimacy; [17]gambling, degrading services, taking what is not given, and causing injury to living beings; [18]uttering the names of his teacher, the teacher's sons and wives, and of persons consecrated for a sacrifice; [19]and speaking harsh words. [20]If he is a Brahmin, he should always abstain from liquor.

[21]He shall occupy a bed and seat lower than his teacher's, get up before and go to bed after him, [22]and keep his tongue, arms, and stomach under strict control.

Conduct towards the Teacher [23]He should utter the personal and lineage names (A 2.11.15 n.) of his teacher with respect [24]and behave in the same manner towards revered people and his superiors. [25]He should answer his teacher after getting up from his bed or seat [26]and go to him when he calls, even if he is out of sight. [27]If he sees his teacher standing or sitting on a lower place or answering the call of nature, he should get up. [28]If the teacher is walking, he should walk behind him, apprising him of the things to be done and reporting to him what has been done. [29]Let him

तद्भार्यापुत्रेषु चैवम् ॥३१॥ नोच्छिष्टाशनस्नापनप्रसाधनपादप्रक्षालनोन्मर्दनोपसंग्रहणानि[1] ॥३२॥ विप्रोष्योपसंग्रहणं गुरुभार्याणाम् ॥३३॥ [1]नैके युवतीनां व्यवहारप्राप्तेन ॥३४॥

सार्ववर्णिकं भैक्षचरणमभिशस्तपतितवर्जम्[1] ॥३५॥ आदिमध्यान्तेषु भवच्छब्दः प्रयोज्यो वर्णानुपूर्वेण[1] ॥३६॥ आचार्यज्ञातिगुरुस्वेष्वलाभेऽन्यत्र ॥३७॥ [1]तेषां पूर्वं पूर्वं परिहरेत् ॥३८॥

निवेद्य गुरवेऽनुज्ञातो भुञ्जीत ॥३९॥ असंनिधौ तद्भार्यापुत्रसब्रह्मचारिसद्भ्यः[1] ॥४०॥ वाग्यतस्तृप्यन्नलोलुप्यमानः संनिधायोदकम् ॥४१॥

शिष्यशिष्टिरवधेन ॥४२॥ अशक्तौ[1] रज्जुवेणुविदलाभ्यां[2] तनुभ्याम् ॥४३॥ अन्येन घ्नन्[1] राज्ञा शास्यः[2] ॥४४॥

द्वादश वर्षाण्येकवेदे ब्रह्मचर्यं चरेत् ॥४५॥ प्रतिद्वादश[1] वा सर्वेषु[2] ॥४६॥ ग्रहणान्तं वा ॥४७॥

विद्यान्ते गुरुरर्थेन निमन्त्र्यः ॥४८॥ कृत्वानुज्ञातस्य[1] वा स्नानम् ॥४९॥

आचार्यः श्रेष्ठो गुरूणाम्[1] ॥५०॥ मातेत्येके मातेत्येके ॥५१॥

॥ इति गौतमीये धर्मसूत्रे द्वितीयोऽध्यायः ॥

तस्याश्रमविकल्पमेके ब्रुवते[1] ॥१॥ ब्रह्मचारी गृहस्थो भिक्षुर्वैखानसः ॥२॥ तेषां गृहस्थो योनिरप्रजनत्वादितरेषाम्[1] ॥३॥

तत्रोक्तं ब्रह्मचारिणः ॥४॥ आचार्याधीनत्वमान्तम् ॥५॥ गुरोः कर्मशेषेण जपेत् ॥६॥ गुर्वभावे तदपत्ये[1] वृत्तिः[2] ॥७॥ तदभावे वृद्धे सब्रह्मचारिण्यग्नौ वा ॥८॥ एवंवृत्तो[1] ब्रह्मलोकमवाप्नोति जितेन्द्रियः ॥९॥

recite the Veda only when he is called upon to do so [30]and apply himself to doing what is pleasing and beneficial to his teacher.

[31]He shall behave in the same manner towards his teacher's wife and sons, [32]with the exception of eating their leftovers (A 1.3.27 n.), assisting them with their bath or dressing, and washing, rubbing, or clasping their feet. [33]When he returns from a journey, he should clasp the feet of his teacher's wives; [34]some maintain that a pupil who has reached the legal age* should not do so in the case of young wives.

Food [35]Almsfood may be obtained from people of all classes, excepting heinous sinners (A 1.3.25 n.) and outcastes. [36]The word "Madam" should be placed at the beginning, middle, or end of the request, respectively, according to the class (A 1.3.28–30 n.). [37]If he does not receive any elsewhere, he may beg from the house of his teacher, a relative, or an elder (A 1.6.32 n.), or from his own house; [38]let him, however, avoid having to beg from ones given earlier in the list.

[39]He should eat the almsfood after announcing it to his teacher and with his permission, [40]and, in the absence of the teacher, to his wife or son, or to a fellow student or a virtuous person. [41]Placing some water at his side, let him eat silently and contentedly, but without craving.

Punishment [42]A pupil shall be disciplined without resorting to corporal punishment, [43]or, if that is not viable, with a slender rope or cane. [44]If the teacher strikes with anything else, the king should punish him.

Conclusion of Study [45]To study a single Veda, he should live as a student for twelve years, [46]and to study all the Vedas, twelve years each [47]or until he has grasped them.

[48]After completing his studies, he should present the teacher with a gift. [49]After he has done that or after obtaining the teacher's permission, he may take the concluding bath.

[50]The teacher is the foremost of his elders (A 1.6.32 n.); [51]according to some, the mother.

ORDERS OF LIFE

Argument of Opponents

3 [1]He* has a choice, some assert, among the orders of life: [2]student, householder, mendicant, or anchorite (A 2.21.1 n.). [3]The householder is their source, because the others do not produce offspring.

Student [4]Among these, the rules of a student have already been given (A 2.21.6 n.). [5]He shall remain subject to his teacher until death [6]and pray softly (A 1.15.1 n.) during any time that remains after attending to his teacher's business. [7]When his teacher is no more, he should serve his son; [8]and if there is no son, an older fellow student or the sacred fire. [9]A man who conducts himself in this manner attains the world of Brahman and becomes a man who has mastered his senses.

उत्तरेषां[1] चैतदविरोधि[2] ॥१०॥

अनिचयो[1] भिक्षुः[2] ॥११॥ ऊर्ध्वरेताः ॥१२॥ ध्रुवशीलो[1] वर्षासु ॥१३॥ भिक्षार्थी ग्राममियात् ॥१४॥ जघन्यमनिवृत्तं[1] चरेत् ॥१५॥ निवृत्ताशीः[1] ॥१६॥ वाक्चक्षुःकर्मसंयतः[1] ॥१७॥ कौपीनाच्छादनार्थं[1] वासो बिभृयात्[2] ॥१८॥ प्रहीणमेके निर्णिज्य ॥१९॥ नाविप्रयुक्तमोषधिवनस्पतीनामङ्गमुपाददीत[1] ॥२०॥ न द्वितीयामपर्तु रात्रिं[1] ग्रामे वसेत् ॥२१॥ मुण्डः शिखी वा ॥२२॥ वर्जयेद्बीजवधम्[1] ॥२३॥ समो भूतेषु हिंसानुग्रहयोः[1] ॥२४॥ अनारम्भी[1] ॥२५॥

वैखानसो वने मूलफलाशी तपःशीलः ॥२६॥ श्रामणकेनाग्निमाधाय[1] ॥२७॥ अग्राम्यभोजी ॥२८॥ देवपितृमनुष्यभूतर्षिपूजकः ॥२९॥ सर्वातिथिः प्रतिषिद्धवर्जम् ॥३०॥ बैष्कमप्युपयुञ्जीत[1] ॥३१॥ न फालकृष्टमधिष्ठेत् ॥३२॥ ग्रामं च न प्रविशेत् ॥३३॥ जटिलश्चीराजिनवासाः ॥३४॥ नातिसांवत्सरं[1] भुञ्जीत ॥३५॥

ऐकाश्रम्यं त्वाचार्याः प्रत्यक्षविधानाद्गार्हस्थ्यस्य[1] गार्हस्थ्यस्य[1] ॥३६॥

॥ इति गौतमीये धर्मसूत्रे तृतीयोऽध्यायः ॥

गृहस्थः सदृशीं भार्यां विन्देतानन्यपूर्वां यवीयसीम् ॥१॥ असमानप्रवरैर्विवाहः ॥२॥ ऊर्ध्वं[1] सप्तमात्पितृबन्धुभ्यः[2] ॥३॥ बीजिनश्च[1] ॥४॥ मातृबन्धुभ्यः पञ्चमात्[1] ॥५॥

ब्राह्मो विद्याचारित्रबन्धुशीलसंपन्नाय[1] दद्यादाच्छाद्यालंकृताम् ॥६॥ संयोगमन्त्रः[1] प्राजापत्ये सह धर्मश्चर्यतामिति[2] ॥७॥ आर्षे गोमिथुनं कन्यावते दद्यात् ॥८॥

[10]All these rules of a student apply to people in subsequent orders as well, so long as they are not inconsistent with the provisions specific to each.

Mendicant [11]A mendicant shall live without any possessions, [12]be chaste, [13]and remain in one place during the rainy season.* [14]Let him enter a village only to obtain almsfood [15]and go on his begging round late in the evening, without visiting the same house twice [16]and without pronouncing blessings. [17]He shall control his speech, sight, and actions; [18]and wear a garment to cover his private parts, [19]using, according to some, a discarded piece of cloth after washing it.* [20]He should not pick any part of a plant or a tree unless it has fallen of itself. [21]Outside the rainy season, he should not spend two nights in the same village. [22]He shall be shaven-headed or wear a topknot; [23]refrain from injuring seeds; [24]treat all creatures alike, whether they cause him harm or treat him with kindness; [25]and not undertake ritual activities.

Anchorite [26]An anchorite shall live in the forest, living on roots and fruits and given to austerities. [27]He kindles the sacred fire according to the procedure for recluses* [28]and refrains from eating what is grown in a village. [29]He shall pay homage to gods, ancestors, humans, spirits, and seers, [30]and entertain guests from all classes, except those who are proscribed. [31]He may also avail himself of the flesh of animals killed by predators. [32]He should not step on plowed land [33]or enter a village. [34]He shall wear matted hair and clothes of bark or skin [35]and never eat anything that has been stored for more than a year.

Author's Judgement

[36]There is, however, only a single order of life,* the Teachers maintain, because the householder's state alone is prescribed in express vedic texts.*

THE HOUSEHOLDER

Marriage

4 [1]A householder should marry a wife who comes from the same class as he, who has not been married before, and who is younger than he. [2]A marriage can be contracted only between persons not belonging to a family with the same ancestral seer (A 2.11.15 n.) [3]and not related within six degrees on the side of the legal [4]or the biological father (cf. G 28.32–3), [5]or within four degrees on the mother's side.

Types of Marriage [6]When one dresses up a girl, adorns her with jewelry, and gives her to a man of learning, character, and virtue who has relatives, it is a "Brahma" marriage. [7]At a "Prajāpati" marriage, the nuptial formula is "May you jointly fulfill the Law". [8]At a "Seer's" marriage, the bridegroom should give a bull

अन्तर्वेद्यृत्विजे दानं दैवोऽलंकृत्य[1] ।।९।। इच्छन्त्या[1] स्वयं संयोगो गान्धर्वः ।।१०।। वित्तेनानतिः स्त्रीमतामासुरः[1] ।।११।। प्रसह्यादानाद्राक्षसः ।।१२।। असंविज्ञातोपसंगमनात्पैशाचः[1] ।।१३।।

चत्वारो धर्म्याः[1] प्रथमाः ।।१४।। षडित्येके ।।१५।।

अनुलोमा अनन्तरैकान्तरद्व्यन्तरासु[1] जाताः सवर्णाम्बष्ठोग्रनिषाददौष्यन्तपारशवाः[2] ।।१६।। प्रतिलोमाः[1] सूतमागधायोगवक्षत्तृवैदेहकचण्डालाः[2] ।।१७।।

ब्राह्मण्यजीजनत्पुत्रान्वर्णेभ्य आनुपूर्व्याद्ब्राह्मणसूतमागधचण्डालान् ।।१८।। तेभ्य एव क्षत्रिया मूर्धावसिक्तक्षत्रियधीवरपुल्कसान्[1] ।।१९।। तेभ्य एव वैश्या भृज्यकण्ठमाहिष्यवैश्यवैदेहान्[1] ।।२०।। [1]पारशवयवनकरणशूद्राञ्छूद्रेत्येके[2] ।।२१।।

वर्णान्तरगमनमुत्कर्षापकर्षाभ्यां सप्तमेन[1] ।।२२।। पञ्चमेनाचार्याः[1] ।।२३।। सृष्ट्यन्तरजानां[1] च ।।२४।।

प्रतिलोमास्तु[1] धर्महीनाः[2] ।।२५।। शूद्रायां च ।।२६।। असमानायां च[1] शूद्रात्पतितवृत्तिः ।।२७।। अन्त्यः पापिष्ठः ।।२८।।

पुनन्ति साधवः पुत्राः ।।२९।। त्रिपुरुषमार्षात्[1] ।।३०।। दश दैवात्[1] ।।३१।। दशैव प्राजापत्यात् ।।३२।। दश पूर्वान्दशापरानात्मानं[1] च ब्राह्मीपुत्रो ब्राह्मीपुत्रः ।।३३।।

॥ इति गौतमीये धर्मसूत्रे चतुर्थोऽध्यायः ॥

ऋतावुपेयात्[1] ।।१।। सर्वत्र वा प्रतिषिद्धवर्जम् ।।२।।

देवपितृमनुष्यभूतर्षिपूजकः[1] ।।३।। नित्यस्वाध्यायः ।।४।। पितृभ्यश्चोदक-

and a cow to the father of the girl. [9]When one adorns a girl with jewelry and gives her to the officiating priest within the sacrificial arena, it is a "Divine" marriage. [10]When a man on his own has intercourse with a willing woman, it is a "Gandharva" marriage. [11]When a man courts the guardians of the girl with money, it is a "Demonic" marriage. [12]When a man abducts her by force, it is a "Fiendish" marriage. [13]When a man has intercourse with an unconscious girl, it is a "Ghoulish" marriage.

[14]The first four types are in accordance with the Law; [15]the first six, according to some.

Mixed Classes [16]Children born in keeping with the natural order of classes from women of the class immediately below the man's are Savarṇas, Ambaṣṭhas, and Ugras; from women two classes below the man's, Niṣādas and Dauṣyantas; and from women three classes below the man's, Pāraśavas. [17]Children born in the reverse order of classes from women of the class immediately above the man's are Sūtas, Māgadhas, and Āyogavas; from women two classes above the man's, Kṣattṛs and Vaidehas; and from women three classes above the man's, Cāṇḍālas.

[18]From men of the four classes, a Brahmin woman gives birth respectively to Brahmins, Sūtas, Māgadhas, and Cāṇḍālas; [19]from the same men, a Kṣatriya woman gives birth respectively to Mūrdhāvasiktas, Kṣatriyas, Dhīvaras, and Pulkasas; [20]from the same men, a Vaiśya woman gives birth respectively to Bhṛjyakaṇṭhas, Māhiṣyas, Vaiśyas, and Vaidehas; [21]and from the same men, a Śūdra woman gives birth respectively to Pāraśavas, Yavanas, Karaṇas, and Śūdras. That is the opinion of some.

[22]By successively marrying persons of the higher or the lower class, in the seventh generation the offspring moves to the one or the other class; [23]in the fifth, according to the Teachers. [24]This is true also in the case of those born to parents belonging to different mixed classes.

[25]Children born to parents in the reverse order of classes, on the other hand, are outside the Law, [26]as also those born to a Śūdra woman.* [27]A child of a Śūdra man from a woman of a different class shall be treated like an outcaste, [28]the one listed last being the vilest.

Sons [29]Virtuous sons purify—[30]a son born from a "Seer's" marriage purifies three ancestors; [31]a son born from a "Divine" marriage, ten; [32]a son born from a "Prajāpati" marriage, also ten; [33]while a son born from a "Brahma" marriage purifies the ten ancestors before him and the ten descendants after him.

5 **Rules of Sexual Intercourse** [1]A man should have sexual intercourse with his wife when she is in her season (A 2.1.17 n.), [2]or at any time, except on days when it is forbidden.

Ritual Duties

[3]He shall pay homage to gods, ancestors, humans, spirits, and seers. [4]Every day he shall perform the recitation of his Veda, [5]the offering of water to his ancestors,

दानम्[1] ॥५॥ यथोत्साहमन्यत् ॥६॥ भार्यादिरग्निर्दायादिर्वा ॥७॥ तस्मिन् गृह्याणि[1] ॥८॥

देवपितृमनुष्ययज्ञाः स्वाध्यायश्च बलिकर्म[1] ॥९॥

अग्नावग्निर्धन्वन्तरिर्विश्वे देवाः प्रजापतिः स्विष्टकृदिति होमाः[1] ॥१०॥

दिग्देवताभ्यश्च यथास्वम् ॥११॥ द्वार्षु मरुद्भ्यः[1] ॥१२॥ गृहदेवताभ्यः प्रविश्य ॥१३॥ ब्रह्मणे मध्ये ॥१४॥ अद्भ्य उदकुम्भे[1] ॥१५॥ आकाशायेत्यन्तरिक्षे[1] ॥१६॥ नक्तंचरेभ्यश्च[1] सायम् ॥१७॥

स्वस्तिवाच्य[1] भिक्षादानमप्पूर्वम्[2] ॥१८॥ ददातिषु[1] चैवं धर्म्येषु[2] ॥१९॥ समद्विगुणसाहस्रानन्तानि[1] फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः[2] ॥२०॥ गुर्वर्थनिवेशौषधार्थवृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु[1] द्रव्यसंविभागो बहिर्वेदि[2] ॥२१॥ भिक्षमाणेषु कृतान्नमितरेषु[1] ॥२२॥

प्रतिश्रुत्याप्यधर्मसंयुक्ते[1] न दद्यात्[2] ॥२३॥ क्रुद्धहृष्टभीतार्तलुब्धबालस्थविरमूढमत्तोन्मत्तवाक्यान्यनृतान्यपातकानि[1] ॥२४॥

भोजयेत्पूर्वमतिथिकुमारव्याधितगर्भिणीसुवासिनीस्थविराञ्जघन्यांश्च[1] ॥२५॥ आचार्यपितृसखीनां तु[1] निवेद्य पचनक्रिया[2] ॥२६॥

ऋत्विगाचार्यश्वशुरपितृव्यमातुलानामुपस्थाने मधुपर्कः ॥२७॥ संवत्सरे[1] पुनः ॥२८॥ यज्ञविवाहयोरर्वाक् ॥२९॥ राज्ञश्च श्रोत्रियस्य ॥३०॥ अश्रोत्रियस्यासनोदके[1] ॥३१॥ श्रोत्रियस्य तु पाद्यमर्घ्यमन्नविशेषांश्च प्रकारयेत् ॥३२॥ नित्यं वा संस्कारविशिष्टम् ॥३३॥ मध्यतोऽन्नदानमवैद्ये[1] साधुवृत्ते[2] ॥३४॥ विपरीते तु[1]

[6]and other rites, according to his ability. [7]Let him set up his sacred fire either on the day of his marriage or upon the division of the paternal estate [8]and perform in it his domestic rites, [9]as well as sacrifices to gods, ancestors, and humans, the recitation of his Veda, and Bali offerings.

[10]Fire oblations are offered to Fire, Dhanvantari, All-Gods, Prajāpati, and Fire who makes the offering flawless.

[11]Oblations are offered also to the guardian deities of the directions, each in his respective place—[12]to the Maruts at the doors to the house, [13]to the guardian deities of the house after entering the house, [14]to Brahman at the center of the house, [15]to the waters by the water pot, [16]to space in the intermediate region, [17]and to night-stalkers in the evening.

Gifts

[18]He shall give almsfood after getting the recipient to wish him well and pouring water. [19]The same applies to other righteous (*dharma*) gifts. [20]A gift bears an equal reward when it is given to a non-Brahmin, twice as much when it is given to a Brahmin, a thousand times as much when it is given to a vedic scholar, and an infinite reward when it is given to one who has mastered the entire Veda. [21]Goods should be distributed outside the sacrificial arena to those begging in order to pay the teacher's fee, to perform a wedding, or to procure medicine, as also to the indigent, to those preparing to perform a sacrifice, to students, to travellers, and to those who have offered the Viśvajit sacrifice. [22]When others come to beg, let him give them cooked food.

[23]When a request is made for an unlawful (*adharma*) purpose, he should not give, even if he has already promised to do so. [24]Untrue statements made by people who are angry, jubilant, afraid, in pain, greedy, young, old, feeble-minded, drunk, or mad are not sins causing loss of caste.

Guests

[25]He should give food first to guests, children, the sick, pregnant women, females in his household, and the old, as well as the menials. [26]When his teacher, father, or friend is visiting, however, he should check with them before cooking the meal.

[27]When his officiating priest, teacher, father-in-law, or paternal or maternal uncle visits him, he shall offer them the honey mixture (A 2.8.8). [28]It needs to be repeated only after the interval of a year; [29]but on the occasion of a sacrifice or a wedding, it should be repeated even if a year has not elapsed. [30]It should also be offered to a king and to a vedic scholar.* [31]To a Brahmin who is not a vedic scholar, he should offer a seat and water; [32]but to one who is a vedic scholar he should have water for washing the feet and the welcome water* prepared, as also lavish food [33]or the normal food prepared in a special way. [34]To a Brahmin without vedic learning but of good conduct, he should give average food; [35]but to one with the

तृणोदकभूमि[2] ।।३५।। स्वागतमन्ततः ।।३६।।

पूजानत्याशश्च[1] ।।३७।। शय्यासनावसथानुव्रज्योपासनानि सदृक्छ्रेयसोः[1] समानि[1] ।।३८।। अल्पशोऽपि हीने ।।३९।।

असमानग्रामोऽतिथिरैकरात्रिकोऽधिवृक्षसूर्योपस्थायी[1] ।।४०।। कुशलानामयारोग्याणामनुप्रश्नः[1] ।।४१।। अन्त्यं शूद्रस्य ।।४२।। ब्राह्मणस्यानतिथिरब्राह्मणोऽयज्ञे[1] संवृत्तश्चेत् ।।४३।। भोजनं तु क्षत्रियस्योर्ध्वं ब्राह्मणेभ्यः ।।४४।। अन्यान्भृत्यैः सहानृशंसार्थमानृशंसार्थम्[1] ।।४५।।

॥ इति गौतमीये धर्मसूत्रे पञ्चमोऽध्यायः ॥५॥

पादोपसंग्रहणं[1] समवायेऽन्वहम् ।।१।। अभिगम्य तु विप्रोष्य ।।२।। मातृपितृतद्बन्धूनां पूर्वजानां[1] विद्यागुरूणां तद्गुरूणां च ।।३।। संनिपाते[1] परस्य ।।४।। स्वनाम प्रोच्याहमयमित्यभिवादो[1] ज्ञसमवाये[2] ।।५।। स्त्रीपुंयोगेऽभिवादतो[1]ऽनियममेके ।।६।। नाविप्रोष्य स्त्रीणाममातृपितृव्यभार्याभगिनीनाम्[1] ।।७।। नोपसंग्रहणं भ्रातृभार्याणां[1] श्वश्र्वाश्च[2] ।।८।। ऋत्विक्श्वशुरपितृव्यमातुलानां[1] तु यवीयसां प्रत्युत्थानं नाभिवाद्याः[2] ।।९।। तथान्यः पूर्वः पौरोऽशीतिकावरः शूद्रोऽप्यपत्यसमेन[1] ।।१०।। अवरोऽप्यार्यः शूद्रेण ।।११।।

नाम चास्य[1] वर्जयेत् ।।१२।। राज्ञश्चाजपः प्रेष्यः ।।१३।। भो भवन्निति वयस्यः समानेऽहनि जातः ।।१४।। दशवर्षवृद्धः पौरः[1] ।।१५।। पञ्चभिः कलाभरः[1] ।।१६।। श्रोत्रियश्चारणस्त्रिभिः ।।१७।। राजन्यवैश्यकर्मा विद्याहीनः[1] ।।१८।। दीक्षितश्च प्राक्क्रयात्[1] ।।१९।।

वित्तबन्धुकर्मजातिविद्यावयांसि मान्यानि परबलीयांसि[1] ।।२०।। श्रुतं तु सर्वेभ्यो गरीयः ।।२१।। तन्मूलत्वाद्धर्मस्य[1] ।।२२।। श्रुतेश्च ।।२३।।

चक्रिदशमीस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानम् ।।२४।। राज्ञा तु श्रोत्रियाय श्रोत्रियाय ।।२५।।

॥ इति गौतमीये धर्मसूत्रे षष्ठोऽध्यायः ॥

opposite qualities, just some straw and water, and a place on the floor, [36]or at the very least, a word of welcome.

[37]He should show respect to the guest and not eat before him. [38]To those who are his equals or superiors, he should offer a room, bed, and seat as good as his; treat them hospitably; and follow them as they leave; [39]somewhat less than that if it is a man inferior to him.

[40]A guest is defined as a man from a different village who comes when the sun is setting behind the trees to spend just one night. [41]He should ask him whether he is doing well; or whether he is in good shape; or whether he is in good health, in accordance with his class (A 1.14.26–9 n.), [42]the last being used in the case of a Śūdra. [43]A non-Brahmin is never a guest of a Brahmin, unless he has come on the occasion of a sacrifice. [44]A Kṣatriya, however, should be fed after the Brahmins, [45]and the others should be fed together with his servants to show compassion.

Salutation

6 [1–3]His mother and father, their relations, his older brothers, his teachers, and their teachers—each day when he meets them he should clasp their feet, as also when he returns from a journey. [4]When he meets several of them together, he should first clap the feet of the one who is most superior. [5]When he meets a knowledgeable person, he should greet him by stating his own name and saying, "I am so-and-so". [6]Some say that there is no restrictive rule about salutation between husband and wife. [7]Except upon returning from a journey, there is no need to greet women other than his mother, paternal uncle's wife, and his sisters; [8]nor should he clasp the feet of his brothers' wives or his mother-in-law. [9]In the case of an officiating priest, a father-in-law, or a paternal or maternal uncle who is younger than himself, on the other hand, he should rise up to receive him but there is no need to offer a formal greeting. [10]An aged fellow townsman or even an 80-year-old Śūdra should be treated in the same way by a man young enough to be his son, [11]as also an Ārya even younger than himself, by a Śūdra.

[12]Such a person, moreover, should refrain from saying the other's name, [13]as also a royal officer who has not studied the Veda, the name of the king. [14]A friend born on the same day* as oneself should be addressed "Mister!" or "Sir!", [15]as also a fellow townsman ten years older than oneself; [16]an artist five years older; [17]a vedic scholar of one's own vedic branch who is three years older; [18]an ignorant Brahmin following the occupations of a Kṣatriya or a Vaiśya; [19]and a man consecrated for a sacrifice before the purchase of Soma (A 1.18.23 n.).

Rules of Precedence [20]People should be honored on account of wealth, relatives, occupation, birth, learning, and age, but each succeeding one is more important than each preceding, [21]but vedic learning is the most important of all, [22]because it is the source of Law [23]and because it is so stated in the vedic texts.

[24]One must yield the way to people in vehicles, extremely old people, the sick,* women, bath-graduates (A 1.30.9 n.), and kings; [25]and a king to a vedic scholar.

आपत्कल्पो[1] ब्राह्मणस्याब्राह्मणाद्विद्योपयोगः ॥१॥ अनुगमनं[1] शुश्रूषा ॥२॥ समाप्ते ब्राह्मणो गुरुः ॥३॥

याजनाध्यापनप्रतिग्रहाः सर्वेषाम् ॥४॥ पूर्वः पूर्वो गुरुः ॥५॥ तदलाभे[1] क्षत्रवृत्तिः[2] ॥६॥ तदलाभे वैश्यवृत्तिः ॥७॥

तस्यापण्यम् ॥८॥ गन्धरसकृतान्नतिलशाणक्षौमाजिनानि[1] ॥९॥ रक्तनिर्णिक्ते[1] वाससी[2] ॥१०॥ क्षीरं सविकारम्[1] ॥११॥ मूलफलपुष्पौषधमधुमांसतृणोदकापथ्यानि[1] ॥१२॥ पशवश्च[1] हिंसासंयोगे ॥१३॥ पुरुषवशाकुमारीवेहतश्च[1] नित्यम् ॥१४॥ भूमिव्रीहियवाजाव्यश्वऋषभधेन्वनडुहश्चैके[1] ॥१५॥ नियमस्तु[1] ॥१६॥ रसानां रसैः ॥१७॥ पशूनां च ॥१८॥ न[1] लवणकृतान्नयोः ॥१९॥ तिलानां च ॥२०॥ समेनामेन[1] तु पक्वस्य संप्रत्यर्थे[2] ॥२१॥

सर्वथा[1] तु[2] वृत्तिरशक्तावशौद्रेण[3] ॥२२॥ तदप्येके प्राणसंशये ॥२३॥ तद्वर्णसंकराभक्ष्यनियमस्तु[1] ॥२४॥ प्राणसंशये ब्राह्मणोऽपि[1] शस्त्रमाददीत ॥२५॥ राजन्यो वैश्यकर्म वैश्यकर्म ॥२६॥

॥ इति गौतमीये धर्मसूत्रे सप्तमोऽध्यायः ॥

द्वौ लोके धृतव्रतौ राजा ब्राह्मणश्च बहुश्रुतः[1] ॥१॥ तयोश्चतुर्विधस्य मनुष्यजातस्यान्तःसंज्ञानां च[1] चलनपतनसर्पणानामायत्तं[2] जीवनम् ॥२॥ प्रसूतिरक्षणमसंकरो धर्मः ॥३॥

स एष[1] बहुश्रुतो भवति ॥४॥ लोकवेदवेदाङ्गवित्[1] ॥५॥ वाकोवाक्येतिहासपुराणकुशलः[1] ॥६॥ तदपेक्षस्तद्वृत्तिः[1] ॥७॥ चत्वारिंशता संस्कारैः[1] संस्कृतः ॥८॥ त्रिषु कर्मस्वभिरतः ॥९॥ षट्सु वा[1] ॥१०॥ सामयाचारिकेष्वभिविनीतः[1] ॥११॥

षड्भिः परिहार्यो राज्ञा[1] ॥१२॥ अवध्यश्चाबन्ध्यश्चादण्ड्यश्चाबहिष्कार्यश्चापरिवाद्यश्चापरिहार्यश्चेति[1] ॥१३॥

गर्भाधानपुंसवनसीमन्तोन्नयनजातकर्मनामकरणान्नप्राशनचौलोपनयनम्[1] ॥१४॥ चत्वारि वेदव्रतानि ॥१५॥ स्नानं सहधर्मचारिणीसंयोगः[1] पञ्चानां यज्ञानामनुष्ठानं[2]

Times of Adversity

7 [1]These are the rules for times of adversity. A Brahmin may receive vedic instruction from a non-Brahmin, [2]walk behind him, and obey him. [3]Once the study is completed, however, the Brahmin becomes the more honorable of the two.

[4]One may teach, officiate at the sacrifices of, and receive gifts from people of all classes, [5]each preceding occupation being more honorable. [6]When these occupations are unavailable, one may live by the occupations of a Kṣatriya, [7]and when even these are unavailable, by the occupations of a Vaiśya.

[8]One may not trade in the following goods: [9]perfumes, seasonings, prepared foods, sesame seeds, hemp or linen cloth, skins, [10]garments that are dyed red or washed, [11]milk and milk products, [12]roots, fruits, flowers, medicines, honey, meat, grass, water, poisons, [13]and animals for slaughter; [14]and, under any circumstance, human beings, barren cows, heifers, and pregnant cows. [15]According to some, one may also not trade in land, rice, barley, goats, sheep, horses, bulls, milch-cows, and oxen. [16]One is restricted to bartering [17]seasonings for seasonings [18]and animals for animals; [19]but not salt, prepared food, or [20]sesame seeds. [21]One may, however, exchange uncooked food for an equal amount of cooked food for immediate use.

[22]When none of this is possible, however, one may sustain oneself by any occupation except that of a Śūdra; [23]some permit even that when one's life is at stake. [24]Even then, however, one is not allowed to mix with that class or to eat forbidden food. [25]When his life is at stake, even a Brahmin may live by the use of arms, [26]and a Kṣatriya may resort to the occupations of a Vaiśya.

The Brahmin and the King

8 [1]There are in the world two who uphold the proper way of life—the king and the Brahmin deeply learned in the Vedas. [2]And on them depend the life of the fourfold human race, of internally conscious creatures,* and of those that that move about, fly, and crawl; [3]as well as their increase, protection, non-intermixture, and adherence to the Law.

[4]He alone is deeply learned in the Vedas [5]who knows the secular sciences, the Vedas, and the Vedic Supplements; [6]who is well-read in the dialogues, epics, and Purāṇas; [7]who relies on them and patterns his conduct after them; [8]who has been sanctified by the forty sacramentary rites (G 8.14–21); [9]who is devoted to the three occupations [10]or to the six (G 10.1–2); [11]and who has been trained in the accepted customary Laws (A 1.1.1 n.).

[12]The king should exempt such a man from six things: [13]he should not be subjected to corporal punishment, imprisonment, fines, banishment, upbraiding, and abandonment.

Sacramentary Rites [14]Impregnation rite, quickening a male fetus, parting the wife's hair, birth rite, naming, first feeding with solid food, tonsure, and initiation;* [15]the four vows* associated with vedic study; [16]bath at the conclusion of study,

देवपितृमनुष्यभूतब्रह्मणाम्[3] ।।१६।। एतेषां च[1] ।।१७।। अष्टका पार्वणः श्राद्धं[1] श्रावण्याग्रहायणी[2] चैत्र्याश्वयुजीति[3] सप्त[4] पाकयज्ञसंस्थाः ।।१८।। अग्न्याधेयमग्निहोत्रं[1] दर्शपौर्णमासावाग्रयणं[2] चातुर्मास्यानि[3] निरूढपशुबन्धः[4] सौत्रामणीति सप्त हविर्यज्ञसंस्थाः ।।१९।। अग्निष्टोमोऽत्यग्निष्टोम[1] उक्थ्यः षोडशी वाजपेयोऽतिरात्रोऽप्तोर्याम[2] इति सप्त सोमसंस्थाः ।।२०।। इत्येते चत्वारिंशत्संस्काराः ।।२१।।

अथाष्टावात्मगुणाः[1] ।।२२।। दया सर्वभूतेषु[1] क्षान्तिरनसूया शौचमनायासो मङ्गलमकार्पण्यमस्पृहेति[2] ।।२३।।

यस्यैते चत्वारिंशत्संस्कारा न चाष्टावात्मगुणा न स ब्रह्मणः सायुज्यं सालोक्यं च[1] गच्छति ।।२४।। यस्य तु खलु चत्वारिंशत्संस्काराणामेकदेशोऽप्यष्टावात्मगुणा[1] अथ स ब्रह्मणः सायुज्यं सालोक्यं च गच्छति गच्छति ।।२५।।

॥ इति गौतमीये धर्मसूत्रे अष्टमोऽध्यायः ॥

स विधिपूर्वं[1] स्नात्वा भार्यामधिगम्य यथोक्तान्[2] गृहस्थधर्मान्प्रयुञ्जान इमानि व्रतान्यनुकर्षेत्[3] ।।१।।

स्नातको[1] नित्यं शुचिः[2] सुगन्धिः[3] स्नानशीलः ।।२।। सति विभवे न जीर्णमलवद्वासाः[1] स्यात् ।।३।। न रक्तमुल्बणमन्यधृतं[1] वासो बिभृयात् ।।४।। न स्रगुपानहौ ।।५।। निर्णिक्तम्[1] अशक्तौ ।।६।। न रूढश्मश्रुरकस्मात्[1] ।।७।।

नाग्निमपश्च युगपद्धारयेत् ।।८।। [1]नाञ्जलिना पिबेत् ।।९।। न तिष्ठन्नुद्धृतोदकेनाचामेत्[1] ।।१०।। न शूद्राशुच्येकपाण्यावर्जितेन ।।११।।

न[1] वाय्वग्निविप्रादित्यापो देवता गाश्च[2] प्रति पश्यन्वा[3] मूत्रपुरीषामेध्यानि व्युदस्येत्[4] ।।१२।। नैता[1] देवताः प्रति पादौ प्रसारयेत् ।।१३।।

न पर्णलोष्टाश्मभिर्मूत्रपुरीषापकर्षणं[1] कुर्यात् ।।१४।। न भस्मकेशतुषकपालामेध्यान्यधितिष्ठेत्[1] ।।१५।। न म्लेच्छाशुच्यधार्मिकैः सह[1] संभाषेत ।।१६।। संभाष्य पुण्यकृतो मनसा ध्यायेत् ।।१७।। ब्राह्मणेन वा[1] सह[2] संभाषेत ।।१८।।

अधेनुं धेनुभव्येति[1] ब्रूयात्[2] ।।१९।। अभद्रं भद्रमिति[1] ।।२०।। कपालं भगालमिति ।।२१।। मणिधनुरितीन्द्रधनुः[1] ।।२२।।

marrying a helpmate in fulfilling the Law, and performing the five sacrifices to gods, ancestors, humans, spirits, and Veda (A 1.12.13f); [17]as well as of the following: [18]the seven kinds of sacrifices using cooked food, viz., ancestral offerings on the eighth day after the full moon, offerings on full-moon and new-moon days, ancestral offerings, and offerings on the full-moon days that open a four-month season (A 1.10.1 n.); [19]the seven kinds of sacrifices with burnt offerings, viz., setting up the vedic fires, daily fire offering, new- and full-moon sacrifices, sacrifice of first fruits, seasonal sacrifices, Nirūḍhapaśubandha, and Sautrāmaṇī; [20]the seven kinds of Soma sacrifices, viz., Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra, and Aptoryāma—[21]these are the forty sacramentary rites.

Virtues [22]Next, the eight virtues of the self: [23]compassion towards all creatures, patience, lack of envy, purification, tranquillity, having an auspicious disposition, generosity, and lack of greed.

[24]A man who has performed the forty sacramentary rites but lacks these eight virtues does not obtain union with or residence in the same world as Brahman. [25]A man who may have performed only some of the forty sacramentary rites but possesses these eight virtues, on the other hand, is sure to obtain union with and residence in the same world as Brahman.

THE BATH-GRADUATE

9 [1]Such a man, after he has completed his studies, should bathe according to the rules (A 1.30.4 n.), marry a wife, and, as he continues to observe the Laws proper to a householder described above, subject himself to the following vows.

[2]A bath-graduate shall always keep himself clean and smelling good and cultivate the habit of bathing. [3]If he has the means, he should not wear old or dirty clothes, [4]nor ones that are dyed red, are gaudy, or have been worn by others—[5]not even garlands or shoes; [6]if he does not have the means, he should wash the garment before wearing it. [7]Let him not grow his beard without a good reason.*

[8]He should not carry fire and water at the same time; [9]drink water from his cupped hands; [10]stand while he sips water that has been drawn out;* [11]or sip water given by a Śūdra or an impure person, or taken with one hand. [12]He should not discharge urine, excrement, or bodily filth facing or looking at the wind, a fire, a Brahmin, the sun, water, a divine image, or a cow; [13]nor should he stretch his feet towards any of these divinities.

[14]He should not use leaves, clods, or stones to clean himself of urine or excrement; [15]stand on ashes, hair, potsherds, or filth; [16]or converse with barbarians or with sordid (A 1.21.12–19) or unrighteous people. [17]If he happens to converse with them, he should mentally reflect on virtuous men [18]or speak with a Brahmin.

[19]When speaking of a cow that does not yield milk, he should say "She is going to be a milch-cow"; [20]and when speaking of something unlucky, he should say "It's a lucky thing". [21]In referring to a skull, he should use the word *bhagāla* in place of *kapāla*;* [22]and in referring to a rainbow, the word *maṇidhanus* ("jewelled bow") in

गां धयन्तीं परस्मै नाचक्षीत ।।२३।। न चैनां वारयेत्[1] ।।२४।।

न मिथुनीभूत्वा[1] शौचं प्रति विलम्बेत ।।२५।। न च तस्मिञ्छयने स्वाध्याय-मधीयीत ।।२६।। न चापररात्रमधीत्य पुनः प्रतिसंविशेत्[1] ।।२७।। नाकल्यां[1] नारीमभि-रमयेत्[2] ।।२८।। न रजस्वलाम् ।।२९।। न चैनां श्लिष्येत्[1] ।।३०।। न कन्याम् ।।३१।।

अग्निमुखोपधमनविगृह्यवादबहिर्गन्धमाल्यधारणपापीयसावलेखनभार्यासहभोजनाञ्ज-न्त्यवेक्षणकुद्वारप्रवेशनपादपादधावनासन्दीस्थभोजननदीबाहुतरणवृक्षविषमारोहणावरोह-णप्राणव्यायच्छनानि[1] वर्जयेत् ।।३२।। न संदिग्धां नावमधिरोहेत् ।।३३।। सर्वत एवात्मानं गोपायेत्[1] ।।३४।।

न प्रावृत्य शिरोऽहनि[1] पर्यटेत् ।।३५।। प्रावृत्य तु[1] रात्रौ[2] ।।३६।। मूत्रोच्चारे च[1] ।।३७।। न भूमावनन्तर्धाय[1] ।।३८।। नाराच्चावसथात् ।।३९।। न भस्मकरीष-कृष्टच्छायापथिकाम्येषु ।।४०।। उभे मूत्रपुरीषे[1] दिवा कुर्यादुदङ्मुखः[2] ।।४१।। संध्य-योश्च ।।४२।। रात्रौ तु[1] दक्षिणामुखः[2] ।।४३।।

पालाशमासनं पादुके दन्तधावनमिति च[1] वर्जयेत् ।।४४।। सोपानत्कश्चाशना-सनाभिवादननमस्कारान्वर्जयेत्[1] ।।४५।।

न पूर्वाह्णमध्यंदिनापराह्णानफलान्कुर्याद्यथाशक्ति[1] धर्मार्थकामेभ्यः ।।४६।। तेषु तु[1] धर्मोत्तरः स्यात् ।।४७।।

न नग्नां परयोषितमीक्षेत[1] ।।४८।। न पदासनमाकर्षेत्[1] ।।४९।। न शिश्नोदर-पाणिपादवाक्चक्षुश्चापलानि[1] कुर्यात् ।।५०।। छेदनभेदनविलेखनविमर्दनावस्फोटनानि[1] नाकस्मात्कुर्यात्[2] ।।५१।। नोपरि वत्सतन्तीं गच्छेत् ।।५२।। न कुलंकुलः स्यात् ।।५३।। न यज्ञमवृतो गच्छेत् ।।५४।। दर्शनाय तु कामम् ।।५५।।

न भक्षानुत्सङ्गे[1] भक्षयेत् ।।५६।। न रात्रौ प्रेष्याहृतम् ।।५७।। उद्धृतस्नेहविल-यनपिण्याकमथितप्रभृतीनि[1] चात्तवीर्याणि[2] नाश्नीयात् ।।५८।। सायंप्रातस्त्वन्नमभि-पूजितमनिन्दन्भुञ्जीत[1] ।।५९।।

न कदाचिद्रात्रौ नग्नः स्वपेत्[1] ।।६०।। स्नायाद्वा ।।६१।। यच्चात्मवन्तो वृद्धाः सम्यग्विनीता दम्भलोभमोहवियुक्ता[1] वेदविद आचक्षते तत्समाचरेत् ।।६२।। योगक्षेमार्थमीश्वरमधिगच्छेत्[1] ।।६३।। नान्यमन्यत्र देवगुरुधार्मिकेभ्यः ।।६४।। प्रभूतैधोदकयवसकुशमाल्योपनिष्क्रमणमार्यजनभूयिष्ठमनलससमृद्धं धार्मिकाधिष्ठितं

place of *indradhanus* ("Indra's bow": see A 1.31.17). [23]He should neither inform anyone that a cow is suckling her calf [24]nor prevent her from doing so.

[25]After engaging in sexual intercourse, he should not be tardy in purifying himself. [26]And he should not do the recitation of his Veda sitting on the same bed. [27]After reciting the Veda in the last watch of the night (B 2.17.22 n.), moreover, he should not go back to bed. [28]He should not have intercourse with his wife when she is indisposed [29]or having her period, [30]or embrace her when she is in that state. [31]Neither should he embrace an unmarried girl.

[32]He should refrain from the following: blowing on a fire with his mouth; engaging in polemics; wearing perfume and necklaces outdoors; scratching himself with disgusting things; eating with his wife; looking at a woman applying oil on herself; entering by a back door; washing the feet by rubbing one foot with the other; eating food placed on a chair; crossing a river by swimming (A 1.32.26 n.); climbing trees; climbing on to or descending into dangerous places; and putting his life in danger. [33]He should not get into an unsafe boat. [34]Let him take care of himself in every possible way.

[35]He should go about with his head uncovered during the day [36]and covered at night. [37]He should cover his head also when he is voiding urine or excrement,* [38]which he should never do without spreading something on the ground* (A 1.30.15 n.), [39]or close to his house, [40]or upon ashes or cow-dung, on a plowed field, in a shadow, on a road, or in a beautiful spot. [41]He should void both urine and excrement facing the north during the day [42]and at dawn and dusk, [43]but facing the south at night.

[44]He should avoid seats, footwear, and tooth cleaners made with Palāśa wood (A 1.8.22 n.; 1.32.9 n.) [45]and refrain from eating, sitting, greeting, or paying homage with his shoes on.

[46]He should not spend the morning, midday, or afternoon fruitlessly, but pursue righteousness, wealth, and pleasure to the best of his ability, [47]but among them he should attend chiefly to righteousness (A 1.24.23 n.).

[48]He should not look at someone else's wife when she is naked, [49]or draw a seat to himself with his foot. [50]He should not let his penis, stomach, hands, feet, speech, or sight get out of control; [51]engage in cutting, breaking, gashing, or crushing anything or in cracking the finger joints without a good reason; [52]or step over a rope to which a calf is tied. [53]Let him not carry tales from one family to another.* [54]He should not go to a sacrifice unless he has been chosen to officiate, [55]but he may go there freely to witness it.

[56]He should not eat food placed in his lap [57]or brought at night by a servant; [58]and foods whose nutrients have been extracted, such as de-creamed milk products, whey, oil-press residue, and buttermilk. [59]Morning and evening, however, he should take his meal, revering the food and never disparaging it.

[60]He should never sleep naked at night, [61]or bathe naked. [62]And whatever people who are self-possessed, elderly, properly trained, and free from hypocrisy, greed, and perplexity, and who know the Vedas instruct him to do, he should carry it out. [63]He may approach the king for the sake of a livelihood, [64]but not anyone else except gods,* elders, and righteous people. [65]He should try to live in a place well-

निकेतनमावसितुं[1] यतेत ।।६५।। प्रशस्तमङ्गल्यदेवतायतनचतुष्पथादीन्[1] प्रदक्षिणमावर्तेत[2] ।।६६।।

मनसा वा[1] तत्समग्रमाचारमनुपालयेदापत्कल्पः[2] ।।६७।। सत्यधर्मा[1] ।।६८।। आर्यवृत्तः ।।६९।। शिष्टाध्यापकः[1] ।।७०।। शौचशिष्टः ।।७१।। श्रुतिनिरतः स्यात् ।।७२।। नित्यमहिंस्रो[1] मृदुर्दृढकारी दमदानशीलः ।।७३।।

एवमाचारो[1] मातापितरौ पूर्वापरान्[2] संबन्धान्[3] दुरितेभ्यो मोक्षयिष्यन्स्नातकः शश्वद्ब्रह्मलोकान्न च्यवते न च्यवते ।।७४।।

॥ इति गौतमीये धर्मसूत्रे नवमोऽध्यायः ॥

द्विजातीनामध्ययनमिज्या दानम् ।।१।।

ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः ।।२।। पूर्वेषु नियमस्तु[1] ।।३।। आचार्यज्ञातिप्रियगुरुधनविद्यानिमयेषु[1] ब्रह्मणः[2] संप्रदानमन्यत्र यथोक्तात् ।।४।। कृषिवाणिज्ये चास्वयंकृते[1] ।।५।। कुसीदं च ।।६।।

राज्ञोऽधिकं रक्षणं सर्वभूतानाम् ।।७।। न्याय्यदण्डत्वम्[1] ।।८।। बिभृयाद्ब्राह्मणाञ्छ्रोत्रियान् ।।९।। निरुत्साहांश्चाब्राह्मणान्[1] ।।१०।। अकरांश्च[1] ।।११।। उपकुर्वाणांश्च ।।१२।।

योगश्च विजये ।।१३।। भये विशेषेण ।।१४।। चर्या च रथधनुर्भ्याम् ।।१५।। संग्रामे संस्थानमनिवृत्तिश्च ।।१६।। न दोषो हिंसायामाहवे ।।१७।। अन्यत्र व्यश्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेशपराङ्मुखोपविष्टस्थलवृक्षारूढदूतगोब्राह्मणवादिभ्यः[1] ।।१८।। क्षत्रियश्चेदन्यस्तमुपजीवेत्तद्वृत्त्या ।।१९।। जेता लभेत सांग्रामिकं वित्तम् ।।२०।।

supplied with firewood, water, fodder, Kuśa grass, and garland material; served by many roads; inhabited mainly by Āryas; full of energetic people; and ruled by a righteous man (B 2.6.31). [66]When he passes people or things that are distinguished or auspicious, as also temples, intersections of two roads, and the like, he should keep his right side towards them (A 1.7.2 n.).

[67]The rule for times of adversity is that he should observe all the rules of conduct mentally. [68]He shall speak the truth; [69]behave like an Ārya; [70]teach only cultured men; [71]be cultured by adhering to ritual purifications; [72]take delight in the vedic texts; [73]never hurt any creature; be gentle and steadfast; and be devoted to self-control and gift giving.

[74]A bath-graduate who lives in this manner will liberate his parents and his relatives of past and future generations from sins, and he will never fall from the world of Brahman.

OCCUPATIONS OF THE FOUR CLASSES

10

[1]Study, sacrifice, and giving gifts pertain to all twice-born classes.

Brahmin

[2]In addition to these, teaching, officiating at sacrifices, and receiving gifts pertain to Brahmins, [3]but only the former are obligatory. [4]Vedic instruction may be imparted outside the above mentioned rules to a teacher, relative, friend, or elder (A 1.6.32 n.), or when it is imparted in exchange for knowledge or money. [5]A Brahmin may also engage in agriculture and trade if he does not do the work himself, [6]and in lending money on interest.

King and Kṣatriya

[7]To a king pertain, in addition, the protection of all creatures, [8]as also meting out just punishment. [9]He should support Brahmins who are vedic scholars, [10]non-Brahmins who are unable to work, [11]those who are exempt from taxes, [12]and novice students (A 2.21.6 n.).

War [13]He should also take measures to ensure victory, [14]especially when danger threatens; [15]travel about in a chariot armed with a bow; [16]and stand firm in battle without fleeing. [17]He commits no sin if he kills someone in battle, [18]except the following: those who have lost their horses, charioteers, or arms; those who join their hand in supplication or have dishevelled hair; those who are fleeing or hunkering down; those who have climbed on to a ledge or a tree; messengers; and those who say they are cows or Brahmins.* [19]If another Kṣatriya depends on the king for his livelihood, he too must participate in the king's undertakings. [20]The

वाहनं तु राज्ञः ।।२१।। उद्धारश्चापृथग्जये[1] ।।२२।। अन्यत्तु यथार्हं भाजये-द्राजा[1] ।।२३।।

राज्ञे[1] बलिदानं[2] कर्षकैर्दशममष्टमं षष्ठं वा ।।२४।। पशुहिरण्ययोरप्येके[1] पञ्चाश-द्भागः[2] ।।२५।। विंशतिभागः[1] शुल्कः पण्ये ।।२६।। मूलफलपुष्पौषधमधुमांसतृणेन्धनानां[1] षष्ठ्यः[2] ।।२७।। तद्रक्षणधर्मित्वात्[1] ।।२८।। तेषु तु[1] नित्ययुक्तः स्यात् ।।२९।। अधिकेन[1] वृत्तिः ।।३०।।

शिल्पिनो मासि मास्येकैकं[1] कर्म कुर्युः ।।३१।। एतेनात्मोपजीविनो[1] व्या-ख्याताः ।।३२।। नौचक्रीवन्तश्च[1] ।।३३।। भक्तं तेभ्यो[1] दद्यात् ।।३४।। पण्यं वणिग्भिरर्घापचयेन[1] देयम् ।।३५।।

प्रनष्टमस्वामिकमधिगम्य[1] राज्ञे[2] प्रब्रूयुः ।।३६।। विख्याप्य संवत्सरं राज्ञा[1] रक्ष्यम् ।।३७।। ऊर्ध्वमधिगन्तुश्चतुर्थं[1] राज्ञः शेषः[2] ।।३८।।

स्वामी रिक्थक्रयसंविभागपरिग्रहाधिगमेषु[1] ।।३९।। ब्राह्मणस्याधिकं लब्धम् ।।४०।। क्षत्रियस्य विजितम् ।।४१।। निर्विष्टं वैश्यशूद्रयोः ।।४२।। निध्यधिगमो[1] राज-धनम्[2] ।।४३।। न[1] ब्राह्मणस्याभिरूपस्य[2] ।।४४।। अब्राह्मणोऽप्याख्याता[1] षष्ठं[2] लभेते-त्येके[3] ।।४५।।

चोरहृतमवजित्य[1] यथास्थानं गमयेत् ।।४६।। कोशाद्वा[1] दद्यात् ।।४७।। रक्ष्यं[1] बालधनमा व्यवहारप्रापणात्[2] समावृत्तेर्वा[3] ।।४८।।

वैश्यस्याधिकं कृषिवणिक्पाशुपाल्यकुसीदम् ।।४९।।

शूद्रश्चतुर्थो वर्ण एकजातिः[1] ।।५०।। तस्यापि सत्यमक्रोधः शौचम् ।।५१।। आचमनार्थे[1] पाणिपादप्रक्षालनमेवैके[2] ।।५२।। श्राद्धकर्म ।।५३।। भृत्यभरणम् ।।५४।। स्वदारवृत्तिः[1] ।।५५।। परिचर्या चोत्तरेषाम् ।।५६।। तेभ्यो वृत्तिं लिप्सेत[1] ।।५७।। जीर्णान्युपानच्छत्रवासःकूर्चादीनि[1] ।।५८।। उच्छिष्टाशनम्[1] ।।५९।। शिल्प-वृत्तिश्च ।।६०।। यं चार्यमाश्रयीत[1] भर्तव्यस्तेन[2] क्षीणोऽपि ।।६१।। तेन चोत्तरः[1] ।।६२।। तदर्थोऽस्य निचयः स्यात्[1] ।।६३।। अनुज्ञातोऽस्य नमस्कारो मन्त्रः ।।६४।।

पाकयज्ञैः स्वयं यजेतेत्येके[1] ।।६५।। सर्वे चोत्तरोत्तरं परिचरेयुः ।।६६।। आर्याना-र्ययोर्व्यतिक्षेपे[1] कर्मणः साम्यं साम्यम् ।।६७।।

॥ इति गौतमीये धर्मसूत्रे दशमोऽध्यायः ॥

victor should take the booty of battle, [21]but the mounts* go to the king, [22]as well as a choice portion of the booty unless it has been won in single combat. [23]Everything else, however, the king should distribute equitably among his men.

Taxes [24]Farmers shall pay one-tenth, or one-eighth, or one-sixth of their produce to the king as taxes. [25]According to some, there is a tax of one-fiftieth on cattle and gold. [26]There is a duty of one-twentieth on merchandise, [27]and one-sixtieth on roots, fruits, flowers, medicine, honey, meat, grass, and firewood. [28]The grounds for taxation is the king's duty to protect the people; [29]he should always be attentive to them.* [30]The king shall obtain his livelihood by means of this additional duty of his.

[31]Every month each artisan shall work one day for the king. [32]This applies also to people who live by manual labor [33]and to those who operate boats and carriages. [34]The king should give them food when they work for him. [35]Every month traders should give the king a piece of merchandise below its market value.

Ownership [36]If someone finds lost property whose owner is unknown, he should disclose it to the king. [37]The king should have it publicized and keep it safely for a year, [38]after which time a quarter goes to the finder and the rest to the king.

[39]Ownership is established by inheritance, purchase, partition, possession, and discovery; [40]additionally, acceptance for Brahmins, [41]conquest for Kṣatriyas, [42]and wages for Vaiśyas and Śūdras. [43]A treasure-trove is the property of the king, [44]except when it is found by an upright Brahmin. [45]According to some, even a non-Brahmin who discloses a find should receive one-sixth.

[46]When property is stolen by thieves, the king should recover it and return it to its rightful owner [47]or pay compensation from his treasury. [48]He should keep the property of children safely until they reach the legal age (G 2.23 n.) or have completed their studies.

Vaiśya and Śūdra

[49]To a Vaiśya pertain in addition agriculture, trade, animal husbandry, and lending money on interest.

[50]The Śūdra is the fourth class with a single birth (A 1.1.16–18 n.). [51]Speaking the truth, refraining from anger, and purification apply to him also. [52]According to some, he should simply wash his hands and feet in place of sipping water. [53]He should make ancestral offerings; [54]support his dependents; [55]be faithful to his wife; [56]serve the upper classes; [57]seek his livelihood from them; [58]use their discarded shoes, umbrellas, clothes, mats, and the like; [59]and eat their leftovers (A 1.3.27 n.). [60]He may also support himself by working as an artisan. [61]The Ārya whom he serves must support him even when he is unable to work, [62]and under similar circumstances he should support the upper-class man [63]using his savings for that purpose. [64]When he is given leave, he may use the word "Homage!" as his mantra. [65]According to some, he may offer sacrifices on his own using cooked food.

[66]All should serve the people belonging to classes higher than themselves. [67]If Āryas do the jobs of non-Āryas and vice versa, they become equal.

राजा सर्वस्येष्टे ब्राह्मणवर्जम् ॥१॥ साधुकारी स्यात्साधुवादी[1] ॥२॥ त्रय्यामान्वीक्षिक्यां[1] चाभिविनीतः[2] ॥३॥ शुचिर्जितेन्द्रियो गुणवत्सहायोपायसंपन्नः ॥४॥ समः प्रजासु स्यात् ॥५॥ हितं चासां[1] कुर्वीत[2] ॥६॥

तमुपर्यासीनमधस्तादुपासीरन्नन्ये ब्राह्मणेभ्यः ॥७॥ तेऽप्येनं मन्येरन् ॥८॥ वर्णानाश्रमांश्च न्यायतोऽभिरक्षेत् ॥९॥ चलतश्चैतान्[1] स्वधर्मे स्थापयेत् ॥१०॥ धर्मस्य ह्यंशभाग्भवतीति[1] विज्ञायते[2] ॥११॥

ब्राह्मणं च पुरो दधीत विद्याभिजनवाग्रूपवयःशीलसंपन्नं न्यायवृत्तं तपस्विनम्[1] ॥१२॥ तत्प्रसूतः कर्माणि कुर्वीत ॥१३॥ ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथत इति च[1] विज्ञायते ॥१४॥ यानि च दैवोत्पातचिन्तकाः प्रब्रूयुस्तान्याद्रियेत ॥१५॥ तदधीनमपि ह्येके[1] योगक्षेमं प्रतिजानते ॥१६॥ शान्तिपुण्याहस्वस्त्ययनायुष्यमङ्गलसंयुक्तान्याभ्युदयिकानि[1] विद्वेषणसंवननाभिचारद्विषद्व्यृद्धियुक्तानि[2] च शालाग्नौ कुर्यात् ॥१७॥ यथोक्तमृत्विजोऽन्यानि ॥१८॥

तस्य[1] व्यवहारो वेदो धर्मशास्त्राण्यङ्गान्युपवेदाः[2] पुराणम् ॥१९॥ देशजातिकुलधर्माश्चाम्नायैरविरुद्धाः प्रमाणम्[1] ॥२०॥ कर्षकवणिक्पशुपालकुसीदिकारवः[1] स्वे स्वे वर्गे ॥२१॥ तेभ्यो यथाधिकारमर्थान्प्रत्यवहृत्य धर्मव्यवस्था[1] ॥२२॥

न्यायाधिगमे तर्कोऽभ्युपायः[1] ॥२३॥ तेनाभ्यूह्य[1] यथास्थानं गमयेत् ॥२४॥ विप्रतिपत्तौ त्रैविद्यवृद्धेभ्यः प्रत्यवहृत्य निष्ठां गमयेत् ॥२५॥ तथा ह्यस्य[1] निःश्रेयसं भवतीति[2] ॥२६॥

ब्रह्म क्षत्रेण पृक्तं[1] देवपितृमनुष्यान्धारयतीति विज्ञायते ॥२७॥ दण्डो दमनादित्याहुस्तेनादान्तान्दमयेत्[1] ॥२८॥

THE KING

11 [1]The king rules over all except Brahmins. [2]He should be correct in his actions and speech [3]and trained in the triple Veda and logic. [4]Let him be upright, keep his senses under control, surround himself with men of quality, and adopt sound policies. [5]He should be impartial towards his subjects [6]and work for their welfare.

[7]As he sits on a high seat, all except Brahmins should pay him homage seated at a lower level, [8]and even Brahmins should honor him. [9]He should watch over the social classes and the orders of life in conformity with their rules, [10]and those who stray he should guide back to their respective duties (*dharma*), [11]"for the king," it is stated, "takes a share of their merits (*dharma*)."

[12]He should appoint as his personal priest a Brahmin who is learned, born in a good family, eloquent, handsome, mature, and virtuous; who lives according to the rules; and who is austere. [13]He should undertake rites only with his support, [14]"for a Kṣatriya, when he is supported by a Brahmin," it is said, "prospers and never falters." [15]He should also pay heed to what his astrologers and augurs tell him, [16]for, according to some, his welfare* depends also on that. [17]In the fire within the assembly hall, he should perform rites to secure prosperity in connection with a propitiation, festive day, military expedition, long life, or auspiciousness, as well as rites to stir enmity, to subdue or slay his enemies, or to bring them to their knees. [18]His officiating priests shall carry out the other rites as prescribed.

The Judicial Process

[19]His administration of justice shall be based on the Veda, the Legal Treatises, the Vedic Supplements (A 2.8.10–11), Subsidiary Vedas,* and the Purāṇa. [20]The Laws of regions, castes, and families are also authoritative if they are not in conflict with the sacred scriptures. [21]Farmers, merchants, herdsmen, moneylenders, and artisans exercise authority over their respective groups. [22]He should dispense the Law after he has ascertained the facts from authoritative persons of each group.

[23]Reasoning is the means of reaching a correct judgment. [24]Having reached a conclusion in this manner, he should decide the case equitably. [25]If there is conflicting evidence, he should consult those who are deeply learned in the triple Veda and reach a decision, [26]for, it is said, acting in that way, he will attain prosperity.

Punishment

[27]"Brahmins united with Kṣatriyas", it is stated, "uphold the gods, ancestors, and human beings." [28]The word "punishment" (*daṇḍa*), they say, is derived from "restraint" (*damana*); therefore, he should restrain those who are unrestrained.

वर्णा आश्रमाश्च[1] स्वधर्मनिष्ठाः[2] प्रेत्य कर्मफलमनुभूय ततः शेषेण विशिष्टदेशजातिकुलरूपायुःश्रुतवृत्तवित्तसुखमेधसो[3] जन्म प्रतिपद्यन्ते[4] ।।२९।। विष्वञ्चो विपरीता नश्यन्ति ।।३०।। तानाचार्योपदेशो दण्डश्च पालयते ।।३१।। तस्माद्राजाचार्यावनिन्द्यावनिन्द्यौ ।।३२।।

॥ इति गौतमीये धर्मसूत्रे एकादशोऽध्यायः ॥

शूद्रो द्विजातीनतिसंधायाभिहत्य[1] वाग्दण्डपारुष्याभ्यामङ्गं[2] मोच्यो येनोपहन्यात्[3] ।।१।। आर्यस्त्र्यभिगमने[1] लिङ्गोद्धारः स्वहरणं[2] च[3] ।।२।। गोप्ता[1] चेद्वधोऽधिकः ।।३।। अथ हास्य[1] वेदमुपशृण्वतस्त्रपुजतुभ्यां श्रोत्रप्रतिपूरणम्[2] ।।४।। उदाहरणे[1] जिह्वाच्छेदः ।।५।। धारणे शरीरभेदः ।।६।। आसनशयनवाक्पथिषु समप्रेप्सुर्दण्ड्यः[1] ।।७।।

शतं क्षत्रियो ब्राह्मणाक्रोशे ।।८।। दण्डपारुष्ये द्विगुणम्[1] ।।९।। अध्यर्धं वैश्यः ।।१०।। ब्राह्मणस्तु क्षत्रिये पञ्चाशत् ।।११।। तदर्धं वैश्ये ।।१२।। न शूद्रे[1] किंचित् ।।१३।। ब्राह्मणराजन्यवत्क्षत्रियवैश्यौ ।।१४।।

अष्टापाद्यं स्तेयकिल्बिषं शूद्रस्य ।।१५।। द्विगुणोत्तराणीतरेषां प्रतिवर्णम् ।।१६।। विदुषोऽतिक्रमे[1] दण्डभूयस्त्वम् ।।१७।। फलहरितधान्यशाकादाने पञ्चकृष्णलमल्पे[1] ।।१८।।

पशुपीडिते स्वामिदोषः ।।१९।। पालसंयुक्ते तु तस्मिन् ।।२०।। पथि क्षेत्रेऽनावृते पालक्षेत्रिकयोः ।।२१।। पञ्च माषा[1] गवि ।।२२।। षडुष्ट्रखरे[1] ।।२३।। अश्वमहिष्योर्दश[1] ।।२४।। अजाविषु[1] द्वौ द्वौ ।।२५।। सर्वविनाशे शदः ।।२६।।

शिष्टाकरणे प्रतिषिद्धसेवायां च नित्यं चेलपिण्डादूर्ध्वं[1] स्वहरणम् ।।२७।। गोऽग्न्यर्थे[1] तृणमेधान्[2] वीरुद्वनस्पतीनां च[3] पुष्पाणि स्ववदाददीत[4] फलानि चापरिवृतानाम्[5] ।।२८।।

[29]People belonging to the different classes and orders of life who are steadfastly devoted to the Laws proper to them enjoy the fruits of their deeds after death; and then, with the residue of those fruits, take birth again in a prosperous region, a high caste, and a distinguished family, with a handsome body, long life, deep vedic learning, and virtuous conduct, and with great wealth, happiness, and intelligence. [30]Those who act to the contrary disperse in every direction and perish. [31]The teacher's advice and the king's punishment protect them; [32]therefore, one should never belittle the king or the teacher.

Criminal and Civil Law

12 **Abuse and Assault** [1]If a Śūdra uses abusive language or physical violence against twice-born people (A 1.1.16–18 n.), the part of his body used for the crime should be chopped off. [2]If he has sex with an Ārya woman, his penis should be cut off and his property confiscated; [3]if the woman had a guardian, then, in addition to the above, he shall be executed. [4]And if he listens in on a vedic recitation, his ears shall be filled with molten tin or lac; [5]if he repeats it, his tongue shall be cut off; [6]if he commits it to memory, his body shall be split asunder.* [7]If, while he is occupying a seat, lying on a bed, speaking, or walking on the road, he seeks to be their equal, he should be beaten.

[8]If a Kṣatriya hurls abusive words at a Brahmin, he shall be fined a hundred;* [9]if there is physical violence, the fine is doubled. [10]A Vaiśya guilty of the same crime shall be fined one and a half times as much as a Kṣatriya. [11]A Brahmin guilty of the same crime against a Kṣatriya, on the other hand, shall be fined fifty, [12]half that amount if it is against a Vaiśya, [13]and none at all if it is against a Śūdra. [14]If a Kṣatriya is guilty of the same crime against a Vaiśya, or a Vaiśya against a Kṣatriya, the fine shall be the same as that levied on a Brahmin *vis-à-vis* a Kṣatriya, and on a Kṣatriya *vis-à-vis* a Brahmin, respectively.

Theft [15]When a Śūdra steals, he must be made to repay the loss eightfold, [16]and the fine is progressively doubled for thieves belonging to each of the prior classes. [17]If the felon is a learned man, he should be punished more severely. [18]For stealing small amounts of fruits, vegetables, or grain, the fine is five Kṛṣṇalas (G 12.8 n.).

Property Damage [19]The owner is at fault when his animals cause damage; [20]but if a herdsman was looking after them at the time, then it is the herdsman's fault. [21]If the damage is done to an unfenced field by the side of a road, then the fault lies with both the herdsman and the owner of the field. [22]For damage done by a cow, the fine is five Māṣas (G 12.8 n.); [23]by a camel or a donkey, six; [24]by a horse or a buffalo, ten; [25]by sheep or goats, two for each. [26]If the whole field is destroyed, the fine is the value of the crop.

[27]If a man consistently neglects what is prescribed and does what is forbidden, his property, beyond what is necessary to clothe and feed himself, shall be confiscated. [28]One may gather grass for a cow, wood for the fire, and flowers from vines and trees as if they were his own, and, if they are not fenced in, also fruits.

कुसीदवृद्धिर्धर्म्या विंशतिः पञ्चमाषकी[1] मासम्[2] ॥२९॥ नातिसांवत्सरी-मेके[1] ॥३०॥ चिरस्थाने[1] द्वैगुण्यं प्रयोगस्य ॥३१॥ भुक्ताधिर्न वर्धते[1] ॥३२॥ दित्सतोऽवरुद्धस्य च ॥३३॥ चक्रकालवृद्धिः[1] ॥३४॥ कारिताकायिकाशिखा-धिभोगाश्च[1] ॥३५॥ कुसीदं[1] पशूपजलोमक्षेत्रशदवाह्येषु[2] नातिपञ्चगुणम्[3] ॥३६॥

अजडापोगण्डधनं[1] दशवर्षभुक्तं परैः संनिधौ भोक्तुः[2] ॥३७॥ न श्रोत्रियप्रव्रजित-राजपुरुषैः[1] ॥३८॥ पशुभूमिस्त्रीणामनतिभोगः[1] ॥३९॥

रिक्थभाज[1] ऋणं प्रतिकुर्युः ॥४०॥ प्रातिभाव्यवणिक्शुल्कमद्यद्यूतदण्डा न पुत्रानध्याभवेयुः[1] ॥४१॥ निध्यन्वाधियाचितावक्रीताधयो[1] नष्टाः सर्वाननिन्दितानपुरु-षापराधेन[2] ॥४२॥

स्तेनः प्रकीर्णकेशो मुसली राजानमियात्कर्माचक्षाणः ॥४३॥ पूतो वधमोक्षा-भ्याम्[1] ॥४४॥ अघ्नन्नेनस्वी राजा ॥४५॥

न शारीरो ब्राह्मणदण्डः[1] ॥४६॥ कर्मवियोगविख्यापनविवासनाङ्ककरणानि[1] ॥४७॥ अवृत्तौ[1] प्रायश्चित्ती सः[2] ॥४८॥

चोरसमः[1] सचिवो मतिपूर्वे[2] ॥४९॥ प्रतिग्रहीताप्यधर्मसंयुक्ते[1] ॥५०॥

पुरुषशक्त्यपराधानुबन्धविज्ञानाद्दण्डनियोगः ॥५१॥ अनुज्ञानं वा वेदवित्समवाय-वचनाद्वेदवित्समवायवचनात् ॥५२॥

॥ इति गौतमीये धर्मसूत्रे द्वादशोऽध्यायः ॥

विप्रतिपत्तौ साक्षिनिमित्ता सत्यव्यवस्था ॥१॥ बहवः स्युरनिन्दिताः स्वकर्मसु प्रात्ययिका राज्ञां[1] निष्प्रीत्यनभितापाश्चान्यतरस्मिन्[2] ॥२॥ अपि शूद्राः[1] ॥३॥ ब्राह्म-णस्त्वब्राह्मणवचनादनवरोध्योऽनिबद्धश्चेत् ॥४॥

नासमवेता अपृष्टाः[1] प्रब्रूयुः ॥५॥ अवचने[1] च[2] दोषिणः स्युः ॥६॥ स्वर्गः सत्यव-चने विपर्यये नरकः ॥७॥ अनिबद्धैरपि वक्तव्यम् ॥८॥ न पीडाकृते निर्बन्धः[1] ॥९॥ प्रमादोक्ते[1] च ॥१०॥ साक्षिसभ्यराजकर्तृषु दोषो धर्मतन्त्रपीडायाम्[1] ॥११॥ शपथेनैके

Rates of Interest 29 The legal (*dharmya*) rate of interest is five Māṣas a month for twenty.* 30 According to some, this rate does not apply for longer than a year. 31 If the loan remains outstanding for a longer period of time, the principal is doubled.* 32 No interest accrues if the lender makes use of the borrower's collateral, 33 or when the borrower is eager to settle the debt but is prevented from doing so. 34 The types of interest are: cyclical rate, periodic rate, 35 contractual rate, manual labor, daily rate, and use of the collateral.* 36 In the case of animal products, wool, farm produce, and beasts of burden, the interest shall not exceed five times the loan.

Ownership 37 When others make use of the property of a person who is neither mentally incapacitated nor a minor before his very eyes for ten years, it belongs to the user, 38 unless the user is a vedic scholar, a wandering ascetic, or a royal officer. 39 There is no such limit on the period of use in the case of cattle, land, and women.*

Debts 40 Those who inherit the property of someone have to pay his debts. 41 Sons are not accountable for a surety's bond, a business debt, a bride price, debts relating to liquor or gambling, or fines. 42 So long as a person has a blameless reputation, he is not accountable for an open or sealed deposit, something borrowed or purchased, or a collateral for a loan that is lost without his fault.

Punishment 43 A thief, his hair dishevelled and carrying a pestle, should go to the king proclaiming his deed. 44 He is cleansed by being killed or released, 45 but by not killing him the king assumes the sin.

46 There shall be no corporal punishment of Brahmins; 47 they are punished by extricating them from such deeds, publishing their crimes, sending them into exile, and branding them. 48 If a king fails to punish, he should perform a penance.

49 A man who knowingly becomes an associate of a thief shall be treated like a thief, 50 as also a man who illicitly (*adharma*) receives goods from him.

51 Punishment should be meted out after taking into account the type of a man he is, his strength, the gravity of the crime, and how often he has committed it. 52 Alternatively, the man may be pardoned according to the verdict of an assembly of men learned in the Vedas.

13

Witnesses 1 If there is conflicting evidence, the truth shall be ascertained by means of witnesses. 2 They should be numerous, of blameless reputation with respect to their duties, worthy of the king's trust, and neither friendly nor hostile towards either party. 3 They may even be Śūdras. 4 Unless a Brahmin is listed in the plaint, however, he should not be forced to testify at the behest of a non-Brahmin.

5 Witnesses should not speak until they are convened and questioned; 6 but if they then refuse to speak, they commit an offense. 7 If they speak the truth, they will go to heaven; if they do the contrary, hell awaits them. 8 Even those not listed in the plaint may be obliged to give evidence. 9 No objection can be raised against a witness in cases involving violence 10 or for things he may have said inadvertently. 11 If the execution of the Law* is thwarted, the guilt falls on the witnesses, the assessors, the king, and the transgressor. 12 According to some, the witnesses are to

सत्यकर्म ।।१२।। तद्देवराजब्राह्मणसंसदि स्यादब्राह्मणानाम् ।।१३।।

क्षुद्रपश्वनृते[1] साक्षी दश हन्ति ।।१४।। गोऽश्वपुरुषभूमिषु दशगुणोत्तरान्[1] ।।१५।। सर्वं वा भूमौ ।।१६।। हरणे नरकः ।।१७।। भूमिवदप्सु[1] ।।१८।। मैथुनसंयोगे[1] च ।।१९।। पशुवन्मधुसर्पिषोः ।।२०।। गोवद्वस्त्रहिरण्यधान्यब्रह्मसु[1] ।।२१।। यानेष्वश्ववत्[1] ।।२२।। मिथ्यावचने याप्यो दण्ड्यश्च साक्षी ।।२३।। नानृतवचने[1] दोषो जीवनं[2] चेत्तदधीनम् ।।२४।। न तु पापीयसो[1] जीवनम् ।।२५।।

राजा प्राड्विवाको ब्राह्मणो वा शास्त्रवित् ।।२६।। प्राड्विवाकमध्याभवेत् ।।२७।। [1]संवत्सरं प्रतीक्षेताप्रतिभायाम् ।।२८।। धेन्वनडुत्स्त्रीप्रजननसंयुक्ते च शीघ्रम् ।।२९।। आत्ययिके च ।।३०।।

सर्वधर्मेभ्यो गरीयः प्राड्विवाके सत्यवचनं सत्यवचनम् ।।३१।।

॥ इति गौतमीये धर्मसूत्रे त्रयोदशोऽध्यायः ॥

शावमाशौचं[1] दशरात्रमनृत्विग्दीक्षितब्रह्मचारिणां सपिण्डानाम् ।।१।। एकादशरात्रं क्षत्रियस्य ।।२।। द्वादशरात्रं वैश्यस्य[1] ।।३।। अर्धमासमेके ।।४।। मासं शूद्रस्य ।।५।। तच्चेदन्तः पुनरापतेच्छेषेण[1] शुध्येरन्[2] ।।६।। रात्रिशेषे[1] द्वाभ्याम् ।।७।। प्रभाते तिसृभिः[1] ।।८।।

गोब्राह्मणहतानामन्वक्षम् ।।९।। राजक्रोधाच्च ।।१०।। युद्धे[1] ।।११।। प्रायानाशकशस्त्राग्निविषोदकोद्बन्धनप्रपतनैश्चेच्छताम्[1] ।।१२।।

पिण्डनिवृत्तिः[1] सप्तमे पञ्चमे वा ।।१३।।

जननेऽप्येवम् ।।१४।। मातापित्रोस्तत्[1] ।।१५।। मातुर्वा ।।१६।।

गर्भमाससमा रात्रीः[1] स्रंसने गर्भस्य ।।१७।। त्र्यहं वा ।।१८।।

be placed under oath to speak the truth; [13]if they are not Brahmins, the oath should be administered in the presence of divine images, the king, and Brahmins.

[14]If a witness gives false testimony with regard to small farm animals, he slays* ten; [15]with regard to cattle, ten times as many; with regard to horses, ten times as many as for cattle; with regard to human beings, ten times as many as for horses. [16]If he gives false testimony with regard to land, he slays all; [17]and if he steals land, he goes to hell. [18]The penalty for false testimony with regard to land applies also to water [19]and sexual intercourse; [20]the penalty in the case of farm animals applies also to honey and ghee; [21]the penalty in the case of cattle applies also to clothes, gold, grain, and the Veda; [22]and the penalty in the case of horses applies also to carriages. [23]When a witness gives false testimony, he should be reprimanded and punished. [24]It is not an offense to give false testimony if a man's life depends on it, [25]but not if it is the life of an evil man.

[26]The king shall be the judge, or else a learned Brahmin. [27]Witnesses should appear before the judge. [28]If they are unable to appear, the judge may wait for one year. [29]But in cases affecting cows, draught oxen, women, and begetting children, he should summon them immediately, [30]as also when the matter is urgent.

[31]Of all the Laws, speaking the truth before the judge is the most important.

IMPURITY

Death Impurity

14 [1]A ten-day period of death impurity affects people belonging to the same ancestry (A 2.14.2 n.) as the deceased, unless they are officiating as priests in, or are consecrated for, a sacrifice, or are vedic students. [2]In the case of Kṣatriyas, the period of impurity lasts for eleven days; [3]in the case of Vaiśyas for twelve days—[4]or, according to some, for a fortnight—; [5]and in the case of Śūdras for a month. [6]If during that period another period of impurity arises, they become pure at the end of the time remaining from the first period of impurity; [7]but if only one day remains, then at the end of two days; [8]and if it happens on the morning after the conclusion of the first period, then at the end of three days.

[9]When people are killed while defending cows or Brahmins,* their relatives become pure immediately; [10]as also when they are killed due to the king's anger [11]or in a battle; [12]and when they die voluntarily by walking without food or drink, by fasting, by a sword, in a fire, by poison, by drowning, by hanging, and by jumping from a precipice.

[13]Relationship caused by ancestry (A 2.14.2 n.) ceases with the fifth or seventh generation.

[14]These same rules of impurity come into effect also at the birth of a child; [15]they apply to the parents [16]or just to the mother.

[17]When there is a miscarriage, the period of impurity lasts for as many days as the months since conception, [18]or else for three days.

श्रुत्वा चोर्ध्वं दशम्याः पक्षिणीम्[1] ।।१९।। असपिण्डे योनिसंबन्धे[1] सहाध्यायिनि च[2] ।।२०।। सब्रह्मचारिण्येकाहम् ।।२१।। श्रोत्रिये चोपसंपन्ने ।।२२।।

प्रेतोपस्पर्शने दशरात्रमाशौचमभिसंधाय[1] चेत् ।।२३।। उक्तं वैश्यशूद्रयोः ।।२४।। आर्तवीर्वा ।।२५।। पूर्वयोश्च ।।२६।। त्र्यहं वा ।।२७।। आचार्यतत्पुत्रस्त्रीयाज्यशिष्येषु चैवम् ।।२८।।

अवरश्चेद्वर्णः[1] पूर्वं वर्णमुपस्पृशेत्पूर्वो[2] वावरं[3] तत्र[4] शवोक्तम्[5] आशौचम् ।।२९।।

पतितचण्डालसूतिकोदक्याशवस्पृष्टितत्स्पृष्ट्युपस्पर्शने[1] सचेलोदकोपस्पर्शनाच्छुध्येत्[2] ।।३०।। शवानुगमने च[1] ।।३१।। शुनश्च ।।३२।। यदुपहन्यादित्येके ।।३३।।

उदकदानं सपिण्डैः कृतजटस्य[1] ।।३४।। तत्स्त्रीणां च ।।३५।। एके प्रत्तानाम् ।।३६।।

अधःशय्यासनिनो[1] ब्रह्मचारिणः[2] सर्वे[3] ।।३७।। न मार्जयीरन्[1] ।।३८।। न मांसं[1] भक्षयेयुरा[2] प्रदानात् ।।३९।। प्रथमतृतीयपञ्चमसप्तमनवमेषूदकक्रिया[1] ।।४०।। [1]वाससां च[2] त्यागः ।।४१।। अन्त्ये[1] त्वन्त्यानाम्[2] ।।४२।। दन्तजन्मादि मातापितृभ्याम्[1] ।।४३।।

19 If someone hears of a relative's death after ten or more days, the period of impurity lasts two days plus the intervening night; 20 as also at the death of a maternal relative not belonging to his ancestry or of a fellow reciter of the Veda. 21 For a fellow student,* the period of impurity lasts for a day, 22 as also for a vedic scholar who lives close by.

Contact with a Corpse

23 When someone comes into contact with a corpse, the period of impurity lasts for ten days if it is done for a consideration. 24 The period of impurity for such contact in the case of Vaiśyas and Śūdras is the same as that given above, 25 or for as many days as there are seasons* in a year. 26 The latter rule is applicable also to the two higher classes; 27 or else their impurity lasts for three days, 28 as also when someone comes in contact with the corpse of his teacher, the teacher's son or wife, a man for whom he performs priestly functions, or his pupil.

29 If a person of a lower class comes in contact with the corpse of a higher class person, or a person of a higher class with the corpse of a lower class person, then the period of impurity is what is prescribed for the class to which the dead man belonged (G 14.1–5).

Contact with Impure Persons

30 When a man touches an outcaste, a Cāṇḍāla, a woman who has just given birth or is menstruating, a corpse, or someone who has touched any of these, he becomes purified by bathing with his clothes on; 31 as also when he has gone behind a corpse 32 or touched a dog. 33 According to some, the spot touched by the dog should be washed.

Libations to the Deceased

34 Those who belong to the same ancestry should offer water to a deceased person whose tonsure ceremony (G 8.14 n.) has been performed 35 and for the wives of such a person; 36 according to some, also for their married relatives.

37 All should sleep and sit on the floor; remain chaste; 38 not wash themselves; 39 not eat meat until the funeral oblation has been offered; 40 offer libations of water on the first, third, fifth, seventh, and ninth day after the death; 41 discard the garments worn during these rites; 42 but on the last day give them to people of the lowest class. 43 Parents must offer these libations to a child who has teethed.

बालदेशान्तरितप्रव्रजितासपिण्डानां सद्यः शौचम् ।।४४।। राज्ञां च कार्यविरोधात्[1] ।।४५।। ब्राह्मणस्य च[1] स्वाध्यायानिवृत्त्यर्थं स्वाध्यायानिवृत्त्यर्थम् ।।४६।।

॥ इति गौतमीये धर्मसूत्रे चतुर्दशोऽध्यायः ॥

अथ श्राद्धम्[1] ।।१।। अमावास्यायां[1] पितृभ्यो दद्यात् ।।२।। पञ्चमीप्रभृति[1] वापरपक्षस्य ।।३।। यथाश्रद्धं[1] सर्वस्मिन्वा[2] ।।४।। द्रव्यदेशब्राह्मणसंनिधाने[1] वाकालनियमः[2] ।।५।।

शक्तितः प्रकर्षेद्गुणसंस्कारविधीनन्नस्य[1] ।।६।। नवावरान्भोजयेदयुजः[1] ।।७।। यथोत्साहं वा[1] ।।८।। श्रोत्रियान्वाग्रूपवयःशीलसंपन्नान्[1] ।।९।। युवभ्यो दानं प्रथमम् ।।१०।। एके पितृवत्[1] ।।११।। न च तेन मित्रकर्म कुर्यात् ।।१२।।

पुत्राभावे सपिण्डा मातृसपिण्डाः[1] शिष्याश्च दद्युः ।।१३।। तदभाव[1] ऋत्विगाचार्यौ[2] ।।१४।।

तिलमाषव्रीहियवोदकदानैर्मासं[1] पितरः प्रीणन्ति । मत्स्यहरिणरुरुशशकूर्मवराहमेषमांसैः संवत्सराणि । गव्यपयःपायसैर्द्वादश वर्षाणि । वार्ध्रीणसेन मांसेन कालशाकच्छागलोहखड्गमांसैर्मधुमिश्रैश्चानन्त्यम् ।।१५।।

न भोजयेत्स्तेनक्लीबपतितनास्तिकतद्वृत्तिवीरहाग्रेदिधिषूदिधिषूपतिस्त्रीग्रामयाजका-

Immediate Purification

[44]When infants, people who have gone to a distant region, wandering ascetics, and people who do not belong to the same ancestry die, a person is purified immediately; [45]as also kings, lest their duties be impeded; [46]and a Brahmin, so as not to interrupt his daily vedic recitation.

ANCESTRAL OFFERINGS

15 [1]Next, the ancestral offerings. [2]One should offer them to one's ancestors on the new-moon day, [3]or else after the fourth day of the fortnight of the waning moon [4]or on any day of that fortnight according to one's faith. [5]If materials, location, or Brahmins of special significance are at hand, however, one does not have to observe any restriction with regard to time.

Quality of Invitees

[6]One should obtain the best possible food, get it prepared to the best of one's ability, [7]and feed an uneven number of Brahmins—but at least nine [8]or as many as he can afford— [9]Brahmins who are vedic scholars, gifted with eloquence and beauty, mature in years, and virtuous. [10]It is best to feed people who are young; [11]according to some, they should be of the same age as the deceased ancestor. [12]One should not use this rite to strike a friendship.

[13]In the absence of a son, those belonging to the same ancestry, those belonging to the same ancestry as his mother, or his pupils should make the ancestral offering; [14]and if even these are unavailable, his officiating priest or teacher.

Types of Food

[15]By offering sesame, beans, rice, barley, and water, the ancestors are satisfied for a month; by offering fish or the meat of antelope, Ruru antelope, rabbit, turtle, boar, or sheep, for several years; by offering cow's milk or milk pudding, for twelve years; by offering the meat of a Vārdhrīṇasa crane, sacred basil, or the meat of a goat, a red goat, or a rhinoceros, mixed with honey, for an unlimited time.*

Unfit Invitees

[16]He should not feed the following: a thief; a man who is impotent; an outcaste; an infidel or a man who lives like an infidel; someone who has relinquished his sacred fires; someone who has married a younger sister with an unmarried older sister or an

जपालोत्सृष्टाग्निमद्यपकुचरकूटसाक्षिप्रातिहारिकान्[1] ।।१६।। उपपतिर्यस्य[1] च सः[2] ।।१७।। कुण्डाशिसोमविक्रय्यगारदाहिगरदावकीर्णिगणप्रेष्यागम्यागामिहिंस्रपरिवित्तिपरिवेत्तृपर्याहि-तपर्याधातृत्यक्तात्मदुर्वालकुनखिश्यावदच्छ्वित्रिपौनर्भवकितवाजपराजप्रेष्यप्रातिरूपिकशूद्रा-पतिनिराकृतिकिलासिकुसीदिवणिक्शिल्पोपजीविज्यावादित्रतालनृत्तगीतशीलान्[1] ।।१८।। पित्रा चाकामेन[1] विभक्तान् ।।१९।।

शिष्यांश्चैके सगोत्रांश्च ।।२०।। भोजयेदूर्ध्वं त्रिभ्यो गुणवन्तम्[1] ।।२१।।

सद्यःश्राद्धी शूद्रातल्पगस्तत्पुरीषे[1] मासं नयति[2] पितॄन् ।।२२।। तस्मात्तदहर्ब्रह्मचारी[1] स्यात् ।।२३।।

श्वचण्डालपतितावेक्षणे[1] दुष्टम् ।।२४।। तस्मात्परिश्रिते दद्यात् ।।२५।। तिलैर्वा विकिरेत् ।।२६।। पङ्क्तिपावनो वा शमयेत् ।।२७।। पङ्क्तिपावनः[1] षडङ्ग-विज्ज्येष्ठसामगस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः[2] पञ्चाग्निः स्नातको मन्त्रब्राह्मणविद्धर्मज्ञो ब्रह्मदेयानुसन्तान इति ।।२८।।

older sister whose younger sister is already married; someone who officiates at the sacrifices of women or a group of men; a goat herder; someone who has given up fire sacrifices, drinks liquor, or behaves improperly; a false witness; a door-keeper; [17]the lover of a married woman and that woman's husband; [18]someone who eats the food of a man born from an adulterous union or sells Soma; an arsonist; a poisoner; a man who has broken his vow of chastity as a student; someone who is in the service of a guild; someone who has sex with a forbidden woman; a sadist; a man whose younger brother gets married before him or who gets married before his older brother; someone whose younger brother has set up the ritual fires before him or who has set up the ritual fires before his older brother; someone who is suicidal; a man who is bald-headed or has bad nails, black teeth, or white leprosy; the son of a remarried woman; a gambler; someone who does not engage in the soft recitation of prayers (A 1.15.1 n); a servant of the king; someone who cheats by using false weights and measures; the husband of a Śūdra woman;* someone who neglects the recitation of his Veda; a man with spotted leprosy; a usurer; someone who lives as a merchant or artisan; someone who is fond of archery, playing music, keeping the beat at performances, dancing, and singing; [19]and those who have divided the paternal estate against their father's wishes.

[20]According to some, he may invite his pupils and people belonging to his ancestry. [21]He should feed more than three persons, or a single distinguished person.

Sexual Abstinence

[22]If someone has sex with a Śūdra woman soon after eating at an ancestral offering, he will plunge his ancestors in her excrement for a whole month. [23]That whole day, therefore, he should remain chaste.

Pollution and Remedies

[24]An ancestral offering is ruined if it is seen by a dog, a Cāṇḍāla, or an outcaste. [25]Therefore, he should offer it in an enclosed place; [26]alternatively he should scatter sesame seeds over the offering, [27]or a man who purifies those alongside whom he eats (A 2.17.21 n.) may remove the defilement. [28]These are the persons who purify those alongside whom they eat: a man who knows the six Vedic Supplements (A 2.8.10–11); a man who sings the Jyeṣṭha Sāmans; an expert in the three Nāciketa fire altars; a man who knows the three "Honey" verses; a man who knows the Trisuparṇa; a man who maintains the five sacred fires (A 2.17.22 n.); a bath-graduate; a man who knows the vedic Hymns and Brāhmaṇa texts; a man who knows the Law; and a descendent from a line of vedic scholars.

हविःषु चैवम्[1] ।।२९।। दुर्वालादीञ्छ्राद्ध एवैके श्राद्ध एवैके[1] ।।३०।।

।। इति गौतमीये धर्मसूत्रे पञ्चदशोऽध्यायः ।।

श्रवणादि[1] वार्षिकं प्रोष्ठपदीं[2] वोपाकृत्याधीयीत[3] च्छन्दांसि ।।१।। अर्धपञ्चमान्मासान्पञ्च दक्षिणायनं वा ।।२।।

ब्रह्मचार्युत्सृष्टलोमा[1] न मांसं भुञ्जीत ।।३।। द्वैमास्यो वा नियमः[1] ।।४।।

नाधीयीत वायौ दिवा पांसुहरे ।।५।। कर्णश्राविणि नक्तम् ।।६।। वाणभेरीमृदङ्गगर्तार्तशब्देषु[1] ।।७।। श्वशृगालगर्दभसंह्रादे[1] ।।८।। लोहितेन्द्रधनुर्नीहारेषु[1] ।।९।। अभ्रदर्शने चापर्तौ[1] ।।१०।। मूत्रित उच्चारितः[1] ।।११।। निशासंध्योदकेषु[1] ।।१२।। वर्षति च ।।१३।। एके वलीकसंतानम् ।।१४।। आचार्यपरिवेषणे ।।१५।। ज्योतिषोश्च ।।१६।। भीतो यानस्थः शयानः प्रौढपादः ।।१७।। श्मशानग्रामान्तमहापथाशौचेषु ।।१८।। पूतिगन्धान्तःशवदिवाकीर्त्यशूद्रसंनिधाने ।।१९।। शुक्तके[1] चोद्गारे ।।२०।।

ऋग्यजुषं[1] च सामशब्दो यावत् ।।२१।। आकालिका निर्घातभूमिकम्पराहुदर्शनोल्काः[1] ।।२२।। स्तनयित्नुवर्षविद्युतश्च प्रादुष्कृताग्निषु ।।२३।। अह ऋतौ[1] ।।२४।। विद्युति नक्तं चापररात्रात् ।।२५।। त्रिभागादिप्रवृत्तौ सर्वम् ।।२६।। उल्का विद्युत्समेत्येकेषाम् ।।२७।। स्तनयित्नुरपराह्णे ।।२८।। अपि प्रदोषे ।।२९।। सर्वं नक्तमार्धरात्रात् ।।३०।। अहश्चेत्सज्योतिः ।।३१।। विषयस्थे च राज्ञि प्रेते ।।३२।। विप्रोष्य चान्योन्येन सह ।।३३।।

[29]The above rules apply also to sacrificial offerings. [30]According to some, however, the prohibition of a bald man and those listed after him (G 15.18) applies only to ancestral offerings.

ANNUAL COURSE OF STUDY

16 [1]After commencing the annual course of study on the full-moon day of July–August or August–September, he should study the Vedas [2]for four and a half months, or five months, or else during the time the sun moves south.

[3]During this period he should remain chaste, refrain from shaving, and abstain from meat. [4]Optionally, these rules may be observed for just two months.

Suspension of Vedic Recitation

[5]He should suspend vedic recitation during daytime when the wind whirls up the dust; [6]at night when he can hear the wind blow; [7]when the sound of a lute, drum, side drum, chariot, or wailing is heard; [8]when dogs are barking, jackals are howling, and donkeys are braying; [9]when the sky turns crimson; when a rainbow appears; when there is frost on the ground; [10]when clouds appear out of season; [11]when he has the urge to void urine or excrement; [12]in the middle of the night, at the time of twilight, and while standing in water; [13]when it is raining—[14]but, according to some, only when the water is running down the eaves—; [15]when Venus and Jupiter are surrounded by halos, [16]as also the sun and the moon; [17]when he is frightened, travelling in a vehicle, lying down, or has lifted his feet; [18]when he is in a cremation ground, at the village boundary, on a highway, or in an impure state; [19]when there is a foul smell; when there is a corpse or a Cāṇḍāla in the village; when a Śūdra is near by; [20]and when he experiences an acrid belching.

[21]The recitation of the Ṛgveda and the Yajurveda, moreover, is suspended as long as the recitation of the Sāmaveda is heard.* [22]When there is a lightning strike, an earthquake, an eclipse, or the fall of a meteor, vedic recitation is suspended until the same time the next day; [23]as also when there is thunder, rain, or lightning during twilight when the fires are visible. [24]When these happen during the rainy season, however, the suspension lasts only that day. [25]When there is lightning during the night, moreover, the suspension lasts until the last watch of the night (B 2.17.22 n.); [26]but if it occurs during or after the third part of the day, the suspension lasts the whole night. [27]According to some, a meteor has the same effect as lightning with respect to the suspension of vedic recitation, [28]as does thunder when it occurs in the afternoon [29]or even at dusk. [30]If there is thunder before midnight, the suspension lasts for the whole night; [31]if it happens during the day, the suspension lasts throughout the daylight hours, [32]as also when the king of that realm dies, [33]and when one student goes on a journey and another stays behind with the teacher (cf. A 1.11.11).

संकुलोपाहितवेदसमाप्तिच्छर्दिश्राद्धमनुष्ययज्ञभोजनेष्वहोरात्रम् ।।३४।। अमावा-स्यायां च ।।३५।। द्व्यहं[1] वा ।।३६।। कार्तिकी फाल्गुन्याषाढी पौर्णमासी ।।३७।।

तिस्रोऽष्टकास्त्रिरात्रम् ।।३८।। अन्त्यामेके ।।३९।। अभितो वार्षिकम् ।।४०।। सर्वे वर्षविद्युत्स्तनयित्नुसंनिपाते[1] ।।४१।। प्रस्यन्दिनि[1] ।।४२।।

ऊर्ध्वं भोजनादुत्सवे ।।४३।। प्राधीतस्य च[1] निशायां[2] चतुर्मुहूर्तम्[3] ।।४४।। नित्यमेके नगरे[1] ।।४५।। मानसमप्यशुचिः ।।४६।। श्राद्धिनामाकालिकम् ।।४७।। अकृतान्नश्राद्धिकसंयोगे च[1] ।।४८।।

प्रतिविद्यं च यान् स्मरन्ति[1] स्मरन्ति ।।४९।।

॥ इति गौतमीये धर्मसूत्रे षोडशोऽध्यायः ॥

[1]प्रशस्तानां स्वकर्मसु द्विजातीनां[2] ब्राह्मणो भुञ्जीत ।।१।। प्रतिगृह्णीयाच्च ।।२।।

एधोदकयवसमूलफलमध्वभयाभ्युद्यतशय्यासनावसथयानपयोदधिधानाशफरिप्रियङ्गु-स्रङ्गार्गशाका**न्यप्रणो**द्यानि[1] सर्वेषाम्[2] ।।३।। पितृदेवगुरुभृत्यभरणे[1] चान्यत्[2] ।।४।। वृत्तिश्चेन्नान्तरेण[1] शूद्रात् ।।५।। पशुपालक्षेत्रकर्षककुलसंगतकारयितृपरिचारका[1] भोज्यान्नाः ।।६।। वणिक्चाशिल्पी[1] ।।७।।

नित्यमभोज्यम् ।।८।।

[34]The suspension lasts for a day and a night when there has been a social disturbance or a fire; when he has finished reciting one Veda; when he has vomited; when he has eaten at an ancestral offering or at a sacrifice to humans (A 1.11.3 n.); [35]on the new-moon day—[36]alternatively, the suspension here may last for two days—; [37]and on the full-moon days of the lunar months October–November, February–March, and June–July.

[38]At the three eighth-day offerings during the three fortnights of the waning moon following the full moon of November–December, the suspension lasts for three days; [39]according to some, the suspension takes place only at the last of these eighth-day offerings. [40]When the annual course of study is commenced and concluded, the suspension is in effect on that day, as well as on the preceding and following days. [41]In the opinion of all authorities, when rain, lightning, and thunder occur together, the suspension lasts for three days, [42]as also when there is heavy rain.

[43]On a festive day vedic recitation is suspended after the meal. [44]Immediately after commencing the annual course of study, recitation is suspended during the first four "hours" (A 1.11.32 n.) of the night. [45]According to some, vedic recitation is always suspended in a town. [46]Even mental recitation is suspended when a person is impure. [47]After making an ancestral offering, the suspension lasts until the same time the next day, [48]as also when uncooked food is distributed at an ancestral offering.

[49]Vedic recitation is also suspended for reasons given in each vedic branch.

FOOD

Food Transactions

17 [1]A Brahmin may eat food given by twice-born men renowned for their devotion to their respective duties. [2]He may also accept gifts from them.

[3]Firewood, water, fodder, roots, fruits, honey, a promise of safety, what is given unasked, beds, seats, shelter, carriages, milk, curd, roasted grain, Śapharī fish, millet, garlands, venison, and vegetables should not be refused from anyone, [4]as also other things needed to take care of the ancestors, gods, teacher, and dependents. [5]If he is unable to sustain himself by other means, he may accept food from a Śūdra. [6]A man who looks after his animals or plows his fields, a friend of the family, his barber, and his personal servant—these are people whose food he may eat, [7]as also a merchant who is not an artisan.

[8]This type of food is not fit to be eaten everyday.

केशकीटावपन्नम् ।।९।। रजस्वलाकृष्णशकुनिपदोपहतम् ।।१०।। भ्रूणघ्ना प्रेक्षितम्[1] ।।११।। गवोपघ्रातम्[1] ।।१२।। भावदुष्टम् ।।१३।। शुक्तं केवलमदधि ।।१४।। पुनः सिद्धम् ।।१५।। पर्युषितमशाकभक्ष्यस्नेहमांसमधूनि[1] ।।१६।। उत्सृष्टपुंश्चल्यभिशस्तानपदेश्यदण्डिकतक्षकदर्यबन्धनिकचिकित्सकमृगय्वनिषुचार्युच्छिष्टभोजिगणविद्विषाणानाम्[1] ।।१७।। अपाङ्क्त्यानां प्राग्दुर्वालात्[1] ।।१८।। वृथान्नाचमनोत्थानव्यपेतानि ।।१९।। समासमाभ्यां विषमसमे पूजातः ।।२०।। अनर्चितं च ।।२१।।

गोश्च क्षीरमनिर्दशायाः सूतके[1] ।।२२।। अजामहिष्योश्च ।।२३।। नित्यमाविकमपेयमौष्ट्रमैकशफं[1] च ।।२४।। स्यन्दिनीयमसूसंधिनीनां च ।।२५।। विवत्सायाश्च ।।२६।।

पञ्चनखाश्चाशल्यकशशश्वाविद्गोधाखड्गकच्छपाः[1] ।।२७।। उभयतोदत्केश्यलोमैकशफकलविङ्कप्लवचक्रवाकहंसाः[1] ।।२८।। काककङ्कगृध्रश्येना[1] जलजा रक्तपादतुण्डा ग्राम्यकुक्कुटसूकरौ[2] ।।२९।। धेन्वनडुहौ च ।।३०।। अपन्नददवसन्नवृथामांसानि[1] ।।३१।। किसलयक्याकुलशुननिर्यासाः ।।३२।। लोहिता[1] व्रश्चनाश्च[2] ।।३३।। निचुदारुबकबलाकशुकमद्गुटिट्टिभमान्धालनक्तंचरा[1] अभक्ष्याः ।।३४।।

भक्ष्याः प्रतुदविष्किराजालपादाः[1] ।।३५।। मत्स्याश्चाविकृताः ।।३६।। वध्याश्च धर्मार्थे ।।३७।। व्यालहतादृष्टदोषवाक्प्रशस्तान्यभ्युक्ष्योपयुञ्जीतोपयुञ्जीत[1] ।।३८।।

॥ इति गौतमीये धर्मसूत्रे सप्तदशोऽध्यायः ॥

Unfit Food

[9]The following are unfit to be eaten: food into which hair or an insect has fallen; [10]what has been touched by a menstruating woman, a black bird, or someone's foot; [11]what has been looked at by an abortionist (A 1.19.15 n.) [12]or smelt by a cow; [13]food that looks revolting;* [14]food that has turned sour, except curd; [15]re-cooked food; [16]food that has become stale, except vegetables, chewy or greasy foods, meat, and honey; [17]food given by someone who has been disowned by his parents, a harlot, a heinous sinner (A 1.3.25 n.), a hermaphrodite, a law enforcement agent, a carpenter, a miser, a jailer, a physician, a man who hunts without using the bow or eats the leftovers of others, a group of people, or an enemy, [18]as also by those listed before a bald man as people who defile those alongside whom they eat (G 15.16–18; A 2.17.21 n.); [19]food prepared for no avail; a meal during which people sip water or get up against the rules, [20]or at which different sorts of homage is paid to people of equal stature and the same homage is paid to people of different stature; [21]and food that is given disrespectfully.

Forbidden Food

[22–3]It is forbidden to drink the milk of a cow, a goat, or a buffalo, during the first ten days after it gives birth; [24]the milk of sheep, camels, and one-hoofed animals under any circumstances; [25]the milk of an animal from whose udders milk flows spontaneously or of an animal that has borne twins, gives milk while pregnant, [26]or has lost her calf.

[27]The following are forbidden foods: animals with five claws (A 1.17.37 n.), with the exception of the hedgehog, hare, porcupine, Godhā monitor lizard, rhinoceros, and tortoise; [28]animals with teeth in both jaws,* with a lot of hair, or without any hair; one-hoofed animals; Kalaviṅka sparrows; Plava herons; Cakravāka geese; Haṃsa geese; [29]crows; Kaṅka herons; vultures; falcons; water birds; red-footed and red-beaked birds; village cocks and pigs; [30]milch-cows and oxen; [31]meat of animals whose milk-teeth have not fallen and of animals that are sick or wantonly killed; [32]young shoots; mushrooms; garlic; resins; [33]red juices* flowing from incisions on trees; [34]woodpeckers; Baka egrets; Balāka ibis; parrots; Madgu cormorants; Ṭiṭṭibha sandpipers; Māndhāla flying foxes; and night birds.

[35]Birds that feed by thrusting their beaks or scratching with their feet and that do not have webbed feet may be eaten, [36]as also fish that are not grotesque, [37]and animals that have to be killed for the sake of the Law.* [38]He may avail himself of animals killed by predators after washing them, so long as he does not detect any flaw in them and after getting them verbally declared as suitable.

अस्वतन्त्रा धर्मे स्त्री ॥१॥ नातिचरेद्भर्तारम् ॥२॥ वाक्चक्षुःकर्मसंयता[1] ॥३॥

अपतिरपत्यलिप्सुर्देवरात् ॥४॥ गुरुप्रसूता नर्तुमतीयात् ॥५॥ पिण्ड-गोत्रर्षिसंबन्धेभ्यो योनिमात्राद्वा[1] ॥६॥ नादेवरादित्येके ॥७॥ [1]नातिद्वितीयम्[2] ॥८॥

जनयितुरपत्यम् ॥९॥ समयादन्यत्र[1] ॥१०॥ जीवतश्च क्षेत्रे ॥११॥ परस्मात्त-स्य ॥१२॥ द्वयोर्वा ॥१३॥ रक्षणात्तु भर्तुरेव[1] ॥१४॥

नष्टे भर्तरि[1] षड्वार्षिकं क्षपणं[2] श्रूयमाणेऽभिगमनम्[3] ॥१५॥ प्रव्रजिते तु निवृत्तिः प्रसङ्गात् ॥१६॥ द्वादश[1] वर्षाणि ब्राह्मणस्य विद्यासंबन्धे ॥१७॥

भ्रातरि चैवं[1] ज्यायसि यवीयान्कन्याग्न्युपयमेषु ॥१८॥ [1]षडित्येके ॥१९॥

त्रीन्कुमार्यृतूनतीत्य स्वयं युञ्जीतानिन्दितेनोत्सृज्य[1] पित्र्यानलंकारान्[2] ॥२०॥ प्रदानं प्रागृतोः[1] ॥२१॥ अप्रयच्छन्दोषी ॥२२॥ प्राग्वासःप्रतिपत्तेरित्येके[1] ॥२३॥

द्रव्यादानं विवाहसिद्ध्यर्थं धर्मतन्त्रसंयोगे[1] च शूद्रात्[2] ॥२४॥ अन्यत्रापि[1] शूद्राद् बहुपशोर्हीनकर्मणः[2] ॥२५॥ शतगोरनाहिताग्नेः ॥२६॥ सहस्रगोश्चासोमपात् ॥२७॥

सप्तमीं चाभुक्त्वानिचयाय ॥२८॥ अप्यहीनकर्मभ्यः[1] ॥२९॥

WOMEN AND MARRIAGE

Duties of a Wife

18 [1]A wife cannot act independently in matters relating to the Law. [2]She should never go against her husband [3]and keep her speech, eyes, and actions under strict control.

Levirate [4]When her husband is dead, she may seek to obtain offspring through her husband's brother [5]after she has been appointed to the task by the elders (A 1.6.32 n.). She should not have sex with him outside her season (A 2.1.17 n.). [6]Alternatively, she may obtain offspring through a relative* belonging to the same ancestry, lineage, or line of seers (A 2.14.2 n.; A 2.11.15 n.), or just a relative; [7]according to some, however, through no one other than her husband's brother. [8]She shall bear no more than two children.

To Whom Belongs a Son [9]The offspring belong to the man who fathers it, [10]unless there has been a compact (G 18.5) [11]or it has been fathered on a wife whose husband is still alive. [12]If it is fathered by an outsider, however, the offspring belongs to that outsider, [13]or to both; [14]but if the husband cares for that offspring, then it belongs to him alone (A 2.13.5 n.).

Remarriage of a Wife [15]If her husband is missing, she shall wait for six years. If he is heard from, she shall go to him. [16]If her husband has become an ascetic, on the other hand, she shall give up all attachments. [17]When a Brahmin has gone away to study the Veda, his wife should wait for twelve years.

Marriage of a Younger Brother [18]Likewise, when an older brother is missing, a younger brother of his should wait for the same length of time before getting married or establishing the sacred fires; [19]for six years, according to some.

Time of Marriage for Girls [20]When three menstrual periods have passed, a girl may discard the jewelry her father has given her and join herself on her own to a man of blameless reputation. [21]A girl shall be given in marriage before she reaches puberty, [22]and a man who fails to give her incurs a sin. [23]According to some, she should be given in marriage before she begins to wear clothes.*

LEGITIMATE SEIZURE OF PROPERTY

[24]To perform a marriage or in connection with the course of the Law (G 13.11 n.), a person may take money from a Śūdra, [25]or even from a non-Śūdra who has plenty of livestock but neglects his rituals, [26]who owns a hundred cows but has not set up the sacred fires, [27]or who owns a thousand cows but has not offered a Soma sacrifice.

[28]A man may do so also when he has had nothing to eat until the seventh mealtime (A 1.25.10 n.), but not to hoard, [29]taking even from people who do not neglect

आचक्षीत राज्ञा पृष्टः ।।३०।। तेन हि भर्तव्यः श्रुतशीलसंपन्नश्चेत् ।।३१।। धर्मतन्त्र-पीडायां तस्याकरणे[1] दोषो दोषः ।।३२।।

॥ इति गौतमीये धर्मसूत्रे अष्टादशोऽध्यायः ॥

उक्तो वर्णधर्मश्चाश्रमधर्मश्च[1] ।।१।।

अथ खल्वयं[1] पुरुषो याप्येन[2] कर्मणा लिप्यते[3] यथैतदयाज्ययाजनमभक्ष्यभक्षणम-वद्यवदनं[4] शिष्टस्याक्रिया प्रतिषिद्धसेवनमिति[5] ।।२।। तत्र प्रायश्चित्तं कुर्यान्न[1] कुर्यादिति मीमांसन्ते ।।३।।

न कुर्यादित्याहुः ।।४।। न हि कर्म क्षीयत इति ।।५।। कुर्यादित्यपरम्[1] ।।६।। पुनःस्तोमेनेष्ट्वा पुनः सवनमायन्तीति[1] विज्ञायते ।।७।। व्रात्यस्तोमैश्चेष्ट्वा[1] ।।८।। तरति सर्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजत इति च[1] ।।९।। अग्निष्टुताभिशस्यमानं याजयेदिति च ।।१०।।

तस्य निष्क्रयणानि जपस्तपो होम उपवासो दानम् ।।११।। उपनिषदो[1] वेदान्ताः[2] सर्वच्छन्दःसु संहिता मधून्यघमर्षणमथर्वशिरो रुद्राः पुरुषसूक्तं राजनरौहिणे[3] सामनी बृहद्रथन्तरे पुरुषगतिर्महानाम्न्यो महावैराजं महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमद्[4] बहिष्पवमानं कूष्माण्डानि[5] पावमान्यः सावित्री चेति पावनानि[6] ।।१२।। पयोव्रतता शाकभक्षता फलभक्षता प्रसृतियावको हिरण्यप्राशनं घृतप्राशनं[1] सोमपानमिति मेध्यानि[2] ।।१३।। सर्वे शिलोच्चयाः सर्वाः स्रवन्त्यः पुण्या ह्रदास्तीर्थानि[1] ऋषि-निवासगोष्ठपरिष्कन्दा[2] इति देशाः[3] ।।१४।। ब्रह्मचर्यं सत्यवचनं[1] सवनेषूदकोपस्पर्शन-मार्द्रवस्त्रताधःशायितानाशक[2] इति तपांसि ।।१५।। हिरण्यं गौर्वासोऽश्वो भूमिस्तिला[1] घृतमन्नमिति देयानि[2] ।।१६।। संवत्सरः षण्मासाश्चत्वारस्त्रयो द्वावेकश्चतुर्विंशत्यहो[1] द्वादशाहः षडहस्त्र्यहोऽहोरात्र इति कालाः[2] ।।१७।।

their rituals. [30]If the king interrogates him, he should confess, [31]for if he is learned and virtuous, the king is required to support him. [32]If the king does not act when the course of the Law (G 13.11 n.) is in jeopardy, he is at fault.

PENANCES

19 [1]We* have explained the Law pertaining to the social classes and the Law pertaining to the orders of life.

Justification of Penance

[2]Now, a man here is tainted by foul actions, as, for example, by officiating at sacrifices of people for whom it is forbidden to officiate, by eating what is forbidden to eat, by saying what is forbidden to say, by failing to do what is enjoined, and by indulging in what is forbidden. [3]There is a debate as to whether such a man is required to perform a penance or not.

[4]Some say that he is not required to do so, [5]arguing that an act can never be wiped out. [6]The other, and correct, view is that he is required to do so, [7]as it is stated, "After offering the Punaḥstoma sacrifice, he gets to participate again in the Soma sacrifice", [8]or after offering the Vrātyastoma. [9]Likewise, "A man who offers a horse sacrifice overcomes all sins, he overcomes even the murder of a Brahmin" (SB 13.3.1.1); [10]and, "A heinous sinner (A 1.3.25 n.) should be made to offer the Agniṣṭut sacrifice."

General Penances

[11]The expiations for such a man are softly reciting prayers (A 1.15.1 n.), austerity, ritual offering, fasting, and giving gifts. [12]Upaniṣads; the conclusions of the Vedas (*vedānta*); the Hymn-Collections of all the Vedas; the "Honey" verses; Aghamarṣaṇa hymn; Atharvaśiras; Rudra hymn; Puruṣa hymn; the Sāmans called Rājana, Rauhiṇi, Bṛhat, Rathantara, Puruṣagati, Mahānāmnī, Mahāvairāja, and Mahādivākīrtya; any of the Jyeṣtha Sāmans; Bahiṣpavamāna Sāman; Kūṣmāṇḍa verses; Pāvamānī verses; and the Sāvitrī verse—these are the purificatory texts. [13]Living on milk alone; eating only vegetables; eating only fruits; living on gruel made with one handful of barley; eating gold; consuming ghee; and drinking Soma juice—these are the cleansing activities. [14]All mountains; all rivers; sacred lakes; sacred fords; dwellings of seers; cow-pens; and temples*—these are the appropriate places. [15]Observing chastity; speaking the truth; bathing at dawn, noon, and dusk; remaining in wet clothes after the bath; sleeping on the floor; and fasting—these are the austerities. [16]Gold; cow; garment; horse; land; sesame seeds; ghee; and food—these are the gifts. [17]One year; six months; four months; three months; two months;

एतान्येवानादेशे विकल्पेन क्रियेरन्[1] ।।१८।। एनःसु गुरुषु गुरूणि लघुषु लघूनि[1] ।।१९।। कृच्छ्रातिकृच्छ्रौ[1] चान्द्रायणमिति सर्वप्रायश्चित्तं[2] सर्वप्रायश्चित्तम् ।।२०।।

॥ इति गौतमीये धर्मसूत्र एकोनविंशोऽध्यायः ॥

त्यजेत्पितरं राजघातकं शूद्रयाजकं[1] शूद्रार्थयाजकं[2] वेदविप्लावकं भ्रूणहनं यश्चान्तावसायिभिः[3] सह संवसेदन्तावसायिन्याम्[4] ।।१।। तस्य विद्यागुरून्योनिसंबन्धांश्च[1] संनिपात्य[2] सर्वाण्युदकादीनि[3] प्रेतकर्माणि[4] कुर्युः ।।२।। पात्रं चास्य विपर्यस्येयुः ।।३।। दासः कर्मकरो वावकरादमेध्यपात्रमानीय[1] दासीघटात्पूरयित्वा[2] दक्षिणामुखः[3] पदा[4] विपर्यस्येदमुमनुदकं[5] करोमीति नामग्राहम् ।।४।। तं सर्वेऽन्वालभेरन्[1] प्राचीनावीतिनो मुक्तशिखाः ।।५।। विद्यागुरवो योनिसंबन्धाश्च वीक्षेरन् ।।६।। अप उपस्पृश्य ग्रामं प्रविशन्ति[1] ।।७।।

अत ऊर्ध्वं[1] तेन संभाष्य तिष्ठेदेकरात्रं जपन्सावित्रीमज्ञानपूर्वम्[2] ।।८।। ज्ञानपूर्वं चेत्[1] त्रिरात्रम् ।।९।।

यस्तु[1] प्रायश्चित्तेन शुध्येत्तस्मिञ्छुद्धे शातकुम्भमयं[2] पात्रं पुण्यतमाद्ध्रदात्पूरयित्वा स्रवन्तीभ्यो[3] वा तत एनमप[4] उपस्पर्शयेयुः[5] ।।१०।। अथास्मै तत्पात्रं दद्युस्तत्प्रतिगृह्य[1] जपेच्छान्ता द्यौः शान्ता पृथिवी शान्तं[2] शिवमन्तरिक्षं यो[3] रोचनस्तमिह[4] गृह्णामीति[5] ।।११।। एतैर्यजुर्भिः पावमानीभिस्तरत्समन्दीभिः[1] कूष्माण्डैश्चाज्यं जुहुयात् ।।१२।। हिरण्यं[1] ब्राह्मणाय दद्याद्गां वा[2] ।।१३।। आचार्याय च[1] ।।१४।।

यस्य तु[1] प्राणान्तिकं प्रायश्चित्तं स[2] मृतः शुध्येत् ।।१५।। सर्वाण्येव तस्मिन्नुदकादीनि[1] प्रेतकर्माणि कुर्युः ।।१६।।

एतदेव शान्त्युदकं सर्वेषूपपातकेषूपपातकेषु[1] ।।१७।।

॥ इति गौतमीये धर्मसूत्रे विंशतितमोऽध्यायः ॥

one month; twenty-four days; twelve days; six days; three days; and a day and night—these are the lengths of time.

[18]When no specific penance has been prescribed, people may perform these optionally, [19]the heavier penances for grave sins and the lighter penances for minor sins. [20]The arduous penance (B 2.2.38), the very arduous penance (B 2.2.40), and the lunar penance (G 27; B 3.8) are expiations for all types of sins.

Excommunication from Caste

20 [1]A man should disown a father who assassinates a king; sacrifices for a Śūdra; uses a Śūdra's money for a sacrifice; confounds the Veda;* is an abortionist (A 1.19.15 n.); lives with very low caste men; or cohabits with a woman of a very low caste. [2]Assembling the father's vedic teachers and blood relations, they should perform on his behalf all the funerary rites, beginning with the offering of water, [3]and overturn his water pot. [4]A slave or a workman should bring a dirty pot from a garbage dump, fill it with water from a slave woman's pot, and, facing the south, overturn it with his foot, pronouncing the man's name and saying, "I deprive that man of water". [5]All of them, their upper garments slung over their right shoulders and under their left arms (A 1.6.18 n.) and their topknots untied, should touch that slave, [6]while the vedic teachers and blood relations look on. [7]They should then bathe and enter the village.

Contact with an Outcaste [8]Thereafter, if someone were to speak with that man, he should remain standing reciting the Sāvitrī verse for one night if it was done unintentionally, [9]and for three nights if it was done intentionally.

Readmission into Caste [10]An excommunicated man may be purified by performing a penance, however, and when he has been so purified, they should fill a golden pot with water from a very sacred lake or from a river and make the man take a bath with the water from that pot. [11]They should then give that pot to him. Taking that pot, he should pray silently: "The sky is appeased, the mid-space is appeased and auspicious, the earth is appeased. I here take hold of the radiant one." [12]Reciting these Yajus formulas, as well as the Pāvamānī, Taratsamandī, and Kūṣmāṇḍa verses, he should offer ghee in the sacred fire. [13]He should then give gold or a cow to a Brahmin, [14]as well as to his teacher.

[15]A man whose penance lasts until death (cf. G 23.1–11), on the other hand, becomes pure only after he dies. [16]They should perform for him all the funerary rites beginning with the offering of water.

[17]The same rite of bathing with water consecrated by the "appeasement" formulas given above is to be performed for all secondary sins causing loss of caste.

ब्रह्महसुरापगुरुतल्पगमातृपितृयोनिसंबन्धगस्तेननास्तिकनिन्दितकर्माभ्यासिपतितात्याग्य-पतितत्यागिनः[1] पतिताः ।।१।। पातकसंयोजकाश्च ।।२।। तैश्चाब्दं समाच-रन् ।।३।।

द्विजातिकर्मभ्यो हानिः पतनम् ।।४।। [1]परत्र चासिद्धिः ।।५।। तमेके[1] नरकम्[2] ।।६।।

त्रीणि प्रथमान्यनिर्देश्यानि मनुः[1] ।।७।। न स्त्रीष्वगुरुतल्पः[1] पततीत्येके ।।८।।

भ्रूणहनि हीनवर्णसेवायां[1] च स्त्री पतति[2] ।।९।।

कौटसाक्ष्यं राजगामि पैशुनं गुरोरनृताभिशंसनं पातकसमानि[1] ।।१०।।

अपाङ्क्त्यानां[1] प्राग्दुर्वालाद्गोहन्तृब्रह्मोज्झतन्मन्त्रकृदवकीर्णिपतितसावित्रीकेषूपपात-कम्[2] ।।११।।

अज्ञानाध्यापनाद्[1] ऋत्विगाचार्यौ पतनीयसेवायां च[2] हेयौ ।।१२।। अन्यत्र हानात् पतति ।।१३।। तस्य च प्रतिग्रहीतेत्येके[1] ।।१४।।

न कर्हिचिन्मातापित्रोरवृत्तिः[1] ।।१५।। दायं तु न भजेरन् ।।१६।।

ब्राह्मणाभिशंसने दोषस्तावान् ।।१७।। द्विरनेनसि ।।१८।। दुर्बलहिंसायां चाविमो-चने[1] शक्तश्चेत् ।।१९।। अभिक्रुद्धावगोरणे[1] ब्राह्मणस्य वर्षशतमस्वर्ग्यम् ।।२०।। निघाते सहस्रम् ।।२१।। लोहितदर्शने यावतस्तत्प्रस्कन्द्य पांसून्संगृह्णीयात्संगृह्णीयात्[1] ।।२२।।

।। इति गौतमीये धर्मसूत्रे एकविंशोऽध्यायः ।।

Sins Causing Loss of Caste

21 **Grievous Sins** [1]People who murder a Brahmin; drink liquor; have sex with the wife of an elder (A 1.6.32 n.) or with a woman who is related through his mother or father, or through marriage; steal gold; become infidels; habitually commit forbidden acts; refuse to disown someone fallen from his caste; or disown someone who has not fallen from his caste—these have fallen from their caste, [2]as also those who instigate sins causing loss of caste, [3]and those who associate with outcastes for a year.

Consequences of Falling from Caste [4]Falling from one's caste entails exclusion from the occupations of twice-born people [5]and going empty-handed into the next world. [6]Some call this condition "hell".

Expiations [7]According to Manu, no expiation is possible for the first three sins. [8]Some maintain that a man does not fall from his caste by having sex with women other than the wives of his elders (A 1.6.32 n.).

Fall of Women [9]A woman falls from her caste by carrying out an abortion and by having sex with a low-caste man.

Sins Similar to Grievous Sins [10]Giving false evidence, slanderous statements that will reach the king's ear, and false accusations against an elder (A 1.6.32 n.) are equal to sins causing loss of caste.

Secondary Sins [11]People who defile those alongside whom they eat and listed before a bald man (G 15.16–18; A 2.17.21 n.); people who kill cows, forget the Veda, or recite sacred formulas for such people; students who break their vow of chastity; and those who let the time for their initiation lapse (G 1.12–14)—these are guilty of secondary sins causing loss of caste.

[12]One should disown an officiating priest or a teacher who is ignorant or does not teach, or who commits a sin causing loss of caste. [13]If anyone disowns them for other reasons, he falls from his caste, [14]as also, according to some, all those who receive him.

[15]A man shall never deprive his father or mother of sustenance, [16]but he should not accept any share of their estate.*

Other Sins [17]When someone accuses a Brahmin of a sin, he incurs a sin equal to it; [18]twice as large if the man he accuses is innocent. [19]When someone is hurting a weaker man, if a person, although he is able, does not rescue him, that person incurs a sin equal to that of the man causing the hurt. [20]A man will be excluded from heaven for a hundred years if he threatens a Brahmin in anger; [21]for a thousand years, if he strikes; [22]and, if he draws blood, for as many years as the number of dust particles that the spilled blood lumps together.

प्रायश्चित्तम्[1] ।।१।।

अग्नौ सक्तिर्ब्रह्मघ्नस्त्रिरवच्छातस्य[1] ।।२।। लक्ष्यं[1] वा स्याज्जन्ये शस्त्रभृताम् ।।३।। खट्वाङ्गकपालपाणिर्वा[1] द्वादश संवत्सरान्ब्रह्मचारी भैक्षाय[2] ग्रामं प्रविशेत्कर्माचक्षाणः ।।४।। पथोऽपक्रामेत्संदर्शनादार्यस्य ।।५।। स्थानासनाभ्यां विहरन्सवनेषूदकोपस्पर्शी[1] शुध्येत्[2] ।।६।। प्राणलाभे वा तन्निमित्ते[1] ब्राह्मणस्य ।।७।। द्रव्यापचये वा[1] त्र्यवरं प्रतिराद्धः ।।८।। अश्वमेधावभृथे वा ।।९।। अन्ययज्ञेऽप्यग्निष्टुदन्तश्चेत्[1] ।।१०।।

सृष्टश्चेद्ब्राह्मणवधेऽहत्वापि[1] ।।११।। आत्रेय्यां[1] चैवम् ।।१२।। गर्भे चाविज्ञाते[1] ब्राह्मणस्य[2] ।।१३।।

राजन्यवधे षड्वार्षिकं प्राकृतं ब्रह्मचर्यम्[1] ऋषभैकसहस्राश्च[2] गा दद्यात् ।।१४।। वैश्ये[1] त्रैवार्षिकम्[2] ऋषभैकशताश्च[3] गा दद्यात् ।।१५।। शूद्रे[1] संवत्सरम्[2] ऋषभैकादशाश्च गा दद्यात् ।।१६।। अनात्रेय्यां चैवम् ।।१७।।

गां च[1] वैश्यवत् ।।१८।। मण्डूकनकुलकाकबिम्बदहरमूषिकश्वहिंसासु[1] च ।।१९।। अस्थन्वतां[1] सहस्रं हत्वा ।।२०।। अनस्थिमतामनडुद्भारे[1] च[2] ।।२१।। अपि वास्थन्वतामेकैकस्मिन्किंचित्किंचिद्दद्यात्[1] ।।२२।।

षण्ढे पलालभारः सीसमाषश्च ।।२३।। वराहे घृतघटः ।।२४।। सर्पे लोहदण्डः ।।२५।। ब्रह्मबन्ध्वां चलनायां जीलः[1] ।।२६।। वैशिके न[1] किंचित् ।।२७।।

तल्पान्नधनलाभवधेषु[1] पृथग्वर्षाणि ।।२८।। द्वे परदारे[1] ।।२९।। त्रीणि श्रोत्रियस्य ।।३०।। द्रव्यलाभे चोत्सर्गः ।।३१।। यथास्थानं वा[1] गमयेत् ।।३२।। प्रतिषिद्धमन्त्रयोगे[1] सहस्रवाकश्चेत्[2] ।।३३।। अग्न्युत्सादिनिराकृत्युपपातकेषु चैवम्[1] ।।३४।। स्त्री चातिचारिणी[1] गुप्ता पिण्डं तु लभेत ।।३५।।

Description of Penances

22

[1]Next, the penances.

Killing Humans and Animals [2]A man who has killed a Brahmin shall emaciate his body and throw himself into a fire three times,* [3]or make himself a target during an armed battle. [4]Or else, for twelve years he should live a chaste life and, carrying the post from a bed-frame and a skull,* enter a village only to beg for food while proclaiming his crime. [5]When he sees an Ārya, he should get out of the road. [6]In this manner he becomes purified, as he remains standing during the day and seated at night, and bathes at dawn, noon, and dusk. [7]He is purified also if he saves a Brahmin's life; [8]if he is defeated three times while attempting to recover the property stolen from a Brahmin; [9]or if he takes part in the ritual bath at the end of a horse sacrifice [10]or even of another sacrifice as long as it concludes with the Agniṣṭut offering.

[11]The same penance applies to a man who makes an attempt on the life of a Brahmin, even if he does not kill him, [12]as also to one who kills a Brahmin woman soon after her menstrual period [13]or a Brahmin's fetus whose sex cannot be determined (A 1.24.8–9 n.).

[14]If someone kills a Kṣatriya, he should observe the standard vow of chastity for six years and give a thousand cows together with a bull (A 1.24.1 n.); [15]if he kills a Vaiśya, he should do so for three years and give a hundred cows together with a bull; [16]and if he kills a Śūdra, he should do so for one year and give ten cows together with a bull, [17]as also when he kills a Brahmin woman who is not in her season.

[18]The penance for killing a cow is the same as for killing a Vaiśya; [19]it is the same also for killing a frog, a mongoose, a crow, a chameleon, a rat, a mouse, or a dog, [20]and for killing a thousand animals with bones [21]or a cart-load of animals without bones. [22]Or else, he may give some small amount for each animal with bones that he has killed.

[23]If someone kills a eunuch,* he should give a load of straw and a Māṣa (G 12.8 n.) of lead; [24]if he kills a boar, a pot of ghee; [25]if he kills a snake, an iron bar; [26]if he kills a wanton woman who is a Brahmin only in name, a leather bag; [27]and if he kills a prostitute, nothing at all.

Adultery, Drinking, and Other Sins [28]If someone frustrates the acquisition of a wife, food, or wealth, for each such offense he should observe a life of chastity for one year; [29]if he commits adultery, for two years; [30]and if he does so with the wife of a vedic scholar, for three years. [31]If he has received anything from her, he should throw it away [32]or return it to its owner. [33]If someone employs ritual formulas on behalf of proscribed people, he should observe a life of chastity for one year if the formulas contained a thousand words; [34]as also a man who extinguishes his sacred fires, neglects vedic recitation, or commits a secondary sin causing loss of caste, [35]and a woman who goes against her husband. She should be kept under watch,

अमानुषीषु गोवर्जं स्त्रीकृते[1] कूष्माण्डैर्घृतहोमो घृतहोमः ।।३६।।

॥ इति गौतमीये धर्मसूत्रे द्वाविंशोऽध्यायः ॥

सुरापस्य ब्राह्मणस्योष्णामासिञ्चेयुः सुरामास्ये मृतः शुध्येत् ।।१।। अमत्या पाने[1] पयो घृतमुदकं वायुं प्रतित्र्यहं तप्तानि स कृच्छ्रस्[2] ततोऽस्य संस्कारः[3] ।।२।। मूत्रपुरीषरेतसां[1] च प्राशने[2] ।।३।। श्वापदोष्ट्रखराणां चाङ्गस्य ।।४।। ग्राम्यकुक्कुट-सूकरयोश्च ।।५।। गन्धाघ्राणे सुरापस्य प्राणायामा घृतप्राशनं च ।।६।। पूर्वैश्च दष्टस्य ।।७।।

तप्ते लोहशयने गुरुतल्पगः शयीत ।।८।। सूर्मिं[1] वाश्लिष्येज्ज्वलन्तीम्[2] ।।९।। लिङ्गं वा सवृषणमुत्पाट्याञ्जलावाधाय[1] दक्षिणाप्रतीचीं व्रजेदजिह्ममा शरीरनिपा-तात्[2] ।।१०।। मृतः शुध्येत् ।।११।।

सखीसयोनिसगोत्राशिष्यभार्यासु[1] स्नुषायां[2] गवि[3] च तल्पसमः[4] ।।१२।। अवकर इत्येके[1] ।।१३।।

श्वभिरादयेद्राजा[1] निहीनवर्णगमने स्त्रियं प्रकाशम् ।।१४।। पुमांसं घात-येत्[1] ।।१५।। यथोक्तं वा ।।१६।।

गर्दभेनावकीर्णी निर्ऋतिं चतुष्पथे यजेत ।।१७।। तस्याजिनमूर्ध्ववालं परिधाय लोहितपात्रः सप्त गृहान्भैक्षं चरेत्कर्माचक्षाणः ।।१८।। संवत्सरेण शुध्येत्[1] ।।१९।। रेतःस्कन्दने भये रोगे स्वप्ने[1]ऽग्नीन्धनभैक्षचरणानि सप्तरात्रमकृत्वाज्यहोमः समिधोर्वा[2] रेतस्याभ्याम् ।।२०।।

सूर्याभ्युदितो ब्रह्मचारी तिष्ठेदहरभुञ्जानोऽभ्यस्तमितश्च[1] रात्रिं जपन्[2] सावि-त्रीम् ।।२१।। अशुचिं दृष्ट्वादित्यमीक्षेत प्राणायामं कृत्वा ।।२२।।

अभोज्यभोजने[1] निष्पुरीषीभावः[2] ।।२३।। त्रिरात्रावरमभोजनम्[1] ।।२४।। सप्तरात्रं वा[1] स्वयंशीर्णान्युपयुञ्जानः[2] फलान्यनतिक्रामन् ।।२५।। प्राक्पञ्चनखेभ्यश्छर्दनं[1] घृत-प्राशनं च ।।२६।।

आक्रोशानृतहिंसासु त्रिरात्रपरमं तपः[1] ।।२७।। सत्यवाक्ये[1] वारुणीभिर्मान-वीभिर्होमः[2] ।।२८।। विवाहमैथुननर्मार्तसंयोगेष्वदोषमेकेऽनृतम्[1] ।।२९।।

however, and receive food. [36]If someone has sex with an animal other than a cow,* he should offer ghee in the sacred fire while reciting the Kūṣmāṇḍa verses.

23 [1]They should pour hot liquor into the mouth of a Brahmin who has drunk liquor. He is purified after he dies. [2]If he has drunk it inadvertently, he should subsist on hot milk, hot ghee, hot water, and hot air, for a period of three days each; this is the arduous penance (cf. B 2.2.37–8). After that he should undergo initiation. [3]The same penance should be performed when someone consumes urine, excrement, or semen, [4]as also a part of a predatory animal, a camel, or a donkey, [5]or of a village cock or pig. [6]If someone smells the breath of a man who has drunk liquor, he should control his breath and eat some ghee, [7]as also when he is bitten by an animal mentioned above.

Incestuous Sex [8]A man who has had sex with the wife of an elder (A 1.6.32 n.) should lie on a heated iron bed; [9]embrace a red-hot column (A 1.25.2 n.); [10]or tear out his penis together with the testicles and, holding them in his cupped hands, walk straight toward the south-west until he collapses. [11]He is purified after he dies.

[12]Sex with one's female friend or sister, a woman belonging to one's lineage (A 2.11.15 n.), the wife of one's pupil, one's daughter-in-law, and a cow is equal to sex with the wife of an elder. [13]According to some, it is equal to a student's breaking the vow of chastity.

Illicit Sex [14]If a woman has sex with a low-caste man, the king should have her publicly devoured by dogs [15]and have the man executed, [16]or punish him in the manner stated above (G 12.2).

Breaking the Vow of Chastity [17]A student who has broken his vow of chastity should sacrifice a donkey to Nirṛti at a crossroad. [18]Wearing its skin with the hairy side out and carrying a red bowl, he should beg food from seven houses while proclaiming his deed. [19]He will be purified in a year. [20]If he discharges semen out of fear, because of an illness, or in sleep, or if he neglects to put wood into the sacred fire or to go begging for food, he should offer ghee or two pieces of firewood in the sacred fire reciting the two Retasyā verses.

Miscellaneous Sins [21]Someone who is asleep at sunrise should stand during that day, remaining chaste and without eating any food; while someone who is asleep at sunset should stand during that night reciting the Sāvitrī verse. [22]When someone sees a sordid man (A 1.21.12–19), he should control his breath and look at the sun.

Eating Improper Food [23]If a man eats something unfit to be eaten, he should rid himself of all the excrement [24]by not eating for at least three days; [25]or else he should subsist for seven days on fruits that have fallen on their own without skipping any.* [26]If he eats anything listed before the animals with five claws (G 17.22–7), he should throw up and eat some ghee.

Sins of Speech [27]If someone uses abusive words, tells a lie, or inflicts an injury, he shall practice austerities for a maximum of three days. [28]If his words were true, however, he should offer a sacrifice using the Vāruṇī formulas and the Mānavī hymns. [29]According to some, telling a lie at a marriage, during sex, in jest, or in

न तु[1] खलु गुर्वर्थेषु[2] ।।३०।। [1]सप्त पुरुषानितश्च परतश्च[2] हन्ति मनसापि[3] गुरोरनृतं वदन्नल्पेष्वप्यर्थेषु[4] ।।३१।।

अन्तावसायिनीगमने[1] कृच्छ्राब्दः[2] ।।३२।। अमत्या द्वादशरात्रः[1] ।।३३।। उदक्यागमने त्रिरात्रस्त्रिरात्रः[1] ।।३४।।

॥ इति गौतमीये धर्मसूत्रे त्रयोविंशोऽध्यायः ॥

रहस्यं प्रायश्चित्तमविख्यातदोषस्य ।।१।। चतुर्ऋचं तरत्समन्दीत्यप्सु जपेदप्रतिग्राह्यं प्रतिजिघृक्षन्प्रतिगृह्य वा ।।२।। अभोज्यं बुभुक्षमाणः[1] पृथिवीमावपेत् ।।३।।

ऋत्वन्तरारमण उदकोपस्पर्शनाच्छुद्धिमेके ।।४।। एके स्त्रीषु[1] ।।५।।

पयोव्रतो वा दशरात्रं घृतेन द्वितीयमद्भिस्तृतीयं दिवादिष्वेकभक्तिको जलक्लिन्नवासा लोमानि नखानि त्वचं मांसं शोणितं स्नाय्वस्थि मज्जानमिति होम[1] आत्मनोमुखे[2] मृत्योरास्ये जुहोमीत्यन्तः[3] सर्वेषां प्रायश्चित्तं भ्रूणहत्यायाः[4] ।।६।। अथान्यत्[1] ।।७।। उक्तो नियमः ।।८।। अग्ने त्वं पारयेति महाव्याहृतिभिर्जुहुयात्कूष्माण्डैश्चाज्यम् ।।९।।

तद्व्रत एव वा ब्रह्महत्यासुरापानस्तेयगुरुतल्पेषु[1] प्राणायामैस्तान्तो[2]ऽघमर्षणं जपेत्[3] सममश्वमेधावभृथेन[4] ।।१०।।

सावित्रीं वा सहस्रकृत्व आवर्तयन्पुनीते[1] हैवात्मानम् ।।११।। अन्तर्जले वाघमर्षणं त्रिरावर्तयन्सर्वपापेभ्यो मुच्यते मुच्यते[1] ।।१२।।

॥ इति गौतमीये धर्मसूत्रे चतुर्विंशोऽध्यायः ॥

तदाहुः कतिधावकीर्णी प्रविशतीति ।।१।। मरुतः प्राणेनेन्द्रं[1] बलेन बृहस्पतिं ब्रह्मवर्चसेनाग्निमेवेतरेण[2] सर्वेणेति ।।२।। सोऽमावास्यायां निश्यग्निमुपसमाधाय प्रायश्चित्ताज्याहुती जुहोति[1] ।।३।। कामावकीर्णोऽस्म्यवकीर्णोऽस्मि काम कामाय स्वाहा । कामाभिद्रुग्धोऽस्म्यभिद्रुग्धोऽस्मि काम कामाय स्वाहेति[1] समिधमाधायानुपर्युक्ष्य

grief is not a sin, [30]but not if it concerns an elder (A 1.6.32 n.); [31]when a man tells a lie with regard to an elder even in his mind and even with respect to something trivial, he brings ruin upon himself and upon seven generations before him and after him.

Illicit Sex [32]If someone has sex with a low-caste woman, he should perform an arduous penance (B 2.2.38) for a year; [33]for twelve days, if he does it inadvertently; [34]for three days, if he has sex with a woman during her menstrual period.

Secret Penances

24 [1]For sins unknown to the public, a man may perform a secret penance. [2]A person who yearns to accept or actually accepts something that he is forbidden to accept should stand in water and recite the four Taratsamandī verses, [3]while a person who yearns to eat food that is unfit to be eaten should sprinkle some earth on it.

[4]A man who has sex with a woman during her menstrual period, according to some, is purified by bathing, [5]while, according to others, this applies only when the woman is his wife.*

[6]The penance for performing an abortion (A 1.19.15 n.) is this. He should live on milk for ten days, on ghee for a second ten-day period, and on water for a third ten-day period, partaking of these only once a day in the morning. During this period he should keep his clothes wet and make offerings of his hair, nails, skin, flesh, blood, sinews, bones, and marrow in the sacred fire, saying at the conclusion of each offering: "I offer in the mouth of the self, in the jaws of death." [7]And this is another penance for it. [8]The observances are the same as above. [9]He should offer ghee in the sacred fire, while reciting the verse "You, O Fire, take us across . . . ," the Great Calls, and the Kūṣmāṇḍa verses.

[10]Alternatively, for the murder of a Brahmin, for drinking liquor, for stealing, and for having sex with the wife of an elder (A 1.6.32 n.), a man may perform the same observance, tire himself out by controlling his breath, and silently recite the Aghamarṣaṇa hymn. This is equal to participating in the ritual bath at the end of a horse sacrifice.

[11]Or else, a man may indeed purify himself by reciting the Sāvitrī verse one thousand times. [12]By reciting the Aghamarṣaṇa hymn three times while standing in water a man is freed from all sins.

25 [1]So, they ask: "Into how many does a student who has broken his vow of chastity enter?"—[2]"Into the Maruts with his breaths; into Indra with his strength; into Bṛhaspati with the splendor of his vedic learning; and into just the Fire with everything else." [3]Such a student should kindle the sacred fire on the night of the new moon and offer as penance two oblations of ghee, [4]while reciting: "O Lust, I have spilled semen! I have spilled semen, O Lust! To Lust, Svāhā!" and "O Lust, I have been squeezed out! I have been squeezed out, O Lust! To Lust, Svāhā!" He should then put a piece of firewood into the fire, sprinkle water around the fire, offer

यज्ञवास्तु कृत्वोपोत्थाय सं मा सिञ्चन्त्वित्येतया त्रिरुपतिष्ठेत्[2] ।।४।। त्रय इमे लोका एषां लोकानामभिजित्या एषां लोकानामभिक्रान्त्या[1] इति ।।५।। एतदेवैकेषां कर्माधिकृत्य योऽपूत[1] इव स्यात्स इत्थं जुहुयादित्थमभिमन्त्रयेत[2] वरो दक्षिणेति प्रायश्चित्तमविशेषात्[3] ।।६।।

अनार्जवपैशुनप्रतिषिद्धाचारानाद्यप्राशनेषु शूद्रायां च रेतः सिक्त्वायोनौ च दोषवति[1] कर्मण्यभिसंधिपूर्वेऽप्यब्लिङ्गाभिरप[2] उपस्पृशेद्वारुणीभिरन्यैर्वा पवित्रैः[3] ।।७।। प्रतिषिद्ध-वाङ्मनसापचारे[1] व्याहृतयः पञ्च[2] ।।८।।

सर्वास्वपो[1] वाचामेदहश्च मादित्यश्च पुनात्विति प्राता[2] रात्रिश्च मा वरुणश्चेति[3] सायम् ।।९।। अष्टौ वा समिध आदध्याद्देवकृतस्येति हुत्वैव सर्वस्मादेनसो मुच्यते मुच्यते ।।१०।।

॥ इति गौतमीये धर्मसूत्रे पञ्चविंशोऽध्यायः ॥

अथातः कृच्छ्रान्व्याख्यास्यामः[1] ।।१।। हविष्यान्प्रातराशान्भुक्त्वा तिस्रो रात्रीर्नाश्नीयात् ।।२।। अथापरं त्र्यहं नक्तं भुञ्जीत ।।३।। अथापरं[1] त्र्यहं न कंचन याचेत[2] ।।४।। अथापरं त्र्यहमुपवसेत्[1] ।।५।।

तिष्ठेदहनि रात्रावासीत क्षिप्रकामः ।।६।। सत्यं वदेत्[1] ।।७।। अनार्यैर्न[1] संभाषेत[2] ।।८।। रौरवयौधाजये[1] नित्यं प्रयुञ्जीत ।।९।। [1]अनुसवनमुदकोपस्पर्शनमापो हि ष्ठेति तिसृभिः पवित्रवतीभिर्मार्जयीत[2] हिरण्यवर्णा[3] इत्यष्टाभिः[4] ।।१०।।

अथोदकतर्पणम् ।।११।।

[1]नमोऽहमाय[2] मोहमाय मंहमाय धून्वते तापसाय पुनर्वसवे नमः । नमो मौञ्ज्यायोर्म्याय[3] वसुविन्दाय सर्वविन्दाय नमः । नमः पाराय सुपाराय महापाराय[4] पारयिष्णवे[5] नमः । नमो रुद्राय पशुपतये महते देवाय त्र्यम्बकायैकचरायाधिपतये हरये[6] शर्वायेशानायोग्राय[7] वज्रिणे घृणिने कपर्दिने नमः । नमः सूर्यायादित्याय नमः । नमो नीलग्रीवाय शितिकण्ठाय नमः । नमः कृष्णाय पिङ्गलाय[8] नमः । नमो ज्येष्ठाय

the Yajñavāstu oblation, come near the fire, and worship it three times, reciting the verse "May the Maruts sprinkle me . . .". [5]There are three worlds here; he does this to conquer these worlds, to subjugate these worlds. [6]Some take this same rite to be a universally applicable penance, saying with regard to it: "A man who is in some way impure should make an offering and recite the ritual formulas in the above manner, giving a choice gift as the sacrificial fee."

[7]When someone cheats, slanders, does forbidden things, eats forbidden foods; when someone ejaculates his semen in a Śūdra woman or in any place other than the vagina (B 3.7.2 n.); or when someone performs witchcraft even intentionally—he should bathe, reciting the Ablinga or Vāruṇī formulas, or other purificatory texts. [8]If someone commits an offense by speaking or thinking of something forbidden, he should recite the five Calls (cf. G 1.51 n.).

[9]Alternatively, for all sins he may sip water in the morning reciting, "May the day and the sun purify me," and in the evening reciting, "May the night and Varuṇa purify me". [10]Or else, by merely offering eight pieces of firewood into the sacred fire while reciting the formulas "You are the expiation of sins committed against the gods . . . ," one is freed from all sins (B 4.3.6–7).

Arduous Penances

26 [1]Next we will describe the arduous penances. [2]During three days a man should eat in the morning food fit for sacrifice and not eat anything in the evening; [3]during the next three days he should eat only in the evening; [4]during the following three days he should not request food from anyone; [5]and during the final three days he should fast.

[6]A person who wants the penance to act quickly should remain standing during the day and seated at night; [7]speak the truth; [8]not talk with non-Āryas; [9]sing the Raurava and Yaudhājaya Sāmans every day; [10]bathe at dawn, noon, and dusk while reciting the verses "Waters, you are refreshing . . ."; and dry himself while reciting the eight purificatory verses "Golden-colored, pure, and purifying . . .".

[11]Next, he offers libations of water, saying—

[12]Homage—to the creator of ego-consciousness, to the creator of illusion, to the giver of gifts, to the effacer of sins, to the performer of austerities, to Punarvasu—Homage!

Homage—to the one worthy of Muñja grass offerings, to the one worthy of water offerings, to the one who finds wealth, to the one who finds all—Homage!

Homage—to the one who assures success, to the one who assures total success, to the one who assures great success, to the one who best assures success—Homage!

Homage—to Rudra, to the Lord of cattle, to the Great God, to the Three-Eyed God, to the Lone Itinerant, to the Supreme Lord, to Hari, to Śarva, to Īśāna,

श्रेष्ठाय[9] वृद्धायेन्द्राय हरिकेशायोर्ध्वरेतसे नमः । नमः सत्याय पावकाय पावकवर्णाय कामाय कामरूपिणे नमः । नमो दीप्ताय दीप्तरूपिणे नमः । नमस्तीक्ष्णाय तीक्ष्णरूपिणे नमः । नमः सोभ्याय[10] सुपुरुषाय महापुरुषाय मध्यमपुरुषायोत्तमपुरुषाय ब्रह्मचारिणे नमः । नमश्चन्द्रललाटाय कृत्तिवाससे[11] नम इति[12] ।।१२।।

एतदेवादित्योपस्थानम् ।।१३।। एता एवाज्याहुतयः[1] ।।१४।। द्वादशरात्रस्यान्ते चरुं श्रपयित्वैताभ्यो देवताभ्यो[1] जुहुयात् ।।१५।। अग्नये स्वाहा सोमाय स्वाहाग्नीषोमाभ्या-मिन्द्राग्निभ्यामिन्द्राय[1] विश्वेभ्यो देवेभ्यो ब्रह्मणे प्रजापतयेऽग्नये स्विष्टकृत इति ।।१६।। ततो[1] ब्राह्मणतर्पणम्[2] ।।१७।।

एतेनैवातिकृच्छ्रो व्याख्यातः[1] ।।१८।। यावत्सकृदाददीत[1] तावदश्नीयात् ।।१९।।

अब्भक्षस्तृतीयः[1] स[2] कृच्छ्रातिकृच्छ्रः ।।२०।।

प्रथमं चरित्वा शुचिः पूतः कर्मण्यो भवति ।।२१।। द्वितीयं[1] चरित्वा यत्किंचि-दन्यन्महापातकेभ्यः[2] पापं कुरुते तस्मात्प्रमुच्यते[3] ।।२२।। तृतीयं[1] चरित्वा सर्वमेनो व्यपोहति[2] ।।२३।।

अथैतांस्त्रीन्कृच्छ्रांश्चरित्वा सर्वेषु वेदेषु[1] स्नातो भवति सर्वैर्देवैर्ज्ञातो भवति[2] ।।२४।। यश्चैवं वेद यश्चैवं वेद ।।२५।।

॥ इति गौतमीये धर्मसूत्रे षड्विंशोऽध्यायः ॥

अथातश्चान्द्रायणम् ।।१।। तस्योक्तो विधिः कृच्छ्रे ।।२।। वपनं व्रतं[1] चेत्[2] ।।३।। श्वोभूतां पौर्णमासीमुपवसेत् ।।४।। आप्यायस्व सं ते पयांसि नवो नव इति चैताभिस्तर्पणमाज्यहोमो[1] हविषश्चानुमन्त्रणमुपस्थानं[2] च[3] चन्द्रमसः ।।५।। यद्देवा

to the Dread God, to the Wielder of the Thunderbolt, to the Violent God, to the Matted God—Homage!
Homage—to the Sun, to Āditya—Homage!
Homage—to the Blue-necked God, to the Dark-throated God—Homage!
Homage—to the Black God, to the Brown God—Homage!
Homage—to the First-born God, to the Best God, to the Eldest God, to Indra, to the Yellow-haired God, to the Continent God—Homage!
Homage—to the True God, to the Purifying God, to the Fire-colored God, to Passion, to the God whose form is passion—Homage!
Homage—to the Brilliant God, to the God of brilliant form—Homage!
Homage—to the Fiery God, to the God of fiery form—Homage!
Homage—to Sobhya, to the Fine Man, to the Great Man, to the Middle Man, to the Highest Man, to the Chaste Student—Homage!
Homage—to the God who wears the moon on his forehead, to the God who wears a skin—Homage! (cf. SāmB 1.2.7)

[13]The worship of the sun is carried out in the very same manner, [14]as also the offering of ghee in the sacred fire. [15]At the end of the twelve days, he should cook an oblation of milk rice and offer it in the sacred fire to the following deities, saying, [16]"To Fire Svāhā! To Soma Svāhā! To Fire and Soma Svāhā! To Indra and Fire Svāhā! To Indra Svāhā! To All-gods Svāhā! To Brahman Svāhā! To Prajāpati Svāhā! To Fire who makes the offering flawless Svāhā!" [17]After that he should gratify the Brahmins.

[18]These very rules explain the procedure of the very arduous penance, [19]at which he should eat only as much as he can take in a single mouthful.

[20]Taking only water is the third type of arduous penance, and it is called the "penance beyond the very arduous penance".

[21]By performing the first, a man becomes pure, cleansed, and fit to engage in the occupations of his class. [22]By performing the second, he is freed from all except the grievous sins causing loss of caste. [23]By performing the third, all his sins are wiped away.

[24]By performing all three types of arduous penances, he becomes a bath-graduate with respect to all the Vedas, he becomes known to all the gods—[25]so also a man who knows this.

Lunar Penance

27 [1]Next, we will describe the lunar penance. [2]To it also apply the rules given under arduous penance. [3]A person who performs this as a penitential vow should shave his head. [4]On the day before the full moon he should fast. [5]He should offer libations of water, offer ghee in the sacred fire, consecrate the sacrificial oblation, and worship the moon using the following formulas: "Swell up . . .", "May the juices unite in you . . .", and "Being born, it becomes ever new . . .". [6]He should offer ghee in the sacred fire, reciting the four verses "O gods, whatever offense we

देवहेडनमिति[1] चतसृभिर्जुहुयात्[2] ।।६।। देवकृतस्येति चान्ते समिद्भिः[1] ।।७।।

ओं भूर्भुवः स्वस्तपः[1] सत्यं[2] यशः[3] श्रीरूर्गिडोजस्तेजः[4] पुरुषो धर्मः शिव[5] इत्येतैर्ग्रासानुमन्त्रणं प्रतिमन्त्रं मनसा[6] ।।८।। नमः स्वाहेति वा सर्वान्[1] ।।९।। ग्रासप्रमाणमास्याविकारेण[1] ।।१०।।

चरुभैक्षसक्तुकणयावकशाकपयोदधिघृतमूलफलोदकानि[1] हवींष्युत्तरोत्तरं[2] प्रशस्तानि[3] ।।११।।

[1]पौर्णमास्यां पञ्चदश ग्रासान्भुक्त्वैकापचयेनापरपक्षमश्नीयात् ।।१२।। अमावास्यायामुपोष्यैकोच्चयेन[1] पूर्वपक्षम्[2] ।।१३।। विपरीतमेकेषाम् ।।१४।। एष[1] चान्द्रायणो मासः ।।१५।।

एतमाप्त्वा[1] विपापो[2] विपाप्मा सर्वमेनो हन्ति ।।१६।। द्वितीयमाप्त्वा दश पूर्वान्दशापरानात्मानं[1] चैकविंशं पङ्क्तिं च पुनाति ।।१७।। संवत्सरं चाप्त्वा[1] चन्द्रमसः सलोकतामाप्नोत्याप्नोति ।।१८।।

॥ इति गौतमीये धर्मसूत्रे सप्तविंशोऽध्यायः ॥

ऊर्ध्वं पितुः पुत्रा रिक्थं भजेरन्[1] ।।१।। निवृत्ते[1] रजसि मातुर्जीवति[2] वेच्छति[3] ।।२।। सर्वं वा पूर्वजस्येतरान्बिभृयात्पितृवत् ।।३।। विभागे तु धर्मवृद्धिः ।।४।।

विंशतिभागो ज्येष्ठस्य मिथुनमुभयतोदद्युक्तो[1] रथो गोवृषः ।।५।। काणखोरकूटवण्टा[1] मध्यमस्यानेकाश्चेत्[2] ।।६।। अविर्धान्यायसी गृहमनो युक्तं चतुष्पदां चैकैकं[1] यवीयसः ।।७।। समधेतरत्सर्वम्[1] ।।८।।

द्व्यंशी[1] वा पूर्वजस्य[2] ।।९।। एकैकमितरेषाम् ।।१०।। एकैकं वा धनरूपं काम्यं पूर्वः पूर्वो लभेत[1] ।।११।। दशतं[1] पशूनाम् ।।१२।। नैकशफद्विपदाम्[1] ।।१३।। ऋषभोऽधिको[1] ज्येष्ठस्य ।।१४।। ऋषभषोडशा[1] ज्यैष्ठिनेयस्य ।।१५।। समधा वाज्यैष्ठिनेयेन[1] यवीयसाम्[2] ।।१६।।

have committed against the gods ... ", [7]and at the end put pieces of firewood into the fire, reciting the formulas "You are the expiation for sins committed against the gods ..."

[8]The mouthfuls of food should be consecrated by mentally reciting these formulas, one for each mouthful: "OṂ! Earth! Mid Space! Sky! Austerity! Truth! Fame! Prosperity! Vigor! Refreshment! Strength! Luster! Male! Law! Auspicious!"; [9]or else he may consecrate all of them, saying "Homage Svāhā!" [10]The mouthfuls shall be of such a size as not to distend the mouth.

[11]The sacrificial oblations are milk rice, almsfood, barley flour, husked grain, barley gruel, vegetables, milk, curd, ghee, roots, fruits, and water, each succeeding being more excellent than each preceding.

[12]On the full-moon day he should eat fifteen mouthfuls, and during the fortnight of the waning moon reduce the amount of food by one mouthful a day. [13]On the new-moon day he should fast, and during the fortnight of the waxing moon increase the amount of food by one mouthful a day. [14]Some invert this procedure (B 3.8.26 n.). [15]This is a month of the lunar fast.

[16]A man who completes one such month becomes free from sin, free from evil; and he wipes out all offenses. [17]A man who completes a second such month purifies his ten ancestors and ten descendants, with himself as the twenty-first, and also those alongside whom he eats (A2.17.21 n.). [18]A man who completes one year in this manner will dwell in the same world as the moon.

INHERITANCE

28 [1]After their father's death, the sons may divide the estate, [2]or, if the father so wishes, even during his lifetime but after their mother has reached menopause. [3]Alternatively, the eldest son may inherit the entire estate, and he should maintain the others just as the father. [4]When the estate is partitioned, however, ritual activities increase.

[5]The additional share of the eldest son consists of one-twentieth of the estate, a pair of livestock, a carriage yoked to animals with teeth in both jaws (G 17.28 n.), and a bull. [6]The additional share of the middle son consists of animals that are one-eyed, old, hornless, and tailless, if there are more than one of these in the herd. [7]The additional share of the youngest son consists of sheep, grain, iron utensils, a house, a cart yoked with oxen, and one of each kind of livestock. [8]All the rest are to be divided equally.

[9]Alternatively, the eldest son may take two shares, [10]and the others one each. [11]Or else, each son may take one kind of property, selecting according to seniority whatever he likes, [12]as also ten heads of livestock, [13]but not of one-hoofed animals or slaves. [14]A bull is the additional share of the eldest, [15]while fifteen cows and a bull are the additional share of the eldest son from the seniormost wife. [16]Alternatively, the eldest son born from a wife who is not the seniormost may receive a share equal to that of his younger brothers born from the seniormost wife.

प्रतिमातृ वा स्ववर्गे[1] भागविशेषः ।।१७।।

पितोत्सृजेत्पुत्रिकामनपत्योऽग्निं प्रजापतिं चेष्ट्वास्मदर्थमपत्यमिति संवाद्य ।।१८।। अभिसंधिमात्रात्पुत्रिकेत्येकेषाम् ।।१९।। तत्संशयान्नोपयच्छेदभ्रातृकाम्[1] ।।२०।।

पिण्डगोत्रर्षिसंबन्धा[1] रिक्थं भजेरन्[2] स्त्री चानपत्यस्य[3] ।।२१।।

बीजं वा[1] लिप्सेत ।।२२।। देवरवत्यामन्यजातमभागम् ।।२३।।

स्त्रीधनं दुहितॄणामप्रत्तानामप्रतिष्ठितानां च ।।२४।। भगिनीशुल्कः[1] सोदर्याणामूर्ध्वं मातुः ।।२५।। पूर्वं चैके ।।२६।।

असंसृष्टिविभागः[1] प्रेतानां ज्येष्ठस्य ।।२७।। संसृष्टिनि प्रेते संसृष्टी[1] रिक्थ-भाक् ।।२८।। विभक्तजः पित्र्यमेव[1] ।।२९।।

स्वयमर्जितमवैद्येभ्यो[1] वैद्यः कामं न[2] दद्यात्[3] ।।३०।। अवैद्याः समं विभजे-रन्[1] ।।३१।।

पुत्रा औरसक्षेत्रजदत्तकृत्रिमगूढोत्पन्नापविद्धा[1] रिक्थभाजः ।।३२।। कानीनसहोढपौ-नर्भवपुत्रिकापुत्रस्वयंदत्तक्रीता गोत्रभाजः[1] ।।३३।। चतुर्थांशिन औरसाद्यभावे[1] ।।३४।।

ब्राह्मणस्य राजन्यापुत्रो ज्येष्ठो गुणसंपन्नस्तुल्यभाक्[1] ।।३५।। ज्येष्ठांशहीन-

[17]Or else, the special shares are fixed within each group of brothers from the same mother.

Appointed Daughter

[18]A father who has no son should offer an oblation to Fire and Prajāpati, proclaim "Your son is for my benefit", and appoint his daughter. [19]According to some, he may appoint the daughter by his mere intention. [20]Because of this uncertainty, a man should not marry a girl who has no brother.

Property of a Sonless Man

[21]The estate of a man who dies sonless is shared by those related to him through ancestry (A 2.14.2 n.), lineage, or a common seer (A 2.11.15 n.), and by his wife.

Levirate [22]Alternatively, the widow may seek to procure a son. [23]When her brother-in-law is alive, a son born to such a widow by another person does not share in the inheritance.

Women's Property [24]The wife's property goes to her daughters who are unmarried or indigent. [25]A sister's dowry goes to her uterine brothers after her mother dies, [26]or, according to some, even before.

Inheritance after Partition [27]When a brother who, after partitioning, has not reunited dies, the eldest brother takes his estate. [28]When a brother who, after partitioning, has reunited dies, his coparcener takes his estate. [29]When a son is born after the partition, he alone inherits the paternal estate.

Estates of Coparceners [30]A learned coparcener, if he so wishes, does not have to give what he has earned on his own to his coparceners who are not learned, [31]whereas coparceners who are not learned should share equally what they have earned on their own.

Legal Heirs

[32]A natural son, a son begotten on the wife, a son given in adoption, a contrived son, a son born in secret, and a son adopted after being abandoned by his birth parents—these share in the inheritance. [33]A son of an unmarried woman, a son born to a woman who was pregnant at marriage, a son born to a re-married woman, a son born to an appointed daughter, a son who hands himself over for adoption, and a purchased son—these share in the lineage* (A 2.11.15 n.) [34]and receive one-quarter of the estate in the absence of the sons in the list beginning with the natural son.

[35]A son born to a Brahmin by a Kṣatriya wife, if he happens to be the eldest and possesses good qualities, receives an equal share of the estate, [36]but he is not

मन्यत् ॥३६॥ राजन्यावैश्यापुत्रसमवाये यथा स ब्राह्मणीपुत्रेण ॥३७॥ क्षत्रियाच्चेत्[1] ॥३८॥ शूद्रापुत्रोऽप्यनपत्यस्य शुश्रूषुश्चेल्लभेत वृत्तिमूलमन्तेवासिविधिना ॥३९॥

सवर्णापुत्रोऽप्यन्यायवृत्तो[1] न[2] लभेतैकेषाम्[3] ॥४०॥

श्रोत्रिया ब्राह्मणस्यानपत्यस्य रिक्थं भजेरन् ॥४१॥ राजेतरेषाम् ॥४२॥

जडक्लीबौ[1] भर्तव्यौ ॥४३॥ अपत्यं जडस्य भागार्हम्[1] ॥४४॥ शूद्रापुत्रवत् प्रतिलोमासु[1] ॥४५॥

उदकयोगक्षेमकृतान्नेष्वविभागः ॥४६॥ स्त्रीषु च[1] संयुक्तासु[2] ॥४७॥

अनाज्ञाते दशावरैः शिष्टैरूहवद्भिरलुब्धैः प्रशस्तं कार्यम् ॥४८॥ चत्वारश्चतुर्णां पारगा वेदानां[1] प्रागुत्तमात्त्रय[2] आश्रमिणः[3] पृथग्धर्मविदस्त्रय इत्येतान्[4] दशावरान् परिषदित्याचक्षते[5] ॥४९॥ असंभवे त्वेतेषां श्रोत्रियो वेदविच्छिष्टो विप्रतिपत्तौ यदाह[1] ॥५०॥ यतोऽयमप्रभवो[1] भूतानां हिंसानुग्रहयोगेषु[2] ॥५१॥

धर्मिणां विशेषेण स्वर्गं लोकं धर्मविदाप्नोति ज्ञानाभिनिवेशाभ्याम् ॥५२॥

इति धर्मो धर्मः ॥५३॥

॥ इति गौतमीये धर्मसूत्रे अष्टाविंशोऽध्यायः ॥

॥ समाप्तं चेदं गौतमीयं धर्मसूत्रम् ॥

entitled to the additional share reserved for the eldest son. [37]When a Brahmin has sons by Kṣatriya and Vaiśya wives, the division takes place in the same way as between sons by Brahmin and Kṣatriya wives; [38]so also when a Kṣatriya has such sons. [39]When his father dies without heirs, even a son by a Śūdra wife may receive a share sufficient to maintain himself, if he has been obedient like a pupil (cf. B 2.3.10–13).

[40]According to some, even a son by a wife of the same class as the husband does not receive a share of the inheritance if he lives an unrighteous life.

[41]When a Brahmin dies childless, Vedic scholars should divide his estate among themselves; [42]or, according to some, the king should take it.

[43]Mentally retarded and impotent brothers should receive maintenance, [44]whereas a son of a mentally retarded brother receives a share of the inheritance. [45]When a man fathers sons through women belonging to a caste higher than his, they are to be treated like the sons by a Śūdra wife.

[46]Sources of water, security measures, and cooked food are not to be divided, [47]as also women belonging to the family.

RESOLVING DOUBTS REGARDING THE LAW

[48]In matters that are unclear, one should follow what is endorsed by a minimum of ten persons who are cultured, skilled in reasoning, and free from greed. [49]A legal assembly is said to consist of a minimum of ten members—four who have mastered the four Vedas; three belonging to the three orders enumerated first; and three who know three different Legal Treatises. [50]When such persons are unavailable, however, one should follow in doubtful cases what is recommended by a learned and cultured Brahmin who knows the Veda, [51]because such a man is incapable of hurting or favoring creatures.

[52]A man who knows the Law, by his knowledge of and adherence to the Law, obtains the heavenly world to a greater degree than those who follow the Law.

[53]That is the Law.

That concludes the Gautama Dharmasūtra.

Baudhāyana Dharmasūtra

THE Dharmasūtra of Baudhāyana, as that of Āpastamba, forms part of the Kalpasūtra ascribed to this eponymous author and divided into *praśnas* (lit., "questions") or books. Unlike Āpastamba's, however, the ritual texts of Baudhāyana have been tampered with repeatedly and contain numerous additions and interpolations. The extent and structure of the entire Kalpasūtra are not altogether clear. It appears that the first twenty-nine books contain the Śrautasūtra and other ritual treatises; book 30 contains the Śulvasūtra (vedic geometry); and the next four books comprise the Gṛhyasūtra. The last four books are the Dharmasūtra. The only commentary on the Dharmasūtra is by Govindasvāmin. His commentary is clearly inferior to that of Haradatta on Āpastamba. Govinda's date is uncertain, but he cannot be very ancient.

There is scholarly agreement that the last two books of the Dharmasūtra are later additions (Bühler 1879–82, II. pp. xxxiii–xxxv; Kane 1962–75. I. 42–3). Chapters 17 and 18 of Book Two containing the rite of renunciation is also undoubtedly a late addition from a renunciatory handbook (Olivelle 1993, 86–7). The text appears to have come under the influence of people quite partial to, or interested in, ascetic practice, which would account for the inclusion of several sections on various types of ascetics (B 2.17–18; 3.1–3). The original Dharmasūtra, what I call "Proto-Baudhāyana", consisted of Book One and the first sixteen chapters of Book Two. Even this section, however, may have undergone tampering and interpolation.

The organization of the treatise leaves a lot to be desired, especially when we compare it with Āpastamba. Identical topics are treated in different places: funerary rites at 1.11.24–6 and 2.14–15; inheritance at 1.11.11–16 and 2.3. Marriage (1.20) is introduce long before the section dealing with the householder (2.4). Baudhāyana contains more detailed descriptions of rituals—sacrifices, twilight worship, bathing, quenching libations (*tarpaṇa*)—than any other Dharmasūtra.

I have discussed the probably date and geographical provenance of Baudhāyana in the Introduction (pp. 4–10).

The description of the manuscripts (principally those used by Hulztsch in his two editions) and editions, as well as the critical apparatus to the edition containing variants and the explanatory notes to the translation are found in pp. 552–613.

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बौधायनधर्मसूत्रम्

उपदिष्टो धर्मः प्रतिवेदम् ॥१॥ तस्यानु व्याख्यास्यामः ॥२॥ स्मार्तो द्वितीयः ॥३॥ तृतीयः शिष्टागमः ॥४॥ शिष्टाः खलु विगतमत्सरा निरहङ्काराः कुम्भीधान्या अलोलुपा दम्भदर्पलोभमोहक्रोधविवर्जिताः[1] ॥५॥

धर्मेणाधिगतो येषां वेदः सपरिबृंहणः ।
शिष्टास्तदनुमानज्ञाः श्रुतिप्रत्यक्षहेतव इति[1] ॥६॥

तदभावे दशावरा परिषत् ॥७॥ अथाप्युदाहरन्ति ।

चातुर्वैद्यं[1] विकल्पी च अङ्गविद्धर्मपाठकः[2] ।
आश्रमस्थास्त्रयो विप्राः[3] पर्षदेषा[4] दशावरा ॥८॥

पञ्च वा स्युस्त्रयो वा स्युरेको वा स्यादनिन्दितः ।
प्रतिवक्ता तु धर्मस्य नेतरे तु सहस्रशः[1] ॥९॥

यथा दारुमयो हस्ती यथा चर्ममयो मृगः ।
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यद्वदन्ति तमोमूढा मूर्खा धर्ममजानतः[1] ।
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बहुद्वारस्य धर्मस्य सूक्ष्मा दुरनुगा गतिः ।
तस्मान्न वाच्यो[1] ह्येकेन बहुज्ञेनापि संशये ॥१२॥

BOOK ONE

SOURCES OF LAW

Principal Sources

1 [1]The Law is taught in each Veda, [2]in accordance with which we will explain it. [3]What is given in the tradition (A 2.15.25 n.) is the second, [4]and the conventions of cultured people are the third.* [5]Now, cultured people are those who are free from envy and pride, possess just a jarful of grain, and are free from covetousness, hypocrisy, arrogance, greed, folly, and anger. [6]As it is said:

> Cultured people are those who have studied the Veda together with its supplements (A 2.8.10–11) in accordance with the Law, know how to draw inferences from them, and are able to adduce as proofs express vedic texts. (G 3.36 n.)

Legal Assembly

[7]When these fail to address an issue, it falls on a legal assembly with a minimum of ten members. [8]Now, they also quote these verses:

> Four men, each proficient in one of the four Vedas; one exegete; one man who knows the Vedic Supplements; one legal scholar; and three learned Brahmins belonging to three different orders of life—these constitute a legal assembly with a minimum of ten members.
>
> [9]Or they could be five, or three; or even a single man, if he is of unimpeachable conduct, may explain the Law, but not others, be they in their thousands.
>
> [10]An uneducated Brahmin is like an elephant made of wood or a deer made of leather: all three are so only in name.
>
> [11]When fools, befuddled by darkness, make a pronouncement without knowing the Law, that sin, compounded a hundredfold, engulf those who proclaim it.
>
> [12]The Law has many gates and its path is narrow and difficult to follow. When there is a doubt, therefore, one man, however learned, should not pronounce on it.

धर्मशास्त्ररथारूढा वेदखड्गधरा द्विजाः ।
क्रीडार्थमपि यद् ब्रूयुः स धर्मः परमः स्मृतः ॥१३॥
यथाश्मनि स्थितं तोयं मारुतार्कौ प्रणाशयेत्[1] ।
तद्वत्कर्तरि यत्पापं जलवत्संप्रलीयते ॥१४॥
शरीरं बलमायुश्च वयः कालं च कर्म च ।
समीक्ष्य धर्मविद्बुद्ध्या प्रायश्चित्तानि निर्दिशेत् ॥१५॥
अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यत इति[1] ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने प्रथमः खण्डः ॥

पञ्चधा विप्रतिपत्तिर्दक्षिणतस्तथोत्तरतः[1] ॥१॥ यानि दक्षिणतस्तानि व्याख्यास्यामः[1] ॥२॥ यथैतदनुपेतेन[1] सह भोजनं स्त्रिया सह भोजनं पर्युषितभोजनं मातुलपितृष्वसृदुहितृगमनमिति[2] ॥३॥

अथोत्तरत ऊर्णाविक्रयः सीधुपानमुभयतोदद्भिर्व्यवहार[1] आयुधीयकं[2] समुद्रसंयानमिति[3] ॥४॥

इतरदितरस्मिन्कुर्वन्[1] दुष्यतीतरदितरस्मिन्[2] ॥५॥ तत्र तत्र[1] देशप्रामाण्यमेव[2] स्यात् ॥६॥

मिथ्यैतदिति गौतमः ॥७॥ उभयं चैव[1] नाद्रियेत शिष्टस्मृतिविरोधदर्शनात्[2] ॥८॥

प्रागादर्शात्प्रत्यक्कालकवनाद्दक्षिणेन[1] हिमवन्तमुदक्पारियात्रमेतदार्यावर्तम्[2] । तस्मिन्य आचारः स प्रमाणम् ॥९॥

गङ्गायमुनयोरन्तरमित्येके ॥१०॥ अथाप्यत्र भाल्लविनो गाथामुदाहरन्ति ॥११॥

पश्चात्सिन्धुर्विधरणी[1] सूर्यस्योदयनं पुरः ।
यावत्कृष्णा[2] विधावन्ति[3] तावद्धि[4] ब्रह्मवर्चसमिति ॥१२॥

अवन्तयोऽङ्गमगधाः सुराष्ट्रा दक्षिणापथाः[1] ।
उपावृत्सिन्धुसौवीरा[2] एते संकीर्णयोनयः ॥१३॥

आरट्टान्कारस्करान्पुण्ड्रान्सौवीरान्वङ्गान्कलिङ्गान्प्रानूनानिति[1] च गत्वा पुनस्तोमेन यजेत सर्वपृष्ठया वा ॥१४॥ अथाप्युदाहरन्ति ।

[13] When twice-born men, riding in the chariot of the Legal Treatises and wielding the sword of the Veda, make a pronouncement even in jest, that, the tradition tells us, is the highest Law.

[14] As the wind and the sun make the water collected on a stone disappear, so a sin clinging to a sinner vanishes like that water.

[15] A man who knows the Law should determine the penances after examining a man's build, strength, and age, as well as the time and the deed.

[16] Even if people who have not kept the vows or studied the Veda and who use their caste only to make a living come together in their thousands, they are incapable of constituting a legal assembly.

Regional Differences

2 **The South and the North** [1] There are five areas in which the practices of the south and the north differ from each other (see p. 5). [2] We will explain the ones peculiar to the south. [3] They are: eating in the company of an uninitiated person, eating in the company of one's wife, eating stale food, and marrying the daughter of the mother's brother or the father's sister.

[4] The ones peculiar to the north are: selling wool, drinking rum, trafficking in animals with teeth in both jaws, making a living as a soldier, and travelling by sea.

[5] If a man follows the practices of the former in the latter, and those of the latter in the former, he becomes defiled. [6] Each practice is based solely on the authority of the customs of that region.

[7] That is untrue, say Gautama (cf. G 11.20). [8] A man should pay heed to neither set of practices, because they are shown to be opposed to the tradition of cultured people.

Land of the Āryas [9] The region to the east of where the Sarasvatī disappears, west of Kālaka forest, south of the Himalayas, and north of Pāriyātra mountains is the land of the Āryas.* The practices of that land alone are authoritative.

[10] According to some, the land of the Āryas is the region between the rivers Ganges and Yamunā. [11] In this connection, moreover, the Bhāllavins cite this verse (Va 1.14):

> [12] The boundary river in the west and land of the rising sun in the east—between these as far as the black antelope roams so far does vedic splendor extend.

Border Regions

> [13] The inhabitants of Avanti, Aṅga, Magadha, Surāṣṭra, the Deccan, Upāvṛt, and Sindh, as well as the Sauvīras are of mixed blood.

[14] If someone visits the lands of the Āraṭṭas, Kāraskaras, Puṇḍras, Sauvīras, Vaṅgas, Kaliṅgas, or Prānūnas, he should offer a Punastoma or a Sarvapṛṣṭhā sacrifice. [15] Now, they also quote:

पद्भ्यां स कुरुते पापं यः कलिङ्गान्प्रपद्यते ।
ऋषयो निष्कृतिं तस्य प्राहुर्वैश्वानरं हविः ॥१५॥

बहूनामपि दोषाणां कृतानां दोषनिर्णये ।
पवित्रेष्टिं प्रशंसन्ति सा हि पावनमुत्तममिति ॥१६॥

अथाप्युदाहरन्ति[1] ।

वैश्वानरीं व्रातपतीं पवित्रेष्टिं तथैव च ।
ऋतावृतौ प्रयुञ्जानः पापेभ्यो विप्रमुच्यते ॥
पापेभ्यो विप्रमुच्यत इति ॥१७॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने द्वितीयः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने प्रथमोऽध्यायः ॥

अष्टाचत्वारिंशद्वर्षाणि पौराणं वेदब्रह्मचर्यम् ॥१॥ चतुर्विंशतिं द्वादश वा प्रतिवेदम्[1] ॥२॥ संवत्सरावमं वा प्रतिकाण्डम् ॥३॥ ग्रहणान्तं वा । जीवित-स्यास्थिरत्वात् ॥४॥ कृष्णकेशोऽग्नीनादधीतेति श्रुतिः ॥५॥

नास्य कर्म नियच्छन्ति[1] किंचिदा मौञ्जिबन्धनात् ।
वृत्त्या[2] शूद्रसमो ह्येष यावद्वेदेन[3] जायत इति ॥६॥

गर्भादिः संख्या[1] वर्षाणाम् । तदष्टमेषु ब्राह्मणमुपनयीत[2] ॥७॥ त्र्यधिकेषु राजन्यम्[1] ॥८॥ तस्मादेकाधिकेषु वैश्यम् ॥९॥

वसन्तो ग्रीष्मः शरदित्यृतवो वर्णानुपूर्व्येण[1] ॥१०॥ गायत्रीत्रिष्टुब्जगतीभिर्यथा-क्रमम् ॥११॥ आ षोडशादा द्वाविंशादा चतुर्विंशादनात्यय[1] एषां क्रमेण ॥१२॥

मौञ्जी धनुर्ज्या शाणीति मेखलाः ॥१३॥ कृष्णरुरुबस्ताजिनान्यजिनानि[1] ॥१४॥ मूर्धललाटनासाग्रप्रमाणा[1] याज्ञिकस्य वृक्षस्य दण्डाः[2] ॥१५॥

भवत्पूर्वां भिक्षामध्यां याच्ञान्तां भिक्षां[1] चरेत्सप्ताक्षरां क्षां च हिं[2] च न

When someone travels to the land of the Kaliṅgas he commits a sin through his feet. The seers have prescribed the Vaiśvānarī sacrifice as an expiation for him.

[16] When someone has committed even a multitude of sins, they commend the Pavitreṣṭi for their removal; for it is the highest means of purification.

[17] Now, they also quote:

When someone performs every season the Vaiśvānarī, the Vrātapatī, and the Pavitreṣṭi, he is completely released from all sins.

THE STUDENT

Initiation

3 Length of Time [1] Forty-eight years, according to ancient practice, is the period of studentship for studying the Veda; [2] alternatively, twenty-four years, or twelve years per Veda, [3] or at least one year for each book, [4] or, given the uncertainty of life, until he has learned it. [5] A vedic text states: "A man should establish his sacred fires while his hair is still black."

Uninitiated Children

[6] Before the cord of Muñja grass is tied, they do not impose any ritual observances on a child, for until he is born through the Veda, he is equal to a Śūdra in conduct.

Time of Initiation [7] The years are counted from conception. A Brahmin should be initiated in the eighth year after conception, [8] a Kṣatriya three years later than a Brahmin, [9] and a Vaiśya one year later than a Kṣatriya.

[10] According to the order of the classes, spring, summer, and autumn are the seasons in which they are initiated; [11] the Gāyatrī, the Triṣṭubh, and the Jagatī are the meters used in their initiation;* [12] and the time for their initiation does not lapse until the sixteenth, the twenty-second, and the twenty-fourth year, respectively.

A Student's Code of Conduct

Insignia [13] Their girdles are made of Muñja grass, a bowstring, and hemp; [14] their skins are those of a black antelope, a spotted Ruru antelope, and a billy goat; [15] and their staffs should be cut from a tree suitable for use in a sacrifice and reach the crown of the head, the forehead, and the tip of the nose, respectively for each class.*

Begging [16] He should go around begging for almsfood using the seven-syllabic formula, with "Madam" (*bhavati*) at the beginning, "almsfood" (*bhikṣām*) in the middle, and "give" (*dehi*) at the end, without pronouncing the syllables *kṣā* (of

वर्धयेत्[3] ।।१६।। भवत्पूर्वां ब्राह्मणो भिक्षेत भवन्मध्यां राजन्यो भवदन्तां[1] वैश्यः सर्वेषु वर्णेषु ।।१७।। ते ब्राह्मणाद्याः स्वकर्मस्थाः ।।१८।।

सदारण्यात्समिध आहृत्यादध्यात्[1] ।।१९।। सत्यवादी ह्रीमाननहङ्कारः ।।२०।। पूर्वोत्थायी जघन्यसंवेशी ।।२१।। सर्वत्राप्रतिहतगुरुवाक्योऽन्यत्र पातकात् ।।२२।। यावदर्थसंभाषी स्त्रीभिः ।।२३।। नृत्तगीतवादित्रगन्धमाल्योपानच्छत्रधारणाञ्जनाभ्यञ्जनवर्जी[1] ।।२४।।

दक्षिणं दक्षिणेन सव्यं सव्येन चोपसंगृह्णीयात्[1] ।।२५।। दीर्घमायुः स्वर्गं चेप्सन्[1] काममन्यस्मै साधुवृत्ताय गुरुणानुज्ञातः[2] ।।२६।। असावहं भो इति श्रोत्रे संस्पृश्य मनःसमाधानार्थम् ।।२७।। अधस्ताज्जान्वोरा पद्भ्याम् ।।२८।।

नासीनो नासीनाय न शयानो न शयानाय नाप्रयतो नाप्रयताय ।।२९।। शक्तिविषये मुहूर्तमपि नाप्रयतः स्यात् ।।३०।। समिद्धार्युदकुम्भपुष्पान्नहस्तो[1] नाभिवादयेद्यच्चान्यदप्येवंयुक्तम् ।।३१।। न समवायेऽभिवादयेदत्यन्तशः[1] ।।३२।। भ्रातृपत्नीनां युवतीनां च गुरुपत्नीनां जातवीर्यः ।।३३।। नौशिलाफलककुञ्जरप्रासादकटेषु[1] चक्रवत्सु[2] चादोषं सहासनम् ।।३४।।

प्रसाधनोत्सादनस्नापनोच्छिष्टभोजनानीति[1] गुरोः ।।३५।। उच्छिष्टवर्जं[1] तत्पुत्रेऽनूचाने वा ।।३६।। प्रसाधनोत्सादनस्नापनोच्छिष्टवर्जं[1] च तत्पत्न्याम्[2] ।।३७।।

धावन्तमनुधावेद्गच्छन्तमनुगच्छेत्तिष्ठन्तमनुतिष्ठेत्[1] ।।३८।।

नाप्सु श्लाघमानः स्नायात् ।।३९।। दण्ड इव प्लवेत्[1] ।।४०।।

अब्राह्मणादध्ययनमापदि ।।४१।। शुश्रूषानुव्रज्या च यावदध्ययनम् ।।४२।। तयोस्तदेव[1] पावनम् ।।४३।। भ्रातृपुत्रशिष्येषु चैवम् ।।४४।। ऋत्विक्छ्वशुरपितृव्यमातुलानां तु[1] यवीयसां प्रत्युत्थायाभिभाषणम्[2] ।।४५।। प्रत्यभिवाद[1] इति कात्यः ।।४६।। शिशावाङ्गिरसे दर्शनात् ।।४७।।

।। इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने तृतीयः खण्डः ।।

bhikṣām) and *hi* (of *dehi*) too loudly. [17]He should request almsfood from people of all classes, a Brahmin placing "Madam" at the beginning, a Kṣatriya placing "Madam" in the middle, and a Vaiśya placing "Madam" at the end (A 1.3.28–30 n.). [18]The people from whom the request is made should be Brahmins and so forth who are devoted to the occupations proper to their class.

General Rules [19]Every day he should fetch firewood from a wild tract and offer it in the sacred fire. [20]He shall speak the truth and remain modest and free from pride. [21]He should get up before his teacher, go to sleep after him, [22]and never disobey his teacher's commands in any matter, except when it entails a sin causing loss of caste. [23]Let him speak with women only as much as is required, [24]and refrain from dancing, singing, playing musical instruments, wearing perfumes or necklaces, using shoes or umbrellas, and applying oil or collyrium.

Etiquette of Greeting [25]He should clasp the teacher's right leg with his right hand and the teacher's left leg with his left hand. [26]If he desires long life and heaven, he may, if he so wishes, act in the same manner towards other virtuous people with his teacher's permission. [27]After saying "I am so-and-so, sir!" while he touches his ears so as to concentrate his mind, [28]let him clasp the legs below the knees and above the feet.

[29]He should not do so while he or the person greeted is seated, lying down, or impure. [30]If he is able, he should not remain impure even for a moment (A 1.11.32 n.). [31]He should not greet anyone while he is carrying firewood, holding a water pot, flowers, or food in his hand, or engaged in other similar activities. [32]When he meets someone, he should not greet him in an exaggerated way.* [33]If he has reached the age of puberty, he shall not greet his brother's wives and the young wives of his teacher, [34]but it is not an offense to sit with them in a boat, on a rock, plank, elephant, terrace, or mat, or in a carriage.

Conduct towards the Teacher [35]Assisting in getting dressed, rubbing the body, attending during the bath, and eating the leftovers (A 1.3.27 n.)—he should perform these for his teacher, [36]as also for the teacher's son, with exception of eating his leftovers even if he is very learned, [37]and for the teacher's wife, with the exception of assisting in getting dressed, rubbing the body, attending during the bath, and eating the leftovers.*

[38]He should run after his teacher when he is running, walk behind him when he is walking, and stand by him when he is standing.

General Rules and Final Bath [39]When he bathes, he should not be boisterous in the water [40]but plunge in like a stick.

[41]During a time of adversity, he may study under a teacher who is not a Brahmin; [42]and, while he is studying, he shall obey him and walk behind him. [43]This very activity purifies both of them. [44]The same applies to the brothers, sons, and other pupils of the teacher; [45]whereas he should only rise up and greet an officiating priest, a father-in-law, or a paternal or a maternal uncle who is younger than he. [46]Kātya states that these persons should return the greeting, [47]because this rule is illustrated in the story of the young Āṅgirasa.*

धर्मार्थौ यत्र न स्यातां शुश्रूषा वापि तद्विधा ।
विद्यया सह मर्तव्यं न चैनामूषरे वपेत् ।।१।।

अग्निरिव[1] कक्षं दहति ब्रह्म पृष्ठमनादृतम्[2] ।
तस्माद्वै शक्यं न ब्रूयाद्ब्रह्म मानमकुर्वतामिति ।।२।।

एवास्मै[1] वचो[2] वेदयन्ते ।।३।।

ब्रह्म वै मृत्यवे प्रजाः प्रायच्छत् । तस्मै ब्रह्मचारिणमेव न प्रायच्छत् । सोऽब्रवीदस्तु मह्यमप्येतस्मिन्भाग[1] इति । यामेव रात्रिं समिधं नाहराता[2] इति ।।४।।

तस्माद्ब्रह्मचारी यां रात्रिं समिधं नाहरत्यायुष एव तामवदाय[1] वसति । तस्माद्ब्रह्मचारी[2] समिधमाहरेन्नेदायुषोऽवदाय[3] वसानीति[4] ।।५।।

दीर्घसत्त्रं वा[1] एष उपैति यो ब्रह्मचर्यमुपैति । स यामुपयन्समिधमादधाति[2] सा प्रायणीयाथ यां स्नास्यन्सोदयनीयाथ[3] या अन्तरेण सत्त्र्या एवास्य ताः[4] ।।६।।

ब्राह्मणो[1] वै ब्रह्मचर्यमुपयंश्चतुर्धा[2] भूतानि प्रविशत्यग्निं पदा[3] मृत्युं पदाचार्यं पदात्मन्येवास्य[4] चतुर्थः पादः परिशिष्यते । स यदग्नौ समिधमादधाति य एवास्याग्नौ पादस्तमेव तेन परिक्रीणाति तं संस्कृत्यात्मन्धत्ते स एनमाविशति । अथ यदात्मानं दरिद्रीकृत्याह्रीर्भूत्वा[5] भिक्षते[6] ब्रह्मचर्यं चरति य एवास्य मृत्यौ[7] पादस्तमेव तेन परिक्रीणाति तं संस्कृत्यात्मन्धत्ते स एनमाविशति । अथ यदाचार्यवचः[8] करोति य एवास्याचार्ये पादस्तमेव तेन परिक्रीणाति तं संस्कृत्यात्मन्धत्ते स एनमाविशति । अथ यत्स्वाध्यायमधीते य एवास्यात्मनि पादस्तमेव तेन परिक्रीणाति तं संस्कृत्यात्मन्धत्ते स एनमाविशति । न ह वै स्नात्वा भिक्षेत । अपि ह वै स्नात्वा भिक्षां चरत्यपि ज्ञातीनामशनायापि[9] पितृणामन्याभ्यः क्रियाभ्यः । स यदन्यां भिक्षितव्यां न विन्देतापि[10] स्वामेवाचार्यजायां[11] भिक्षेताथो स्वां मातरम् । नैनं सप्तम्यभिक्षितातीयात् ।

4

[1] If he gets no merit or money, or even the customary obedience, then he should go to the grave with his knowledge. Let him not sow it on barren soil.

[2] As a fire burns up dry grass, so the Veda burns a man who requests it without showing any respect. Let him, therefore, never disclose the Veda to those who fail to honor him according to their ability.

[3] They proclaim this teaching with regard to him:

[4] Now, Brahman handed over the creatures to Death. The only creature he did not hand over to him was the student. Death said to Brahman: "Let me have a share of him also." Brahman replied: "Only on the night that he fails to bring a piece of firewood."

[5] The night, therefore, on which a student fails to bring a piece of firewood, he spends by subtracting it from his life span. A student should bring a piece of firewood, therefore, lest he spend that night by subtracting it from his life span.

[6] It is a long sacrificial session that a man undertakes here, when he undertakes the life of a student. The piece of firewood that he offers in the sacred fire when he is about to be initiated as a student constitutes its introductory rite; the piece of firewood he offers when he is about to take the concluding bath constitutes its final rite; and the pieces of firewood he offers in between those two constitute the offerings of the sacrificial session.

[7] Now, a Brahmin, when he is about to undertake the life of a student, enters the creatures in four parts. With one-quarter he enters the fire, with one-quarter death, and with one-quarter the teacher; while one-quarter remains within himself. When he offers a piece of firewood in the fire, he buys back that quarter of himself that is in the fire. He consecrates and places it within himself, and it enters him.

And when, making himself poor and feeling no shame, he begs for almsfood and observes chastity, he buys back that quarter of himself that is in death. He consecrates and places it within himself, and it enters him.

And when he does what his teacher tells him to do, he buys back that quarter of himself that is in the teacher. He consecrates and places it within himself, and it enters him.

And when he performs the recitation of his Veda, he buys back that quarter of himself that is in himself. He consecrates and places it within himself, and it enters him.*

After he has taken the bath that concludes his student life, he should never beg for almsfood. He may beg almsfood even after the final bath to assuage the hunger of his relatives and ancestors, and for the sake of other rites.*

If he cannot find another woman (A 3.28–30 n.) from whom he could beg for almsfood, he may even beg from the wife of his own teacher or from his mother. He should not let the seventh night pass without begging for almsfood.

भैक्षस्याचरणे दोषः पावकस्यासमिन्धने ।
सप्तरात्रमकृत्वैतदवकीर्णिव्रतं चरेत् ॥

तमेवं विद्वांसमेवं चरन्तं सर्वे वेदा आविशन्ति ॥७॥ यथा ह वा अग्निः समिद्धो रोचत एवं ह वा एष स्नात्वा रोचते य एवं विद्वान्ब्रह्मचर्यं चरतीति ब्राह्मणम् । इति ब्राह्मणम्[1] ॥८॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने चतुर्थः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने द्वितीयोऽध्यायः ॥

अथ स्नातकस्य[1] ॥१॥ अन्तर्वास उत्तरीयम्[1] ॥२॥ वैणवं दण्डं[1] धारयेत्[2] ॥३॥ सोदकं च कमण्डलुम् ॥४॥ द्वियज्ञोपवीती[1] ॥५॥ उष्णीषमजिनमुत्तरीयमुपानहौ छत्त्रं चौपासनं[1] दर्शपूर्णमासौ[2] ॥६॥ पुर्वसु च[1] केशश्मश्रुलोमनखवापनम् ॥७॥

तस्य वृत्तिः ॥८॥ ब्राह्मणराजन्यवैश्यरथकारेष्वामं लिप्सेत ॥९॥ भैक्षं वा ॥१०॥ वाग्यतस्तिष्ठेत् ॥११॥ सर्वाणि चास्य देवपितृसंयुक्तानि पाकयज्ञसंस्थानि[1] भूतिकर्माणि कुर्वीतेति[2] ॥१२॥ एतेन[1] विधिना प्रजापतेः परमेष्ठिनः परमर्षयः परमां काष्ठां गच्छन्तीति[2] बौधायनः[3] ॥१३॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने पञ्चमः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने तृतीयोऽध्यायः ॥

अथ कमण्डलुचर्यामुपदिशन्ति[1] ॥१॥

छागस्य दक्षिणे कर्णे पाणौ विप्रस्य दक्षिणे ।
अप्सु चैव कुशस्तम्बे पावकः परिपठ्यते ॥

तस्माच्छौचं कृत्वा पाणिना[1] परिमृजीत पर्यग्निकरणं हि तत् । उद्दीप्यस्व जातवेद इति[2] पुनर्दाहाद्विशिष्यते ॥२॥

तत्रापि[1] किंचित्संस्पृष्टं[2] मनसि मन्येत कुशैर्वा तृणैर्वा प्रज्वाल्य प्रदक्षिणं

> He commits a sin by failing to beg for almsfood and to feed the sacred fire with firewood. If he fails to do that for seven nights, he should undergo the penance prescribed for a student who has broken his vow of chastity.* (B 2.1.30–5)

All the Vedas enter a man who knows this and who acts in this way. [8]As a fire glows when it is set ablaze, so does a man here who knows this and lives the life of a student glow when he has taken his final bath. (SB 11.3.3; GoB 1.2.6)

So states a Brāhmaṇa.

THE BATH-GRADUATE

General Rules

5 [1]Next, the rules of a bath-graduate (A 1.30.4 n.). [2]He shall wear a lower and an upper garment; [3]carry a bamboo staff [4]and a pot filled with water; [5]wear a double sacrificial cord (A 1.6.18 n.), [6]a turban, a skin as an upper garment, and shoes; carry an umbrella; maintain the sacred domestic fire; and offer the new-moon and full-moon sacrifices. [7]On the days of the moon's change (A 1.26.14 n.), moreover, he should get the hair of his head, beard, and body shaved and his nails clipped.

[8]This is how he should maintain himself. [9]He should ask for uncooked food from Brahmins, Kṣatriyas, Vaiśyas, and Rathakāras, [10]or even for almsfood.* [11]When he does so, he should stand in silence. [12]And with that food he should perform all the cooked oblations offered to gods and ancestors, as well as rites for securing prosperity. [13]By following this procedure, says Baudhāyana, the supreme seers attain the highest abode of Prajāpati, the supreme lord.

Water Pot

6 [1]Now, they prescribed for him the use of a water pot.

> [2]Fire is said to reside in the right ear of a billy goat and in the right hand of a Brahmin, as well as in water and in a clump of Kuśa grass.*

After performing his purification, therefore, he should rub the water pot all around with his hand, while reciting "Blaze up, O Fire...". This, indeed, amounts to surrounding it with fire and is better than firing the pot again.*

[3–4]Nevertheless, they point out the following: "If in his mind he has an inkling that the pot has been slightly sullied, he should set fire to some Kuśa or ordinary grass and burn the pot all around in a clockwise pattern (A 1.7.2 n.). When pots have been touched by dogs, crows, and the like, he should burn them even more

परिदहनम् ।।३।। अत ऊर्ध्वं श्ववायसप्रभृत्युपहतानामग्निवर्ण इत्युपदिशन्ति[1] ।।४।।
मूत्रपुरीषलोहितरेतःप्रभृत्युपहतानामुत्सर्गः[1] ।।५।।

भग्ने कमण्डलौ व्याहृतिभिः[1] शतं जुहुयाज्जपेद्वा ।।६।।

भूमिर्भूमिमगान्माता मातरमप्यगात्[1] ।
भूयास्म पुत्रैः[2] पशुभिर्यो नो द्वेष्टि स भिद्यतामिति ।।

कपालानि संहृत्याप्सु[3] प्रक्षिप्य[4] सावित्रीं दशावरां[5] कृत्वा पुनरेवान्यं[6] गृह्णीयात् ।।७।।
वरुणमाश्रित्य । एतत्ते वरुण पुनरेव[1] मामोमिति[2] । अक्षरं ध्यायेत् ।।८।।

शूद्रादूह्य[1] शतं कुर्याद्वैश्यादर्धशतं[2] स्मृतम् ।
क्षत्रियात्पञ्चविंशत्तु[3] ब्राह्मणाद्दश कीर्तिताः[4] ।।९।।

अस्तमित आदित्य उदकं गृह्णीयान्न गृह्णीयादिति मीमांसन्ते ब्रह्मवादिनः ।।१०।।
गृह्णीयादित्येतदपरम् ।।११।। यावदुदकं गृह्णीयात्तावत्प्राणमायच्छेत्[1] ।।१२।। अग्निर्ह[1]
वै ह्युदकं गृह्णाति ।।१३।।

कमण्डलूदकेनाभिषिक्तपाणिपादो यावदार्द्रं तावदशुचिः[1] परेषाम् । आत्मानमेव पूतं
करोति । नान्यत्कर्म कुर्वीतेति विज्ञायते ।।१४।। अपि वा[1] प्रतिशौचमा[2] मणि-
बन्धाच्छुचिरिति[3] बौधायनः[4] ।।१५।।

अथाप्युदाहरन्ति ।।१६।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने षष्ठः खण्डः ॥

कमण्डलुर्द्विजातीनां शौचार्थं विहितः[1] पुरा ।
ब्रह्मणा मुनिमुख्यैश्च[2] तस्मात्तं धारयेत्सदा ।।
ततः शौचं ततः पानं संध्योपासनमेव च ।
निर्विशङ्केन कर्तव्यं यदीच्छेच्छ्रेय[3] आत्मनः ।।१।।
कुर्याच्छुद्धेन मनसा न चित्तं दूषयेद्बुधः ।
सह कमण्डलुनोत्पन्नः स्वयंभूस्तस्मात्कमण्डलुना चरेत्[1] ।।२।।

मूत्रपुरीषे कुर्वन्दक्षिणे हस्ते गृह्णाति सव्य आचमनीयम् । एतत्सिध्यति
साधूनाम् ।।३।।

यथा हि सोमसंयोगाच्चमसो मेध्य उच्यते ।
अपां तथैव संयोगान्नित्यो मेध्यः[1] कमण्डलुः ।।४।।
पितृदेवाग्निकार्येषु तस्मात्तं परिवर्जयेत् ।।५।।

until they become fiery red." [5]When they have come into contact with urine, feces, blood, semen, and the like, they should be thrown away.

[6]If his water pot breaks, he should offer a hundred oblations of ghee reciting the Calls or simply recite them softly a hundred times. [7]While reciting,

> Earth has gone to earth, the mother has joined the mother. May we become rich in sons and cattle, and may he who hates us shatter apart (ṢaḍB 1.6; KS 25.5.29)

he should collect the broken pieces, throw them into water, recite the Sāvitrī verse ten times, and once again take another pot. [8]Taking refuge in Varuṇa by reciting "That is yours, Varuṇa. Once again it has come to me. OṂ", let him meditate on this syllable.

> [9]If he accepts the pot from a Śūdra, he should recite the Sāvitrī verse one hundred times; from a Vaiśya, tradition says, fifty times; from a Kṣatriya, twenty-five time; and from a Brahmin, they say, ten times.

[10]Vedic savants ponder the question: "After the sun has set, is it or is it not permissible for a man to take water?"[11]The superior view is that it is permissible for him to do so; [12]he should control his breath while he is taking water, [13]for fire undoubtedly takes up water.*

[14]"When someone has washed his hands and feet with water from his pot," it is stated, "he remains impure *vis-à-vis* others as long as he remains wet. He uses that water only to purify himself; he should not use it for other rites." [15]"Or else," says Baudhāyana, "he becomes pure at each purification by washing his hands up to the wrists."

[16]Now they also quote:

7

> [1]The water pot was ordained in ancient times by Brahman and the foremost of sages for the purification of twice-born people. One should, therefore, carry it at all times.
>
> If a man cares for his own well-being, he should use it without hesitation to purify himself, to drink, and to perform his twilight devotions.
>
> [2]Let him perform them with a clear mind. A wise man should not sully his mind. The Self-existent One came into being carrying a water pot. Therefore, he should go about carrying a water pot.

[3]While he is voiding urine or excrement, he should hold the water pot in his right hand; and while he is sipping water, he should hold it in his left hand.* That is the settled practice among good people.

> [4]As the sacrificial cup is said to be pure because it comes into contact with Soma, so the water pot remains always pure because it comes into contact with water.
>
> [5]Let him, therefore, avoid using it in rites for ancestors and gods, and in fire rituals.

तस्माद्विना कमण्डलुना नाध्वानं व्रजेन्न[1] सीमान्तं न गृहाद्गृहम् ।।६।। पदमपि न गच्छेदिषुमात्रादित्येके[1] ।।७।। यदिच्छेद्धर्मसन्ततिमिति[1] बौधायनः[2] ।।८।। ऋग्विधेनेति[1] वाग्वदति । ऋग्विधेनेति वाग्वदति ।।९।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने सप्तमः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने चतुर्थोऽध्यायः ॥

अथातः शौचाधिष्ठानम् ।।१।।

अद्भिः शुद्ध्यन्ति गात्राणि बुद्धिर्ज्ञानेन शुध्यति ।
अहिंसया च भूतात्मा मनः सत्येन शुध्यतीति ।।२।।

मनःशुद्धिरन्तःशौचम् ।।३।। बहिःशौचं व्याख्यास्यामः ।।४।।

कौशं सौत्रं[1] वा त्रिस्त्रिवृद्यज्ञोपवीतम् ।।५।। आ नाभेः ।।६।। दक्षिणं बाहुमुद्धृत्य सव्यमवधाय शिरोऽवदध्यात्[1] ।।७।। विपरीतं पितृभ्यः ।।८।। कण्ठेऽवसक्तं निवीतम्[1] ।।९।। अधोऽवसक्तमधोवीतम्[1] ।।१०।।

प्राङ्मुख उदङ्मुखो वासीनः शौचमारभेत शुचौ देशे दक्षिणं बाहुं जान्वन्तरा कृत्वा प्रक्षाल्य पादौ पाणी चा मणिबन्धात्[1] ।।११।। पादप्रक्षालनोच्छेषणेन नाचामेत् ।।१२।। यद्याचामेद्भूमौ स्रावयित्वाचामेत्[1] ।।१३।।

ब्राह्मेण तीर्थेनाचामेत् ।।१४।। अङ्गुष्ठमूलं ब्राह्मं तीर्थम्[1] ।।१५।। अङ्गुष्ठाग्रं[1] पित्र्यमङ्गुल्यग्रं दैवमङ्गुलिमूलमार्षम्[2] ।।१६।।

नाङ्गुलीभिर्न[1] सबुद्बुदाभिर्न सफेनाभिर्नोष्णाभिर्न क्षाराभिर्न लवणाभिर्न कलुषाभिर्न[2] विवर्णाभिर्न[3] दुर्गन्धरसाभिः[4] ।।१७।। न[1] हसन्न जल्पन्न तिष्ठन्न विलोकयन्न[2] प्रह्वो न प्रणतो न मुक्तशिखो न प्रावृतकण्ठो[3] न वेष्टितशिरा[4] न त्वरमाणो[5] नायज्ञोपवीती न प्रसारितपादो[6] न बद्धकक्ष्यो[7] न बहिर्जानुः शब्दमकुर्वन् ।।१८।। त्रिरपो हृदयंगमाः पिबेत्[1] ।।१९।। त्रिः परिमृजेत् ।।२०।। द्विरित्येके ।।२१।। सकृदुभयं शूद्रस्य स्त्रियाश्च[1] ।।२२।। अथाप्युदाहरन्ति ।

गताभिर्हृदयं विप्रः कण्ठ्याभिः क्षत्रियः शुचिः ।
वैश्योऽद्भिः प्राशिताभिः स्यात् स्त्रीशूद्रौ स्पृश्य चाऽन्ततः इति ।।२३।।

[6]He should, therefore, never go on the road without his water pot, not even to the village boundary or from one house to another, [7]or, according to some, even a step beyond the length of an arrow [8]"He needs to do so only if he wants to perform his rites without interruption," says Baudhāyana. [9]And scripture states that there is a Ṛgvedic verse to this effect.*

Purification

8 Internal and External Purification [1]Next, the method of purification.

> [2]Water cleanses the body, and knowledge the understanding. Abstaining from hurting others cleanses one's inner being, and truth cleanses the mind.

[3]Internal purification is the cleansing of the mind. [4]We will explain external purification.

The Sacrificial Cord [5]A sacrificial cord is made using three triple strings of Kuśa grass or cotton [6]and reaches up to the navel. [7]It is put on by raising the right arm and lowering the left arm and the head. [8]The opposite procedure is used in rites for the ancestors. [9]When it is worn around the neck, it is called "pendent"; [10]and when it is worn below, it is called "low-hung" (A 1.6.18 n.).

Washing and Sipping [11]He should perform his purification seated on his haunches in a clean spot and facing the east or the north. Placing his right arm between his knees, he should wash his feet and then his hands up to the wrists. [12]He should not use the water left over from washing his feet for sipping; [13]or, if he uses it, he should pour some on the ground before sipping.

[14]He should sip using the part of the hand sacred to Brahman. [15]The base of the thumb is the part of the hand sacred to Brahman; [16]the top of the thumb is the part sacred to ancestors; the tips of the fingers is the part sacred to gods; and the base of the fingers is the part sacred to seers.*

[17]He shall not use for sipping water that drips from the fingers; water with bubbles or froth; water that is warm, pungent, salty, muddy, or discolored; or water that has a bad odor or taste. [18–19]Three times he should sip water sufficient to reach his heart (A 1.16.2 n.)—without laughing, talking, standing, or looking around; without bowing his head or stooping; never with his topknot untied, his neck wrapped, or his head covered; never hurriedly or without wearing his sacrificial cord over his left shoulder and under his right arm; never with his feet spread apart or his loins wrapped, or without holding his right arm between his knees; and without making a noise. [20]He should wipe his lips three time; [21]twice, according to some. [22]Śūdras and women do both the sipping and the wiping just once. [23]Now, they also quote:

> A Brahmin is purified by water reaching the heart, a Kṣatriya by water reaching the throat, and a Vaiśya by water taken into the mouth; whereas a woman and a Śūdra are purified by wetting the lips. (A 1.16.2 n.)

दन्तवद्दन्तसक्तेषु[1] दन्तवत्तेषु[2] धारणात्[3] ।
स्रस्तेषु तेषु नाचामेत्तेषां संस्रावववच्छुचिरिति[4] ।।२४।।

अथाप्युदाहरन्ति ।

दन्तवद्दन्तलग्नेषु[1] यच्चाप्यन्तर्मुखे[2] भवेत् ।
आचान्तस्यावशिष्टं स्यान्निगिरन्नेव तच्छुचिरिति ।।२५।।

खान्यद्भिः संस्पृश्य पादौ नाभिं शिरः सव्यं पाणिमन्ततः ।।२६।।

[1]तैजसं चेदादायोच्छिष्टीस्यात्तदुदस्याचम्यादास्यन्नद्भिः[2] प्रोक्षेत् ।।२७।। अथ चेदन्नेनोच्छिष्टीस्यात्तदुदस्याचम्यादास्यन्नद्भिः[1] प्रोक्षेत् ।।२८।। अथ[1] चेदद्भिरुच्छिष्टी-स्यात्तदुदस्याचम्यादास्यन्नद्भिः[2] प्रोक्षेत् ।।२९।। एतदेव[1] विपरीतममत्रे ।।३०।। वानस्पत्ये विकल्पः ।।३१।।

तैजसानामुच्छिष्टानां गोशकृन्मृद्भस्मभिः[1] परिमार्जनमन्यतमेन वा ।।३२।। ताम्र-रजतसुवर्णानामम्लैः ।।३३।। अमत्राणां[1] दहनम् ।।३४।। दारवाणां तक्षणम् ।।३५।। वैणवानां गोमयेन ।।३६।। फलमयानां गोवालरज्ज्वा ।।३७।। कृष्णाजिनानां बिल्वतण्डुलैः ।।३८।। कुतपानामरिष्टैः ।।३९।। और्णानामादित्येन[1] ।।४०।। क्षौमाणां गौरसर्षपकल्केन ।।४१।। मृदा चेलानाम्[1] ।।४२।। चेलवच्चर्मणाम्[1] ।।४३।। तैजस-वदुपलमणीनाम् ।।४४।। दारुवदस्थ्नाम्[1] ।।४५।। क्षौमवच्छङ्खशृङ्गशुक्तिदन्तानाम् ।।४६।। पयसा वा[1] ।।४७।।

चक्षुर्घ्राणानुकूल्याद्वा[1] मूत्रपुरीषासृक्छुक्रकुणपस्पृष्टानां[2] पूर्वोक्तानामन्यतमेन त्रिःसप्त-कृत्वः परिमार्जनम्[3] ।।४८।। अतैजसानामेवंभूतानामुत्सर्गः[1] ।।४९।।

वचनाद्यज्ञे चमसपात्राणाम् ।।५०।। न सोमेनोच्छिष्टा[1] भवन्तीति श्रुतिः ।।५१।।

कालोऽग्निर्मनसः शुद्धिरुदकाद्युपलेपनम् ।
अविज्ञातं च भूतानां षड्विधं शौचमुच्यत इति[1] ।।५२।।

अथाप्युदाहरन्ति[1] ।

कालं देशं तथात्मानं[2] द्रव्यं द्रव्यप्रयोजनम् ।
उपपत्तिमवस्थां च विज्ञाय शौचं[3] शौचज्ञः कुशलो धर्मेप्सुः समाचरेत्[4] ।।५३।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने अष्टमः खण्डः ॥

> [24] Drops clinging to the teeth are to be treated like the teeth themselves, because a man bears them like the teeth themselves; he does not have to sip water when they drop. A man is purified from them just as he would from his own saliva.

[25] Now they also quote:

> Bits of food sticking to the teeth are to be treated like the teeth themselves. A man is purified by just swallowing whatever is in the mouth or what remains in the mouth after sipping.

[26] Then he should apply water to the cavities of his head (G 1.36 n.); to his feet, navel, and head; and finally to his left hand.

[27] If he is sullied while he is holding a metal utensil, he should set it down, sip some water, and sprinkle water on it as he picks it up again. [28] And if he is sullied while he is holding a dish of food, he should set it down, sip some water, and sprinkle water on it as he picks it up again. [29] And if he is sullied while he is holding a pot of water, he should set it down, sip some water, and sprinkle water on it as he picks it up again. [30] The same should be done, but in the opposite way,* in the case of earthenware, [31] while there is an option in the case of wooden utensils.

Purification of Things [32] When articles become sullied, they are purified in the following ways—if they are metal, by scrubbing them with cowdung, earth, and water, or with just one of them; [33] if they are copper, silver, or gold, by using an acidic cleanser; [34] if they are earthenware, by firing them; [35] if they are wooden, by scraping them; [36] if they are wicker, by using cowdung (G 1.42 n.); [37] if they are made of dried fruits, by using a cow's hair scourer; [38] if they are skins of the black antelope, by using wood-apple and rice; [39] if they are goat's wool blankets, by using areca nuts; [40] if they are woollen, by putting them in the sun; [41] if they are linen, by using a paste of yellow mustard; [42] and if they are cotton, by using earth (G 1.42 n.). [43] Skins are purified like cotton; [44] stones and gems like metal; [45] bones like wood; [46] conch-shells, horn, mother of pearls, and ivory like linen, [47] or by using milk.

[48] Alternatively, when articles come into contact with urine, feces, blood, semen, or a corpse, they are to be scrubbed twenty-one times using one of the scrubbing agents listed above, depending on how they strike one's eyes and nose.* [49] Non-metal articles that come into contact with them, however, should be discarded.

[50] Ritual vessels used in sacrifices are cleansed in the manner prescribed in the Veda. [51] A vedic text states: "They are not sullied by coming into contact with Soma juice."

> [52] Time, fire, cleansing the mind, water and the like, applying cowdung, and ignorance—these, they say, are the six way of purification for creatures.

[53] Now, they also quote:

> The time, the place, himself, the article, the purpose of the article, the cause, and the condition—after examining these, a smart man who knows the methods of purification and wants to adhere to the Law should perform the purification.

नित्यं शुद्धः कारुहस्तः पण्यं यच्च प्रसारितम् ।
ब्रह्मचारिगतं भैक्षं नित्यं मेध्यमिति[1] श्रुतिः ।।१।।
वत्सः प्रस्नवने मेध्यः शकुनिः फलशातने ।
स्त्रियश्च रतिसंसर्गे श्वा मृगग्रहणे शुचिः ।।२।।
आकराः शुचयः सर्वे वर्जयित्वा सुराकरम् ।
अदूष्याः सन्तता धारा वातोद्धूताश्च रेणवः ।।३।।
अमेध्येषु च ये वृक्षा उप्ताः पुष्पफलोपगाः ।
तेषामपि न दुष्यन्ति पुष्पाणि च फलानि च ।।४।।
चैत्यवृक्षं चितिं यूपं चण्डालं वेदविक्रयम् ।
एतानि ब्राह्मणः स्पृष्ट्वा सचेलो जलमाविशेत्[1] ।।५।।
आत्मशय्यासनं वस्त्रं जायापत्यं कमण्डलुः[1] ।
शुचीन्यात्मन एतानि परेषामशुचीनि तु[2] ।।६।।
आसनं[1] शयनं यानं नावः[2] पथि[3] तृणानि च ।
चण्डालपतितस्पृष्टं[4] मारुतेनैव शुध्यति ।।७।।
खलक्षेत्रेषु[1] यद्धान्यं कूपवापीषु यज्जलम् ।
अभोज्यादपि[2] तद्भोज्यं[3] यच्च गोष्ठगतं[4] पयः ।।८।।
त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन् ।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते[1] ।।९।।
आपः पवित्रं[1] भूमिगता गोतृप्तिर्यासु जायते ।
अव्याप्ताश्चेदमेध्येन गन्धवर्णरसान्विताः[2] ।।१०।।

भूमेस्तु संमार्जनप्रोक्षणोपलेपनावस्तरणोल्लेखनैर्यथास्थानं दोषविशेषात्प्रायत्यम्[1] ।।११।। अथाप्युदाहरन्ति ।।१२।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने नवमः खण्डः ॥

गोचर्ममात्रमब्बिन्दुर्भूमेः शुध्यति[1] पातितः[2] ।
समूढमसमूढं वा यत्रामेध्यं न लक्ष्यत इति ।।१।।
परोक्षमधिश्रितस्यान्नस्यावद्योत्याभ्युक्षणम् ।।२।। तथापणेयानां[1] च भक्षाणाम्[2] ।।३।।
बीभत्सवः शुचिकामा हि देवा
नाश्रद्दधानस्य[1] हविर्जुषन्त इति ।।४।।

Purity of Persons and Things

9 [1] The hand of an artisan is always clean, as also goods displayed for sale. Almsfood received by a student is always pure. So states a vedic text.

[2] A calf is pure when it makes the milk to flow, a bird when it makes a fruit to fall, women when one is making love, and a dog when it catches a deer.

[3] All factories are pure, except liquor breweries. Streams with constantly flowing water do not become polluted, as also dust blown up by the wind.

[4] Flowers and fruits of flowering and fruit-bearing trees, likewise, do not become polluted even if they are growing in unclean places.

[5] If a Brahmin touches a sanctuary tree,* a funeral pyre, a sacrificial post, a Cāṇḍāla, or a man who sells the Veda, he should bathe with his clothes on.

[6] One's own bed, seat, clothes, wife, children, and water pot are pure with respect to oneself; but they are impure vis-à-vis others.

[7] When seats, beds, vehicles, boats, roads, and grass come into contact with Cāṇḍālas or outcastes, they are purified by just the wind.

[8] Grain from a threshing floor and water from a well or reservoir, as also milk from a dairy farm—these may be consumed even if they are given by someone whose food one is not allowed to eat.

[9] Gods invented three means of purification for Brahmins: being unaware that something is impure, sprinkling it with water, and getting it verbally declared as suitable.

[10] Water collected on the ground suffcient for cows to slake their thirst may be used for purification, as long as it is not saturated with foul substances or has a bad odor, color, or taste.

[11] A piece of ground, on the other hand, is made pure by sweeping, sprinkling with water, smearing with cowdung, scattering clean soil, or scraping, depending on the degree of the defilement. [12] Now, they also quote:

10 [1] Each drop of water when sprinkled purifies an area as large as a cow's hide* irrespective of whether the ground has been swept or not, so long as one does not notice anything filthy on it.

Purity of Food [2] Food that has been prepared out of one's sight should be heated and sprinkled with water, [3] as also viands bought at the market. [4] And it is said:

> For the gods, being apprehensive and desirous of pure things, do not relish the oblations offered by people without a spirit of generosity.*

अथाप्युदाहरन्ति[1] ।

शुचेरश्रद्दधानस्य श्रद्दधानस्य चाशुचेः ।
मीमांसित्वोभयं देवाः सममन्नमकल्पयन् ।।
प्रजापतिस्तु तानाह न समं विषमं हि तत् ।
हतमश्रद्दधानस्य श्रद्धापूतं विशिष्यत इति[2] ।।५।।

अथाप्युदाहरन्ति[1] ।

अश्रद्धा परमः पाप्मा श्रद्धा हि परमं तपः ।
तस्मादश्रद्धया[2] दत्तं हविर्नाश्नन्ति देवताः ।।६।।
इष्ट्वा दत्त्वापि वा मूर्खः स्वर्गं न हि स[1] गच्छति ।।७।।
शङ्काविहतचारित्रो[1] यः स्वाभिप्रायमाश्रितः ।
शास्त्रातिगः स्मृतो मूर्खो धर्मतन्त्रोपरोधनादिति[2] ।।८।।

शाकपुष्पफलमूलौषधीनां तु प्रक्षालनम् ।।९।।

शुष्कं[1] तृणमयाज्ञिकं काष्ठं लोष्टं वा[2] तिरस्कृत्याहोरात्रयोरुदग्दक्षिणामुखः प्रावृत्य शिर[3] उच्चरेदवमेहेद्वा[4] ।।१०।।

मूत्रे मृदाद्भिः[1] प्रक्षालनम् ।।११।। त्रिः पाणेः ।।१२।। तद्वत्पुरीषे ।।१३।। पर्याया-स्त्रिस्त्रिः[1] पायोः[2] पाणेश्च ।।१४।। मूत्रवद्रेतस उत्सर्गे[1] ।।१५।।

नीवीं[1] विस्रस्य परिधायाप उपस्पृशेत् ।।१६।। आर्द्रं तृणं गोमयं[1] भूमिं वा समुपस्पृशेत्[2] ।।१७।। नाभेरधः स्पर्शनं[1] कर्मयुक्तो वर्जयेत् ।।१८।। ऊर्ध्वं वै पुरुषस्य नाभ्यै मेध्यमवाचीनममेध्यमिति श्रुतिः ।।१९।।

शूद्राणामार्याधिष्ठितानामर्धमासि[1] मासि वा[2] वपनमार्यवदाचमनकल्पः[3] ।।२०।।

वैश्यः कुसीदमुपजीवेत् ।।२१।। पञ्चविंशतिस्त्वेव[1] पञ्चमाषिकी[2] स्यात् ।।२२।। अथाप्युदाहरन्ति[1] ।

यः समर्घमृणं गृह्य महार्घं[2] संप्रयोजयेत्[3] ।
स वै वार्द्धुषिको[4] नाम सर्वधर्मेषु[5] गर्हितः[6] ।।
वृद्धिं च भ्रूणहत्यां[7] च तुलया समतोलयत्[8]
अतिष्ठद् भ्रूणहा कोट्यां वार्द्धुषिः[4] समकम्पतेति[9] ।।२३।।

[5]And also:

> The food of a man who is pure but not generous and the food of a man who is generous but impure—having pondered over this, the gods pronounced them to be equal.
>
> But Prajāpati told them: "They are not equal; they are clearly unequal. The food of the man who is not generous is totally useless, and the food cleansed by generosity excels it by far."

[6]Now, they also quote:

> Lack of generosity is the highest sin; generosity is clearly the highest austerity. The gods, therefore, do not eat an oblation offered without a spirit of generosity. [7]Such a fool will never go to heaven, though he may have offered sacrifices or distributed gifts.
>
> [8]A man whose conduct is plagued by vacillation, who pursues his own objectives, and who violates the scriptural provisions—such a man, tradition says, is a fool, because he thwarts the course of the Law. (G 13.11 n.)

[9]Vegetables, flowers, fruits, roots, and herbs bought at the market, however, should be washed.

Excretions [10]After spreading some dry grass, pieces of wood unfit for ritual use, or some clods of earth on the ground and covering his head, he should void urine and excrement facing the north during the day and the south during the night.

[11]After voiding urine, he should first wash the organ with earth and water (G 1.42 n.), [12]and then the left hand three times. [13]He should do the same after voiding excrement, [14]but three times in turn for the anus and the left hand. [15]After a seminal discharge, he should do the same as after voiding urine.

The Lower Body [16]After tying or untying the lower garment, he should wash himself [17]or else touch wet grass, cowdung, or the earth. [18]When he is engaged in ritual activity, he should avoid touching below the navel, [19]for a vedic text states: "A man's body is clean above the navel and unclean below the navel" (TS 6.1.3.4).

Purity and Occupations

[20]Śūdras employed by Āryas should shave their hair and cut their nails every fortnight or every month and follow the Ārya mode of sipping water.

[21]A Vaiśya may live by lending money on interest, [22]but only at a rate of five Māṣas for twenty-five (G 12.29 n.). [23]Now, they also quote:

> When a man takes a loan at the going rate of interest and then lends it at a higher rate, he is an usurer and is denounced in all the codes of Law.
>
> Usury and abortion were once weighted in a balance. The abortionist rose to the top, while the usurer trembled.

गोरक्षकान्वाणिजकांस्तथा[1] कारुकुशीलवान्[2] ।
प्रेष्यान्वार्द्धुषिकांश्चैव[3] विप्राञ्छूद्रवदाचरेत् ॥२४॥

कामं तु परिलुप्तकृत्याय कदर्याय नास्तिकाय पापीयसे पूर्वौ[1] दद्याताम् ॥२५॥

[1]अयज्ञेनाविवाहेन वेदस्योत्सादनेन च ।
कुलान्यकुलतां[2] यान्ति ब्राह्मणातिक्रमेण च[3] ॥२६॥
ब्राह्मणातिक्रमो नास्ति मूर्खे मन्त्रविवर्जिते[1] ।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते ॥२७॥
गोभिरश्वैश्च यानैश्च[1] कृष्या राजोपसेवया ।
कुलान्यकुलतां[2] यान्ति यानि हीनानि मन्त्रतः ॥२८॥
मन्त्रतस्तु समृद्धानि[1] कुलान्यल्पधनान्यपि ।
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः ॥२९॥
वेदः कृषिविनाशाय कृषिर्वेदविनाशिनी[1] ।
शक्तिमानुभयं कुर्यादशक्तस्तु[2] कृषिं त्यजेत् ॥३०॥
न वै देवान्पीवरोऽसंयतात्मा रोरूयमाणः ककुदी समश्नुते ।
चलत्तुन्दी रभसः कामवादी कृशास इत्यणवस्तत्र यान्ति ॥३१॥
यद्यौवने चरति विभ्रमेण सद्वासद्वा यादृशं वा यदा वा ।
उत्तरे चेद्वयसि साधुवृत्तस्तदेवास्य भवति नेतराणि ॥३२॥
शोचेत मनसा नित्यं दुष्कृतान्यनुचिन्तयन्[1] ।
तपस्वी चाप्रमादी च ततः पापात्प्रमुच्यते ॥३३॥
स्पृशन्ति बिन्दवः पादौ य आचामयतः परान्[1] ।
न तैरुच्छिष्टभावः स्यात्तुल्यास्ते भूमिगैः सहेति[2] ॥३४॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने दशमः खण्डः ॥

सपिण्डेष्वादशाहमाशौचमिति जननमरणयोरधिकृत्य वदन्त्यृत्विग्दीक्षितब्रह्मचारि-वर्जम्[1] ॥१॥ सपिण्डता त्वा सप्तमात्सपिण्डेषु[1] ॥२॥ आ सप्तमासादा[1] दन्तजन-नाद्वोदकोपस्पर्शनम् ॥३॥

पिण्डोदकक्रिया प्रेते नात्रिवर्षे विधीयते[1] ।
आ दन्तजननाद्वापि दहनं च न कारयेत्[2] ॥४॥

[24]Brahmins who are cattle herders, traders, artisans, bards, servants, and usurers should be treated like Śūdras.

[25]Men of the first two classes, nevertheless, may freely lend money on interest to people who neglect their ritual duties, to misers, to infidels, and to wicked people.

[26]By not offering sacrifices, by not getting married, by spurning vedic study, and by neglecting Brahmins, respectable families fall into disrepute.

[27]One does not incur the sin of neglecting a Brahmin when the man is a fool and bereft of vedic knowledge, for one does not offer an oblation in the ash ignoring a blazing fire.

[28]When they are bereft of vedic knowledge, respectable families fall into disrepute by dealing in cattle, horses, and vehicles, by engaging in agriculture, and by entering the royal service.

[29]When they are rich in vedic knowledge, even poor families are counted among the respectable and attain great fame.

[30]Vedic study impedes agriculture, and agriculture impedes vedic study. A man who is able may pursue both, but if he is unable, he should give up agriculture.

[31]Surely, a fat, unruly, fierce, and bellowing bull, attacking creatures and saying what he pleases, does not reach the gods. It is the tiny ones with emaciated bodies who reach there.

[32]At various times in his youth a man may have foolishly done all sorts of good or evil deeds. If, however, in his later years he leads a virtuous life, only that will follow him, not the acts of his youth.

[33]Leading an austere and vigilant life, let him always grieve in his heart when he recalls his misdeeds. He will thus be freed from those sins.

[34]When a man pours water for others to sip and drops of that water fall on his feet, they do not make him impure. They are just like water that collects on the ground.

Death of a Relative

11 **Period of Impurity** [1]With reference to births and deaths, they say that the period of impurity of people belonging to the same ancestry (A 2.14.2 n.) lasts for ten days, except for officiating priests, those consecrated for a sacrifice, and students. [2]Among people belonging to the same ancestry, the relationship based on common ancestry extends to the seventh generation. [3]Only a bath is prescribed when a child dies before it is seven months old or before teething.

[4]When a child dies before it is 3 years old or before teething, no offerings of food or water are prescribed, and it should not be cremated.

अप्रत्तासु च कन्यासु ॥५॥ प्रस्तास्वेके ह कुर्वते ॥६॥
लोकसंग्रहणार्थं हि तदमन्त्राः स्त्रियो मताः ॥७॥

स्त्रीणामकृतविवाहानां[1] त्र्यहाच्छुध्यन्ति बान्धवाः ।
यथोक्तेनैव कल्पेन शुध्यन्ति च[2] सनाभय इति[3] ॥८॥

अपि च प्रपितामहः पितामहः पिता स्वयं सोदर्या[1] भ्रातरः सवर्णायाः पुत्रः पौत्रः प्रपौत्रस्तत्पुत्रवर्जं तेषां च पुत्रपौत्रमविभक्तदायं[2] सपिण्डानाचक्षते ॥९॥ विभक्तदायानपि[1] सकुल्यानाचक्षते ॥१०॥

असत्स्वन्येषु[1] तद्गामी ह्यर्थो भवति ॥११॥ सपिण्डाभावे सकुल्यः[1] ॥१२॥ तदभावे पिताचार्यो[1]ऽन्तेवास्यृत्विग्वा हरेत् ॥१३॥ तदभावे राजा[1] तत्स्वं[2] त्रैविद्यवृद्धेभ्यः संप्रयच्छेत् ॥१४॥ न त्वेव कदाचित्स्वयं राजा ब्राह्मणस्वमाददीत ॥१५॥ अथाप्युदाहरन्ति ।

ब्रह्मस्वं[1] पुत्रपौत्रघ्नं विषमेकाकिनं हरेत् ।
न[2] विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ॥

तस्माद्राजा ब्राह्मणस्वं नाददीत[3] । परमं[4] ह्येतद्विषं यद्ब्राह्मणस्वमिति[5] ॥१६॥

जननमरणयोः सन्निपाते समानो दशरात्रः ॥१७॥ अथ[1] यदि दशरात्राः[2] सन्निपतेयुराद्यं[3] दशरात्रमाशौचमा नवमाद्दिवसात् ॥१८॥ जनने तावन्मातापित्रोर्दशाहमाशौचम्[1] ॥१९॥ मातुरित्येके तत्परिहरणात्[1] ॥२०॥ पितुरित्यपरे शुक्रप्राधान्यात्[1] ॥२१॥ अयोनिजा ह्यपि[1] पुत्राः श्रूयन्ते ॥२२॥ मातापित्रोरेव तु[1] संसर्गसामान्यात् ॥२३॥

मरणे तु यथाबालं पुरस्कृत्य यज्ञोपवीतान्यपसव्यानि कृत्वा तीर्थमवतीर्य सकृत्सकृत्त्रिर्निमज्ज्योत्तीर्याचम्य तत्प्रत्ययमुदकमासिच्यात[1] एवोत्तीर्याचम्य गृहद्वार्यङ्गारमुदकमिति संस्पृश्याक्षारलवणाशिनो[2] दशाहं कटमासीरन्[3] ॥२४॥

एकादश्यां द्वादश्यां वा श्राद्धकर्म[1] ॥२५॥ शेषक्रियायां[1] लोकोऽनुरोद्धव्यः[2] ॥२६॥

[5]The same is true when unmarried girls die. [6]Some do perform these rites for married women, [7]but they do it just to curry favor with people; ritual formulas are thought not to apply to women.

[8]When unmarried women die, their relatives become pure in three days, but their uterine brothers are purified by following the procedure given above.

[9]Furthermore, one's great-grandfather, grandfather, father, oneself, one's uterine brothers, son by a wife of the same class, grandson, and great-grandson—but not the great-grandson's son— they say, belong to the same ancestry; among these, one's son and grandson share an undivided oblation. [10]Those who share in separate oblations, they say, belong to the same family line.*

Inheritance [11]In the absence of other heirs, the estate goes to the relatives belonging to the same ancestry (A 2.14.2 n.); [12]in their absence, to the relatives belonging to the same family line (B 1.11.9–10 n.); [13]in their absence, the teacher who had been like a father to the deceased, or a student or officiating priest of the deceased may take it; [14]and in their absence, the king—but let him donate that property to persons deeply versed in the three Vedas. [15]The king himself, however, should never appropriate the property of Brahmins. [16]Now, they also quote:

> Poison kills just one man, but a Brahmin's property destroys even his sons and grandsons. Poison is not truly poison, they say; the true poison is the property of a Brahmin.

"Therefore, a king should never appropriate the property of Brahmins, for it is said that the property of Brahmins is the deadliest poison."

Death and Birth Impurity [17]If a birth and a death occur at the same time, the ten-day period of impurity is observed in common for both. [18]If, moreover, before the completion of the ninth day of one ten-day period of impurity other periods of ten-day impurity arise, then the impurity ends after the first ten-day period. [19]At a birth, meanwhile, the ten-day period of impurity affects only the mother and the father. [20]According to some, it affects only the mother, because it is she that people avoid; [21]while according to others, it affects only the father, because of the predominance of the semen, [22]for the scriptures record sons who took birth outside the womb. [23]Without a doubt, however, both the mother and the father become impure, because they participate equally.

Funerary Rites [24]When a death has occurred, however, the relatives should wear their sacrificial cords over their right shoulders and under their left arms (A 1.6.18 n.) and, placing the younger ones first, go down to a bathing place. They should submerge in the water, rise up, climb up to the bank, sip some water, and offer a libation of water to the deceased person—repeating this sequence of acts three times. They should finally climb up to the bank, sip some water, touch a piece of coal and water at the door to the house, and remain seated there on mats for ten days eating food without spices or salt.

[25]The ancestral offering is performed either on the eleventh or the twelfth day. [26]With respect to other rites, one should follow the local customs.

अत्राप्यसपिण्डेषु[1] यथासन्नं[2] त्रिरात्रमहोरात्रमेकाहमिति[3] कुर्वीत[4] ॥२७॥ आचार्योपाध्यायतत्पुत्रेषु त्रिरात्रम्[1] ॥२८॥ [1]ऋत्विजां च ॥२९॥ शिष्यसतीर्थ्यसब्रह्मचारिषु[1] त्रिरात्रमहोरात्रमेकाहमिति कुर्वीत[2] ॥३०॥

गर्भस्रावे[1] गर्भमाससंमिता रात्रयः स्त्रीणाम् ॥३१॥

परशवोपस्पर्शनेऽनभिसंधिपूर्वं[1] सचेलो[2]ऽपः स्पृष्ट्वा सद्यः शुद्धो भवति ॥३२॥ अभिसंधिपूर्वं त्रिरात्रम् ॥३३॥

ऋतुमत्यां च ॥३४॥ यस्ततो जायते सोऽभिशस्त इति व्याख्यातान्यस्यै व्रतानि[1] ॥३५॥

वेदविक्रयिणं[1] यूपं पतितं चितिमेव च ।
स्पृष्ट्वा समाचरेत्स्नानं श्वानं चण्डालमेव च ॥३६॥
ब्राह्मणस्य व्रणद्वारे पूयशोणितसंभवे ।
कृमिरुत्पद्यते[1] तत्र प्रायश्चित्तं कथं भवेत् ॥३७॥
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
त्र्यहं स्नात्वा च पीत्वा च कृमिदष्टः[1] शुचिर्भवेत् ॥३८॥

शुनोपहतः सचेलो[1]ऽवगाहेत ॥३९॥ प्रक्षाल्य वा तं देशमग्निना संस्पृश्य पुनः प्रक्षाल्य पादौ चाचम्य प्रयतो भवति ॥४०॥ अथाप्युदाहरन्ति ।

शुना दष्टस्तु यो विप्रो नदीं गत्वा समुद्रगाम् ।
प्राणायामशतं कृत्वा घृतं प्राश्य विशुध्यति[1] ॥
सुवर्णरजताभ्यां वा गवां शृङ्गोदकेन[2] वा ।
नवैश्च कलशैः स्नात्वा सद्य एव शुचिर्भवेदिति[3] ॥४१॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने एकादशः खण्डः ॥

अभक्ष्याः पशवो ग्राम्याः ॥१॥ क्रव्यादाः शकुनयश्च[1] ॥२॥ तथा कुक्कुटसूकरम्[1] ॥३॥ अन्यत्राजाविभ्यः[1] ॥४॥

भक्ष्याः श्वाविड्गोधाशशशल्यककच्छपखड्गाः[1] खड्गवर्जाः पञ्च पञ्चनखाः ॥५॥ तथर्श्यहरिणपृषतमहिषवराहकुलुङ्गाः[1] कुलुङ्गवर्जाः[2] पञ्च द्विखुरिणः[3] ॥६॥

Death Impurity for Distant Relatives [27]Even when a person unrelated by common ancestry dies (A 2.14.2 n.), one should observe a period of impurity for three days, for a day and a night, or for a single day, depending on how closely one is related to the deceased. [28]At the death of one's teacher, tutor, or a son of theirs, the period of impurity lasts for three days,* [29]as also at the death of an officiating priest. [30]At the death of a pupil, a person studying under the same teacher, or a classmate during one's vedic studentship, one should observe a period of impurity for three days, for a day and a night, and for a single day, respectively.

[31]After miscarriages women remain impure for the same number of days as the months of pregnancy.

Impurity from Touch

[32]When someone accidentally touches the corpse of an outsider, he becomes pure immediately after taking a bath with his clothes on; [33]whereas if someone does so deliberately, he remains impure for three days. [34]The same is true in the case of a menstruating woman; [35]the observances for her are explained in the passage: "A son born from such a woman is a heinous sinner"* (TS 2.5.1.6).

> [36]If someone touches a man who sells the Veda, a sacrificial post, an outcaste, a funeral pyre, a dog, or a Cāṇḍāla, he should take a bath.
>
> [37]If a Brahmin has an open wound filled with pus and bloody discharge and a worm appears in it, what penance should he observe?
>
> [38]A man who has been bitten by a worm is purified after he has bathed in and drunk a mixture of cow's urine, cowdung, milk, curd, ghee, and a decoction of Kuśa grass.

[39]If someone is touched by a dog, he should bathe with his clothes on. [40]Alternatively, he becomes pure by washing that spot, touching it with fire, washing it again, washing his feet, and sipping some water. [41]Now, they also quote:

> If a Brahmin is bitten by a dog, he is purified by going into a river that flows into the sea, controlling his breath one hundred times, and consuming some ghee.
>
> Alternatively, he becomes pure at once by bathing with water from a golden or silver pot, from a cow's horn, or from new earthen pots.

Forbidden Food

12 [1]It is forbidden to eat village animals*— [2]the carnivorous and birds, [3]as well as cocks and pigs, [4]with the exception of goats and sheep.

[5]It is permissible to eat the following: porcupine, Godhā monitor lizard, hare, hedgehog, tortoise, and the rhinoceros—these, excluding the rhinoceros, are the five five-clawed animals (A 1.17.37 n.); [6]Ṛśya antelope, Hariṇa deer, Pṛṣata deer, the

पक्षिणस्तित्तिरिकपोतकपिञ्जलवार्ध्राणसमयूरवारणा[1] वारणवर्जाः पञ्च विष्किराः[2] ॥७॥ मत्स्याः सहस्रदंष्ट्रश्चिलिचिमो[1] वर्मिबृहच्छिरोम(हा)शकरिरोहितराजीवाः[2] ॥८॥

अनिर्दशाहसंधिनीक्षीरमपेयम्[1] ॥९॥ विवत्सान्यवत्सयोश्च ॥१०॥ आविकमौष्ट्रिकमैकशफमपेयम् ॥११॥ अपेयपयःपाने[1] कृच्छ्रो[2]ऽन्यत्र गव्यात् ॥१२॥ गव्ये तु[1] त्रिरात्रमुपवासः ॥१३॥

पर्युषितं शाकयूषमांससर्पिःशृतधानागुडदधिमधुसक्तुवर्जम् ॥१४॥ शुक्तानि[1] तथाजातो गुडः ॥१५॥

श्रावण्यां पौर्णमास्यामाषाढ्यां वोपाकृत्य तैष्यां माघ्यां वोत्सृजेयुः । उत्सृजेयुः ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने द्वादशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने पञ्चमोऽध्यायः ॥

शुचिमध्वरं देवा जुषन्ते ॥१॥ शुचिकामा हि देवाः शुचयश्च ॥२॥ तदेषाभिवदति ।

शुची वो हव्या मरुतः शुचीनां
शुचिं हिनोम्यध्वरं शुचिभ्यः ।
ऋतेन सत्यमृतसाप आयञ्
छुचिजन्मानः शुचयः पावका इति ॥३॥

अहतं वाससां[1] शुचि[2] । तस्माद्यत्किंचेज्यासंयुक्तं स्यात्सर्वं तदहतैर्वासोभिः कुर्यात् ॥४॥ प्रक्षालितोपवातान्यक्लिष्टानि[1] वासांसि पत्नीयजमानावृत्विजश्च परिदधीरन् ॥५॥ एवं प्रक्रमादूर्ध्वम् ॥६॥ दीर्घसोमेषु[1] सत्त्रेषु चैवम्[2] ॥७॥ यथासमाम्नातं च ॥८॥ यथैतदभिचरणीयेष्विष्टिपशुसोमेषु लोहितोष्णीषा लोहितवाससश्चर्त्विजः प्रचरेयुश्चित्रवाससश्चित्रासङ्गा[1] वृषाकपाविति च ॥९॥ आधाने[1] क्षौमाणि वासांसि तेषामलाभे[2] कार्पासिकान्यौर्णानि[3] वा भवन्ति ॥१०॥

buffalo, the wild boar, and Kuluṅga antelope—these, excluding the Kuluṅga antelope, are the five animals with cloven feet; [7]the following birds: partridge, pigeon, Kapiñjala partridge, Vārdhrānasa crane, peacock, and Vāraṇa bird—these, excluding the Vāraṇa bird, are the five birds that feed scratching with their feet; [8]and the following fish: Sahasradaṃṣṭra, Cilicima, Varmi, Bṛhacchiras, Mahāśakari,* Rohita, and Rājīva.

[9]It is forbidden to drink the milk of an animal during the first ten days after it has given birth or of an animal that is pregnant, [10]whose calf has died, or that is suckling a calf that is not hers. [11]It is forbidden to drink the milk of sheep, camels, and one-hoofed animals. [12]If someone drinks milk that is forbidden, with the exception of cow's milk, he should perform an arduous penance; [13]in the case of cow's milk, on the other hand, he should fast for three days.

[14]One should not eat stale food—except vegetables, soup, meat, ghee, cooked grains, molasses, curd, honey, and barley meal—; [15]as also foods that have turned sour, including molasses.

Annual Course of Study

[16]People should commence the annual course of study on the full-moon day of July–August or August-September and conclude it on the full-moon day of December–January or January–February.

Sacrifices

13 **Sacrificial Garments** [1]The gods take delight in a pure sacrifice; [2]for the gods are pure and love pure things, [3]a point affirmed by this vedic verse:

> Pure oblations to you, O Maruts, who are pure. A pure sacrifice I offer to the pure ones. By ritual ordinance the lovers of rites have reached the truth, they who are pure, of pure birth, and purifying. (RV 7.56.12; TB 2.8.5.5)

[4]Among clothes, new ones are pure. Therefore, he should perform everything connected with the sacrifice wearing new clothes. [5]The patron of the sacrifice, his wife, and the officiating priests should wear clothes that have been washed and dried in the wind and are not worn out—[6]this provision applies after the measuring out of the altar, [7]during long Soma sacrifices, and at sacrificial sessions. [8]On other occasions, one should follow the specific prescriptions. [9]So, when fire offerings, animal sacrifices, and Soma sacrifices are performed for the purpose of sorcery, the officiating priests should wear red turbans and clothes; while reciting the Vṛṣākapi hymn, they should wear multi-colored clothes and shawls; [10]and at the establishment of the sacred fires, linen clothes are used, and if they are not available, cotton or woollen clothes.

मूत्रपुरीषलोहितरेतःप्रभृत्युपहतानां मृदाद्भिरिति[1] प्रक्षालनम् ।।११।। वासोवत्ता-र्प्यवल्कलानाम्[1] ।।१२।। वल्कलवत्कृष्णाजिनानाम् ।।१३।। न परिहितमधिरूढमप्रक्षालितं[1] प्रावरणम् ।।१४।। नापल्पूलितं मनुष्यसंयुक्तं देवत्रा[1] युञ्ज्यात्[2] ।।१५।।

घनाया[1] भूमेरुपघात[2] उपलेपनम् ।।१६।। सुषिरायाः कर्षणम् ।।१७।। क्लिन्नाया मेध्यमाहृत्य[1] प्रच्छादनम् ।।१८।। चतुर्भिः शुध्यते भूमिर्गोभिराक्रमणात्खननाद्दहनादभिवर्षणात्[1] ।।१९।। पञ्चमाच्चोपलेपनात्षष्ठात्कालात्[1] ।।२०।।

असंस्कृतायां भूमौ न्यस्तानां तृणानां प्रक्षालनम् ।।२१।। परोक्षोपहतानामभ्युक्षणम् ।।२२।। एवं क्षुद्रसमिधाम् ।।२३।। महतां काष्ठानामुपघाते प्रक्षाल्यावशोषणम्[1] ।।२४।। बहूनां[1] तु प्रोक्षणम्[2] ।।२५।। दारुमयाणां[1] पात्राणामुच्छिष्टसमन्वारब्धानामवलेखनम्[2] ।।२६।। उच्छिष्टलेपोपहतानामवतक्षणम् ।।२७।। मूत्रपुरीषलोहितरेतःप्रभृत्युपहतानामुत्सर्गः ।।२८।।

तदेतदन्यत्र निर्देशात् ।।२९।। यथैतदग्निहोत्रे[1] घर्मोच्छिष्टे[2] च दधिघर्मे च कुण्डपायिनामयने चोत्सर्गिणामयने[3] च दाक्षायणयज्ञे चेडादधे[4] च[5] चतुश्चक्रे[6] च[7] ब्रह्मौदनेषु[8] च तेषु सर्वेषु[9] दर्भैरद्भिः[10] प्रक्षालनम् ।।३०।। सर्वेष्वेव[1] सोमभक्षेष्वद्भिरेव मार्जालीये प्रक्षालनम् ।।३१।। मूत्रपुरीषलोहितरेतःप्रभृत्युपहतामुत्सर्गः[1] ।।३२।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने त्रयोदशः खण्डः ॥

[1]मृन्मयानां पात्राणामुच्छिष्टसमन्वारब्धानामवकूलनम् ।।१।। उच्छिष्टलेपोपहतानां[1] पुनर्दहनम् ।।२।। मूत्रपुरीषलोहितरेतःप्रभृत्युपहतानामुत्सर्गः ।।३।।

तैजसानां पात्राणां पूर्ववत्परिमृष्टानां प्रक्षालनम् ।।४।। परिमार्जनद्रव्याणि गोशकृन्मृद्भस्मेति ।।५।। मूत्रपुरीषलोहितरेतःप्रभृत्युपहतानां पुनःकरणम् ।।६।। गोमूत्रे वा[1] सप्तरात्रं परिशायनं[2] महानद्यां वा[3] ।।७।। एवमश्ममयानाम्[1] ।।८।।

अलाबुबिल्वविनाळानां[1] गोवालैः परिमार्जनम् ।।९।। नळवेणुशरकुशव्यूतानां[1] गोमयेनाद्भिरिति प्रक्षालनम् ।।१०।।

व्रीहीणामुपघाते प्रक्षाल्यावशोषणम्[1] ।।११।। बहूनां तु प्रोक्षणम् ।।१२।। तण्डुलानामुत्सर्गः ।।१३।। एवं सिद्धहविषाम् ।।१४।। महतां श्ववायसप्रभृत्युपहतानां तं देशं पुरुषान्नमुद्धृत्य[1] । पवमानः सुवर्जन इति । एतेनानुवाकेनाभ्युक्षणम् ।।१५।।

[11]Clothes that are tainted by urine, excrement, blood, semen, and the like should be washed with earth and water (G 1.42 n.). [12]Silk* and bark garments are cleaned like ordinary clothes; [13]and black antelope skin, like bark garments. [14]He shall not wear a cloth that has been wrapped around his loins or on which he has slept without first washing it. [15]He should not use in a rite for the gods a cloth that has been used by humans without first laundering it.

Sacrificial Ground [16]When polluted, compact earth is purified by smearing with cowdung; [17]loose soil, by tilling; [18]and wet soil, by covering it with clean soil. [19]The ground is purified in four ways: by cows trampling it underfoot, by tilling it, by burning it, and by rain falling on it; [20]the fifth way is to smear it with cowdung, and the sixth is through the lapse of time.

Sacrificial Utensils [21]Grass placed on unconsecrated ground must be washed. [22]Grass that may have become polluted out of sight must be sprinkled with water. [23]Small pieces of wood shall be cleaned in the same way, [24]while large pieces of wood must be washed and dried when they become polluted. [25]If the quantity is large, however, it may be sprinkled with water. [26]Wooden vessels touched by a person sullied with remnants (A 1.3.27 n.) must be scrubbed; [27]whereas those that are tainted by the stain of remnants must be scraped; [28]and those that are tainted with urine, feces, blood, semen, and the like must be thrown away.

[29]These provisions apply unless there is a special rule, [30]as, for example, washing with Darbha grass and water at all these rituals: daily fire sacrifice, Gharmocchiṣṭa, Dadhigharma, Kuṇḍapāyinām Ayana, Utsargiṇām Ayana, Dākṣāyaṇa Sacrifice, Iḍādadha, Catuścakra, and Brahmaudana. [31]At all Soma sacrifices the utensils are washed only with water at the washing mound Mārjālīya. [32]Those that are tainted with urine, feces, blood, semen, and the like must be thrown away.

14 [1]Earthen vessels touched by a person sullied with remnants (A 1.3.27 n.) must be heated over a fire; [2]whereas those that are tainted by the stain of remnants must be fired anew; [3]and those that are tainted with urine, feces, blood, semen, and the like must be thrown away.

[4]Metal vessels must be scrubbed as before and then washed. [5]Materials used for scrubbing are cowdung, earth, and ash. [6]When metal vessels have been tainted with urine, feces, blood, semen, and the like, they must be recast [7]or completely immersed in cow's urine or in a great river (A 1.27.1) for seven days. [8]Vessels made of stone are to be treated the same way.

[9]Vessels made of gourd, wood-apple, or skin* should be scrubbed with cow's hair; [10]whereas those woven out of Naḷa reeds, bamboo, Śara reeds, or Kuśa grass should be washed with cowdung and water.

Sacrificial Offerings [11]When unhusked rice becomes tainted, it must be washed and dried. [12]If the quantity is large, however, it may be sprinkled with water. [13]Husked rice, on the other hand, shall be thrown away, [14]as also cooked sacrificial oblations. [15]If a large quantity has been polluted by a dog, a crow, and the like, however, after taking out a portion from that place as food for humans, one may

मधूदके पयोविकारे च[1] पात्रात्पात्रान्तरानयने शौचम् ॥१६॥ एवं[1] तैलसर्पिषी[2] उच्छिष्टसमन्वारब्धे उदकेऽवधायोपयोजयेत्[3] ॥१७॥ अमेध्याभ्याधाने समारोप्याग्निं मथित्वा[1] पवमानेष्टिः[2] ॥१८॥

शौचदेशमन्त्रावृदर्थद्रव्यसंस्कारकालभेदेषु पूर्वपूर्वप्राधान्यम् । पूर्वपूर्वप्राधान्यम्[1] ॥१९॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने चतुर्दशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने षष्ठोऽध्यायः ॥

उत्तरतउपचारो विहारः ॥१॥ तथापवर्गः ॥२॥ विपरीतं पित्र्येषु ॥३॥ पादोपहतं प्रक्षालयेत् ॥४॥ अङ्गमुपस्पृश्य सिचं वाप उपस्पृशेत् ॥५॥ एवं छेदनभेदनखननिरसनपित्र्यराक्षसनैर्ऋतरौद्राभिचरणीयेषु[1] अप उपस्पृशेत्[2] ॥६॥

न मन्त्रवता यज्ञाङ्गेनात्मानमभिपरिहरेत् ॥७॥ अभ्यन्तराणि यज्ञाङ्गानि ॥८॥ बाह्या ऋत्विजः ॥९॥ पत्नीयजमानावृत्विग्भ्योऽन्तरतमौ[1] ॥१०॥ यज्ञाङ्गेभ्य आज्यमाज्याद्धवींषि हविर्भ्यः पशुः पशोः सोमः सोमादग्नयः ॥११॥

यथाकर्मर्त्विजो[1] न विहारादभिपर्यावर्तेरन् ॥१२॥ प्राङ्मुखश्चेद्दक्षिणमंसमभिपर्यावर्तेत[1] ॥१३॥ प्रत्यङ्मुखः[1] सव्यम् ॥१४॥

अन्तरेण चात्वालोत्करौ[1] यज्ञस्य तीर्थम्[2] ॥१५॥ अचात्वाल[1] आहवनीयोत्करौ ॥१६॥ ततः कर्तारो[1] यजमानः पत्नी च[2] प्रपद्येरन्[3] ॥१७॥ विसंस्थिते[1] ॥१८॥ संस्थिते[1] च[2] संचरोऽनुत्करदेशात्[3] ॥१९॥

नाप्रोक्षितमप्रपन्नं[1] क्लिन्नं काष्ठं समिधं वाभ्यादध्यात्[2] ॥२०॥ अग्रेणाहवनीयं ब्रह्मयजमानौ प्रपद्येते ॥२१॥ जघनेनाहवनीयमित्येके ॥२२॥ दक्षिणेनाहवनीयं ब्रह्मायतनं तदपरेण[1] यजमानस्य[2] ॥२३॥ उत्तरां श्रोणिमुत्तरेण होतुः ॥२४॥ उत्कर आग्नीध्रस्य ॥२५॥ जघनेन गार्हपत्यं पत्न्याः ॥२६॥ तेषु कालेकाल एव दर्भान्संस्तृणाति ॥२७॥ एकैकस्य चोदकमण्डलुरुपात्तः[1] स्यादाचमनार्थः ॥२८॥

व्रतोपेतो[1] दीक्षितः स्यात् ॥२९॥ न परपापं वदेन्न क्रुध्येन्न रोदेन्मूत्रपुरीषे

sprinkle water reciting the passage "The purifier, the heavenly one . . ." [16]Honey water and milk preparations are purified by pouring them from one vessel into another. [17]Likewise, one may use oil or ghee that has been touched by a person sullied with remnants after pouring it into water. [18]If an impure substance has been put into the sacred fire, he shall make the fires ascend the fire-drills, produce a new fire by churning the fire-drills,* and offer the Pāvamāneṣṭi sacrifice.

[19]Purification, proper place, ritual formulas, ritual sequence, purpose, materials and their consecration, and proper time—when there is a conflict between these, each preceding item is more important than each succeeding one.

15 **Sacrificial Actions** [1]One should enter the sacrificial arena from the north [2]and leave it in the same direction. [3]In rites for ancestors, however, one should do the opposite. [4]One should wash anything that one has touched with the feet. [5]After touching one's body or the hem of the garment, one should touch water; [6]as also after cutting or breaking something; after digging; after removing something; after a rite to the ancestors, fiends, Nirṛti, or Rudra; and after a rite of sorcery.

[7]When a sacrificial tool is used while reciting a ritual formula, a man should not move it around his body; [8]sacrificial tools are more closely connected with the sacrifice, [9]whereas the officiating priests are more distant. [10]The patron of the sacrifice and his wife are closer to the sacrifice than the officiating priests; [11]the ghee is closer than the sacrificial tools; the sacrificial oblations are closer than the ghee; the sacrificial animal is closer than the sacrificial oblations; the Soma is closer than the sacrificial animal; and the sacred fires are closer than the Soma.

[12]In accordance with the ritual acts they are performing, the officiating priests should not turn away from the sacrificial arena—[13]if he is facing the east, he should turn towards his right shoulder, [14]and if he is facing the west, towards his left shoulder.

[15]The passageway to and from the sacrificial area lies between the Cātvāla pit and the Utkara mound. [16]In the absence of a Cātvāla pit, it lies between the offertorial fire and the Utkara mound. [17]Those who carry out the ritual acts, as well as the patron of the sacrifice and his wife, should walk through that passageway [18]as long as the sacrifice is not completed. [19]After it has been completed, however, the passageway lies on the side that does not contain the Utkara mound.*

[20]One should not put into the sacred fire logs or kindling wood that have not been sprinkled with water, or that have not been dedicated,* or that are wet. [21]The Brahman priest and the patron of the sacrifice should walk in front of [22]or, according to some, behind the offertorial fire. [23]The seat of the Brahman priest is located to the south of the offertorial fire; the seat of the patron of the sacrifice, to west the Brahman priest's seat; [24]the seat of the Hotṛ priest, to the north of the northern corner of the sacrificial arena; [25]the seat of the Āgnīdhra priest, at the Utkara mound; [26]and the seat of the patron's wife, behind the householder's fire. [27]Each and every time any of these seats is used, one should spread Darbha grass on it. [28]Each person should be provided with a pot of water to be used for sipping.

Observances [29]A man who has been consecrated for a sacrifice shall observe the following vows. [30]He should not disclose a sin committed by someone else; become

नावेक्षेत ।।३०।। अमेध्यं दृष्ट्वा जपति । अबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीरिति ।।३१।। अथ[1] यद्येनमभिवर्षति । उन्दतीर्बलं धत्तौजो धत्त बलं धत्त मा मे दीक्षां मा तपो निर्वधिष्टेति ।।३२।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने पञ्चदशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने सप्तमोऽध्यायः ॥

चत्वारो वर्णा ब्राह्मणक्षत्रिय विट्छूद्राः[1] ।।१।। तेषां वर्णानुपूर्व्येण[1] चतस्रो भार्या ब्राह्मणस्य ।।२।। तिस्रो राजन्यस्य ।।३।। द्वे वैश्यस्य ।।४।। एका शूद्रस्य ।।५।।

तासु पुत्राः सवर्णानन्तरासु[1] सवर्णाः ।।६।। एकान्तरद्व्यन्तरास्वम्बष्ठोग्रनिषादाः ।।७।। प्रतिलोमास्वायोगवमागधवैणक्षत्तृपुल्कसकुक्कुटवैदेहकचण्डालाः[1] ।।८।।

अम्बष्ठात्प्रथमायां श्वपाकः ।।९।। उग्राद् द्वितीयायां वैणः ।।१०।। निषादात् तृतीयायां पुल्कसः ।।११।। विपर्यये कुक्कुटः ।।१२।।

निषादेन निषाद्यामा[1] पञ्चमाज्जातोऽपहन्ति[2] शूद्रताम्[3] ।।१३।। तमुपनयेत्षष्ठं याजयेत् ।।१४।। सप्तमोऽविकृतबीजः[1] समबीजः सम[2] इत्येषां[3] संज्ञाः[4] क्रमेण निपतन्ति ।।१५।।

[1]त्रिषु वर्णेषु सादृश्यादव्रतो[2] जनयेत्तु यान्[3] ।
तान्सावित्रीपरिभ्रष्टान्व्रात्यानाहुर्मनीषिणः ।
व्रात्यानाहुर्मनीषिणः इति ।।१६।।

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने षोडषः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने अष्टमोऽध्यायः ॥

रथकाराम्बष्ठसूतोग्रमागधायोगववैणक्षत्तृपुल्कसकुक्कुटवैदेहकचण्डालश्वपाकप्रभृतयः[1] ।।१।। तत्र[1] सवर्णासु सवर्णाः[2] ।।२।। ब्राह्मणात्क्षत्रियायां ब्राह्मणो वैश्यायामम्बष्ठः शूद्रायां निषादः ।।३।। पारशव[1] इत्येके ।।४।। क्षत्रियाद्वैश्यायां क्षत्रियः शूद्रायामुग्रः ।।५।। वैश्याच्छूद्रायां रथकारः ।।६।।

शूद्राद्वैश्यायां मागधः क्षत्रियायां क्षत्ता ब्राह्मण्यां[1] चण्डालः[2] ।।७।। वैश्यात्क्षत्रियायामायोगवो ब्राह्मण्यां वैदेहकः । क्षत्रियाद्ब्राह्मण्यां[1] सूतः ।।८।।

angry; weep; or look at urine or feces. [31]If he sees any filth, let him recite softly: "Mind, uncontrolled; eyesight, feeble; sun, the greatest of lights. O Consecration, do not forsake me." [32]And if it rains on him, let him recite softly: "Place strength in me, O Flowing Waters; place vigor in me; place strength in me. Do not destroy my consecration or my austerity."*

SOCIAL CLASSES

16 [1]There are four classes: Brahmin, Kṣatriya, Vaiśya, and Śūdra. [2]Of these, according to the order of the classes, a Brahmin may have four wives, [3]a Kṣatriya three, [4]a Vaiśya two, [5]and a Śūdra one.

Mixed Classes

[6]Sons born from wives of the same class as the husband's or the class immediately below his are Savarṇas; [7]sons born from wives two or three classes below the husband are Ambaṣṭhas, Ugras, and Niṣādas; [8]and sons born from wives in the reverse order of class are Āyogavas, Māgadhas, Vaiṇas, Kṣattṛs, Pulkasas, Kukkuṭas, Vaidehakas, and Cāṇḍālas (cf. G 4.16–21; Va 18.1–6).

[9]From a wife belonging to the first class an Ambaṣṭha fathers a Śvapāka. [10]From a wife belonging to the second class an Ugra fathers a Vaiṇa. [11]From a wife belonging to the third class a Niṣāda fathers a Pulkasa, [12]while the inverse produces a Kukkuṭa.

[13]A fifth-generation son fathered by a Niṣāda from a Niṣāda woman rids himself of the Śūdra status, [14]and one may perform his initiation. One may officiate at a sacrifice of a sixth-generation son. [15]Together with the seventh-generation son, these are given respectively the following appellations: a man of unmodified seed, a man of equal seed, and an equal.

> [16]Sons fathered by an uninitiated man are Vrātyas, excluded from initiation—so state the wise with equal reference to the three classes.

17 [1]Rathakāra, Ambaṣṭha, Sūta, Ugra, Māgadha, Āyogava, Vaiṇa, Kṣattṛ, Pulkasa, Kukkuṭa, Vaidehaka, Cāṇḍāla, Śvapāka, and so forth—[2]among these, sons of equal class are born from wives of the same class as their husbands; [3]whereas a Brahmin fathers a Brahmin from a Kṣatriya wife, an Ambaṣṭha from a Vaiśya wife, and a Niṣāda from a Śūdra wife, [4]or, according to some, a Pāraśava; [5]a Kṣatriya fathers a Kṣatriya from a Vaiśya wife, and an Ugra from a Śūdra wife; [6]and a Vaiśya fathers a Rathakāra from a Śūdra wife.

[7]A Śūdra fathers a Māgadha from a Vaiśya wife, a Kṣattṛ from a Kṣatriya wife, and a Cāṇḍāla from a Brahmin wife; [8]a Vaiśya fathers an Āyogava from a Kṣatriya wife, and a Vaidehaka from a Brahmin wife; and a Kṣatriya fathers a Sūta from a Brahmin wife.

तत्राम्बष्ठोग्रयोः संयोगे[1] भवत्यनुलोमः ॥९॥ क्षत्तृवैदेहकयोः प्रतिलोमः ॥१०॥
उग्राज्जातः क्षत्त्र्यां[1] श्वपाकः ॥११॥ वैदेहकादम्बष्ठायां वैणः ॥१२॥ निषादाच्छूद्रायां पुल्कसः ॥१३॥ शूद्रान्निषाद्यां कुक्कुटः[1] ॥१४॥

वर्णसंकरादुत्पन्नान्व्रात्यानाहुर्मनीषिणः ।
व्रात्यानाहुर्मनीषिण इति ॥१५॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने सप्तदशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने नवमोऽध्यायः ॥

षड्भागभृतो राजा रक्षेत्प्रजाः[1] ॥१॥
ब्रह्म[1] वै स्वं महिमानं ब्राह्मणेष्वदधादध्ययनाध्यापनयजनयाजनदानप्रतिग्रहसंयुक्तं[2] वेदानां गुप्त्यै ॥२॥ क्षत्त्रे बलमध्ययनयजनदानशस्त्रकोशभूतरक्षणसंयुक्तं[1] क्षत्रस्य वृद्ध्यै ॥३॥ विट्स्वध्ययनयजनदानकृषिवाणिज्यपशुपालनसंयुक्तं[1] कर्मणां वृद्ध्यै ॥४॥ शूद्रेषु पूर्वेषां परिचर्याम्[1] ॥५॥ पत्तो ह्यसृज्यन्तेति ॥६॥
सर्वतोधुरं पुरोहितं वृणुयात् ॥७॥ तस्य शासने वर्तेत ॥८॥

संग्रामे न निवर्तेत ॥९॥ न कर्णिभिर्न दिग्धैः[1] प्रहरेत् ॥१०॥ भीतमत्तोन्मत्तप्रमत्तविसंनाहस्त्रीबालवृद्धब्राह्मणैर्न[1] युध्येत ॥११॥ अन्यत्राततायिनः ॥१२॥
अथाप्युदाहरन्ति ।

अध्यापकं[1] कुले[2] जातं यो हन्यादाततायिनम् ।
न तेन भ्रूणहा भवति[3] मन्युस्तन्मन्युमृच्छतीति[4] ॥१३॥

सामुद्रशुल्को[1] वरं[2] रूपमुद्धृत्य दशपणं शतम् ॥१४॥ अन्येषामपि[1] सारानुरूप्येणानुपहत्य[2] धर्म्यं[3] प्रकल्पयेत् ॥१५॥
अब्राह्मणस्य प्रनष्टस्वामिकं[1] रिक्थं संवत्सरं परिपाल्य राजा हरेत् ॥१६॥

[9]Among these, the union of an Ambaṣṭha man with an Ugra woman produces a son in the proper order of class; [10]whereas the union of a Kṣattṛ man and a Vaidehaka woman produces a son in the reverse order of class.

[11]From an Ugra father and a Kṣattṛ mother is born a Śvapāka; [12]from a Vaidehaka father and a Ambaṣṭha mother, a Vaiṇa; [13]from a Niṣāda father and a Śūdra wife, a Pulkasa; [14]and from a Śūdra father and a Niṣāda wife, a Kukkuṭa.

> [15]The wise say that sons born from a union between people of different classes are Vrātyas.

KING

18

[1]Receiving one sixth as taxes, a king should protect his subjects.

[2]Brahman, clearly, placed his grandeur in Brahmins along with the duties of studying and teaching, offering and officiating at sacrifices, and giving and receiving gifts, for the preservation of the Vedas. [3]In Kṣatriyas he placed his strength along with the duties of studying, offering sacrifices, giving gifts, using weapons, and protecting the treasury and creatures, for the enhancement of government. [4]In Vaiśyas he placed the duties of studying, offering sacrifices, giving gifts, agriculture, trade, and animal husbandry, for the enhancement of economic activity. [5]In Śūdras he placed the service of the higher classes, [6]for it is said, "they were created from his feet."

[7]The king should select as his personal priest a man pre-eminent in all matters [8]and follow his instructions.

War

[9]The king should not turn back in battle [10]or strike with barbed or poisoned weapons. [11]He should not engage in battle people who are afraid, intoxicated, mad, or delirious, or who have lost their armor; as also women, children, old people, and Brahmins, [12]unless they are trying to kill him. [13]Now they also quote:

> When someone kills even a teacher born in an illustrious family who is
> trying to kill him, it does not make him a murderer of a learned Brahmin;
> there wrath recoils on wrath. (cf. A.1.29.7)

Duties and Taxes

[14]The duty on goods imported by sea is 10 per cent plus a choice piece of merchandise. [15]He should assess an equitable tax also on other types of merchandise corresponding to their value, a tax that would not be oppressive.

[16]When the owner has disappeared, the king should look after his estate for one year, after which he may appropriate it, so long as it does not belong to a Brahmin.

अवध्यो वै ब्राह्मणः सर्वापराधेषु ॥१७॥ ब्राह्मणस्य[1] ब्रह्महत्यागुरुतल्पगमनसुवर्णस्तेयसुरापानेषु[2] कुसिन्धभगसृगालसुराध्वजांस्तप्तेनायसा[3] ललाटेऽङ्कयित्वा विषयान्निर्धमनम्[4] ॥१८॥

क्षत्रियादीनां[1] ब्राह्मणवधे वधः सर्वस्वहरणं[2] च ॥१९॥ तेषामेव तुल्यापकृष्टवधे यथाबलमनुरूपान्दण्डान्प्रकल्पयेत् ॥२०॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने अष्टादशः खण्डः ॥

क्षत्रियवधे गोसहस्रमृषभाधिकं[1] राज्ञ उत्सृजेद्वैरनिर्यातनार्थम् ॥१॥ शतं वैश्ये दश शूद्र ऋषभश्चात्राधिकः[1] ॥२॥ शूद्रवधेन स्त्रीवधो गोवधश्च[1] व्याख्यातोऽन्यत्रात्रेय्या वधाद्धेन्वनडुहोश्च[2] ॥३॥ वधे[1] धेन्वनडुहोरन्ते[2] चान्द्रायणं चरेत् ॥४॥ आत्रेय्या वधः क्षत्रियवधेन व्याख्यातः ॥५॥ हंसभासबर्हिणचक्रवाकप्रचलाककाकोलूकमण्डूकडिड्डिकडेरिकाश्वबभ्रुनकुलादीनां[1] वधे शुद्रवत् ॥६॥

लोकसंग्रहणार्थं[1] यथादृष्टं श्रुतं[2] वा[3] साक्ष्यं[4] ब्रूयात् ॥७॥

पादोऽधर्मस्य[1] कर्तारं पादो गच्छति साक्षिणम् ।
पादः सभासदः सर्वान्पादो राजानमृच्छति ॥
राजा भवत्यनेनाश्च[2] मुच्यन्ते च सभासदः ।
एनो गच्छति कर्तारं यत्र निन्द्यो ह निन्द्यते[3] ॥८॥
साक्षिणं चैवमुद्दिष्टं[1] यत्नात्पृच्छेद्विचक्षणः[2] ॥९॥
यां रात्रिमजनिष्ठास्त्वं यां च रात्रिं मरिष्यसि ।
एतयोरन्तरा यत्ते सुकृतंसुकृतं भवेत् ।
तत्सर्वं राजगामि स्यादनृतं ब्रुवतस्तव[1] ॥१०॥
त्रीनेव च[1] पितॄन्हन्ति त्रीनेव च[1] पितामहान् ।
सप्त जातानजातांश्च साक्षी साक्ष्यं मृषा वदन्[2] ॥११॥
हिरण्यार्थेऽनृते[1] हन्ति त्रीनेव च पितामहान् ।
पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ॥

Punishment

[17]A Brahmin, clearly, is not subject to capital punishment for any crime. [18]When a Brahmin kills a Brahmin, has sex with the wife of an elder, steals gold, or drinks liquor, the king should brand the man's forehead with the mark of a headless corpse, a vagina, a jackal, or a tavern banner, respectively, using a heated iron and banish him from his kingdom.

[19]When a man belonging to the Kṣatriya or lower class kill a Brahmin, he should be executed and all his property confiscated. [20]When such people kill a man of equal or lower class, the king should impose a suitable punishment in accordance with their ability.

19 [1]If someone kills a Kṣatriya, to erase the enmity he should hand over to the king a thousand cows and in addition a bull (A 1.24.1 n.); [2]a hundred if he kills a Vaiśya, and ten if he kills a Śūdra—here too, in addition a bull. [3]The provision for killing a Śūdra applies also to the killing of a woman or a cow, except when it is a Brahmin woman soon after her menstrual period (A 1.24.8–9 n.), or it is a milch cow or a draft ox. [4]If someone kills a milch cow or a draft ox, after paying the penalty he should perform a lunar penance (B 3.8). [5]The provision for killing a Kṣatriya applies to the killing of a Brahmin woman soon after her menstrual period. [6]Haṃsa goose, Bhāsa vulture, peacock, Cakravāka goose, chameleon, crow, owl, frog, Ḍiḍḍika rat, Ḍerikā rat, dog, Babhru mongoose, common mongoose, and the like—the punishment for killing any of these is the same as for killing a Śūdra.

Witnesses

[7]To gain the respect of the world, a witness should give testimony consistent with what he saw or heard.

> [8]One-quarter of a crime* falls on the offender, one-quarter on the witness, one-quarter on all the officials of court, and one-quarter on the king.
>
> When a man who should be condemned is, in fact, condemned, then the king is released from guilt and the court officials are set free; upon the offender falls the guilt.
>
> [9]Sharp-witted, he should interrogate a designated* witness in the following manner:
>
> [10]"Whatever good you may have done from the day you were born until the day you die, all that will go to the king, if you tell a lie.
>
> [11]"He slays for sure three fathers and three grandfathers, as also seven generations of his descendants born or yet to be born—when a witness gives false testimony.
>
> [12]"He slays three grandfathers with false testimony concerning gold (G 13.14 n.); five with false testimony concerning farm animals; ten

शतमश्वानृते हन्ति सहस्रं पुरुषानृते ।
सर्वं भूम्यनृते हन्ति साक्षी साक्ष्यं मृषा वदन्[2] ॥१२॥

चत्वारो वर्णाः पुत्रिणः[1] साक्षिणः स्युरन्यत्र श्रोत्रियराजन्यप्रव्रजितमानुष्यहीनेभ्यः[2] ॥१३॥ स्मृतौ प्रधानतः[1] प्रतिपत्तिः ॥१४॥ अतोऽन्यथा कर्तपत्यम्[1] ॥१५॥ द्वादशरात्रं[1] तप्तं पयः पिबेत्कूश्माण्डैर्वा[2] जुहुयादिति । कूश्माण्डैर्वा जुहुयादिति ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने एकोनविंशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने दशमोऽध्यायः ॥

अष्टौ विवाहाः ॥१॥ श्रुतशीले विज्ञाय ब्रह्मचारिणेऽर्थिने दीयते[1] स[2] ब्राह्मः ॥२॥ आच्छाद्यालंकृत्य । एषा[1] सह धर्मश्चर्यतामिति[2] । प्राजापत्यः ॥३॥ पूर्वं[1] लाजाहुतिं हुत्वा गोभ्यां सहार्षः[2] ॥४॥ दक्षिणासु नीयमानास्वन्तर्वेद्यृत्विजे स दैवः[1] ॥५॥ धनेनोपतोष्यासुरः[1] ॥६॥ सकामेन सकामायां[1] मिथः संयोगो[2] गान्धर्वः ॥७॥ प्रसह्य हरणाद्राक्षसः ॥८॥ सुप्तां मत्तां प्रमत्तां वोपगच्छेदिति[1] पैशाचः ॥९॥

तेषां चत्वारः पूर्वे ब्राह्मणस्य तेष्वपि पूर्वः पूर्वः श्रेयान् ॥१०॥ उत्तरेषामुत्तरउत्तरः[1] पापीयान् ॥११॥ अत्रापि[1] षष्ठसप्तमौ क्षत्रधर्मानुगतौ[2] तत्प्रत्ययत्वात् क्षत्रस्य[3] ॥१२॥ पञ्चमाष्टमौ[1] वैश्यशूद्राणाम् ॥१३॥ अयन्त्रितकलत्रा हि वैश्यशूद्रा भवन्ति ॥१४॥ कर्षणशुश्रूषाधिकृतत्वात्[1] ॥१५॥ गान्धर्वमप्येके प्रशंसन्ति सर्वेषां स्नेहानुगतत्वात्[1] ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने विंशः खण्डः ॥

यथा युक्तो विवाहस्तथा युक्ता[1] प्रजा भवतीति[2] विज्ञायते ॥१॥ अथाप्युदाहरन्ति[1] ।

क्रीता द्रव्येण या नारी सा न पत्नी विधीयते ।
सा न[2] दैवे न सा पित्र्ये दासीं तां काश्यपो[3]ऽब्रवीत् ॥२॥
शुल्केन[1] ये प्रयच्छन्ति स्वसुतां लोभमोहिताः ।
आत्मविक्रयिणः पापा महाकिल्बिषकारकाः ॥
पतन्ति नरके घोरे घ्नन्ति चासप्तमं कुलम् ।
गमनागमनं चैव सर्वं[2] शुल्के[3] विधीयते ॥३॥

with false testimony concerning cows; a hundred with false testimony concerning horses; a thousand with false testimony concerning men; and all with false testimony concerning land—when a witness gives false testimony."

[13]People of all four classes who have sons can be witnesses, except vedic scholars, the royalty, wandering ascetics, and those who lack humanity.* [14]If a witness abides by his recollection, he will receive praise from those in authority; [15]whereas if he acts to the contrary, he will fall into hell. [16]Such a man should live on hot milk for twelve days (B 2.2.37) or offer ghee in the sacred fire while reciting the Kūṣmāṇḍa verses.

MARRIAGE

20 [1]There are eight types of marriages. [2]When a girl is given to a vedic student who requests her, after inquiring into his learning and character, it is a "Brahma" marriage. [3]After dressing her up and adorning her with jewelry, when a girl is given with the formula, "Here she is! May you jointly fulfill the Law", it is a "Prajāpati" marriage. [4]When the groom first offers parched grain in the sacred fire and gives a cow and a bull to the girl's father, it is a "Seer's" marriage. [5]When a girl is given to the officiating priest within the sacrificial arena while the sacrificial gifts are being taken away, it is a "Divine" marriage. [6]When the groom takes the girl after gratifying her parents with money, it is a "Demonic" marriage. [7]When a lover has sex with his beloved through mutual consent, it is a "Gandharva" marriage. [8]When a man takes away a girl by force, it is a "Fiendish" marriage. [9]When a man has intercourse with a girl who is asleep, intoxicated, or insane, it is a "Ghoulish" marriage.

[10]Of these, only the first four are suitable for Brahmins, and even among these each preceding type is better than each following. [11]Of the last four, each subsequent type is worse than each preceding. [12]Among the latter, moreover, the sixth and seventh flow from the Kṣatriya nature, because that is the dominant feature of Kṣatriyas; [13]while the fifth and the eighth are suitable for Vaiśyas and Śūdras, [14]for Vaiśyas and Śūdras are lax about their wives [15]because they are occupied with agricultural and servile work. [16]Some commend the "Gandharva" form of marriage for all, because it flows from love.

21 [1]"The excellence of the marriage," it is stated, "determines the excellence of the children that issue from it." [2]Now they also quote:

> It is laid down that a woman who is purchased for money is not a wife. She cannot take part in rites for gods or ancestors, and Kaśyapa has declared her to be a slave.
>
> [3]When people, bewitched by greed, deliver a daughter of theirs for a payment, these wicked men, selling their own selves and guilty of a heinous crime, fall into a gruesome hell, slay their families up to the seventh generation (G 13.14 n.), and repeatedly die and are reborn—all this is decreed when a payment takes place.

पौर्णमास्यष्टकामावास्याग्न्युत्पातभूमिकम्पश्मशानदेशपतिश्रोत्रियैकतीर्थप्रयाणेष्वहोरात्रमनध्यायः[1] ॥४॥ वाते पूतिगन्धे नीहारे च नृत्तगीतवादित्ररुदितसामशब्देषु तावन्तं कालम् ॥५॥ स्तनयित्नुवर्षविद्युत्संनिपाते[1] त्र्यहमनध्यायोऽन्यत्र[2] वर्षाकालात्[3] ॥६॥ वर्षाकालेऽपि[1] वर्षवर्जमहोरात्रयोश्च तत्कालम् ॥७॥

पित्र्यप्रतिग्रहभोजनयोश्च तद्दिवसशेषम्[1] ॥८॥ भोजनेष्वाजरणम्[1] ॥९॥ पाणिमुखो हि ब्राह्मणः[1] ॥१०॥ अथाप्युदाहरन्ति ।

भुक्तं प्रतिगृहीतं च निर्विशेषमिति श्रुतिः ॥११॥

पितर्युपरते त्रिरात्रम्[1] ॥१२॥ द्वयमु ह वै सुश्रवसोऽनूचानस्य रेतो ब्राह्मणस्योर्ध्वं नाभेरधस्तादन्यत्[1] । स यदूर्ध्वं नाभेस्तेन हैतत्प्रजायते[2] यद्ब्राह्मणानुपनयति यदध्यापयति यद्याजयति यत्साधु करोति[3] । सर्वास्यैषा[4] प्रजा भवति[5] । अथ[6] यदवाचीनं नाभेस्तेन हास्यौरसी प्रजा भवति[7] । तस्माच्छ्रोत्रियमनूचानमप्रजोऽसीति न वदन्ति ॥१३॥ तस्माद् द्विनामा द्विमुखो विप्रो द्विरेता द्विजन्मा चेति ॥१४॥

शूद्रापपात्रश्रवणसंदर्शनयोश्च तावन्तं कालम्[1] ॥१५॥ नक्तं शिवाविरावे नाधीयीत स्वप्नान्तम्[1] ॥१६॥

अहोरात्रयोश्च[1] संध्ययोः[2] पर्वसु च नाधीयीत ॥१७॥ न मांसमश्नीयान्न स्त्रियमुपेयात् ॥१८॥ पर्वसु हि[1] रक्षःपिशाचा व्यभिचारवन्तो[2] भवन्तीति विज्ञायते ॥१९॥

अन्येषु चाद्भुतोत्पातेष्वहोरात्रमनध्यायोऽन्यत्र[1] मानसात् ॥२०॥ मानसेऽपि जननमरणयोरनध्यायः ॥२१॥

अथाप्युदाहरन्ति ।

हन्त्यष्टमी ह्युपाध्यायं हन्ति शिष्यं चतुर्दशी ।
हन्ति पञ्चदशी विद्यां तस्मात्पर्वणि वर्जयेत् ।
तस्मात्पर्वणि वर्जयेदिति[1] ॥२२॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने एकविंशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे प्रथमप्रश्ने एकादशोऽध्यायः ॥

॥ इति प्रथमप्रश्नः समाप्तः ॥

SUSPENSION OF VEDIC RECITATION

[4]Vedic recitation is suspended for a day and a night on the following occasions: full-moon day; eighth day of each fortnight; new-moon day; fall of a meteor; earthquake; visiting a cemetery; and the death of the king, a vedic scholar, or someone who has studied under the same teacher. [5]When there is wind, a foul smell, or frost, and at the sound of dancing, music, weeping, or the singing of Sāmans (G 16.21 n.), vedic recitation is suspended for their duration. [6]When thunder, rain, and lightning occur together outside of the rainy season, vedic recitation is suspended for three days; [7]and even during the rainy season when they occur without rain, it is suspended until the same time the next day.

[8]When someone has received a gift or eaten food at an ancestral offering, the suspension lasts for the remainder of that day—[9]after eating, however, until the food has been digested—[10]for a Brahmin's hand is his mouth.* [11]Now, they also quote:

> There is no difference between what is eaten and what is received, states a vedic text.

[12]At the death of one's father, the suspension lasts for three days. [13]A Brahmin* who is a renowned vedic savant has clearly two kinds of semen, the one located above the navel and the other below. By means of the semen above the navel he begets offspring when he initiates Brahmins, when he teaches them, when he makes them offer sacrifices, and when he makes them good people. All these become his children. By means of the semen going downward from the navel, on the other hand, he obtains the children of his loins. About a vedic scholar and savant, therefore, they never say, "You have no children" (Va 2.5). [14]"Therefore," it is said, "a learned Brahmin has two names, two mouths, two kinds of semen, and two births."

[15]Within sight or hearing of a Śūdra or a degraded person, furthermore, vedic recitation is suspended for the duration. [16]When someone hears the howling of a jackal at night, he should not recite the Veda until he has slept.

[17]During the morning and evening twilights and on the days of the moon's change (A 1.26.14 n.), one should not recite the Veda, [18]eat meat, or have sex with one's wife; [19]"for on the days of the moon's change," it is stated, "fiends and ghouls undertake their nefarious wanderings."

[20]Also when other omens or portents occur, vedic recitation is suspended for a day and a night, with the exception of mental recitation; [21]and even mental recitation is suspended when there is a birth or a death.

[22]Now, they also quote:

> The eighth day slays the teacher, the fourteenth day slays the pupil, and the fifteenth day slays the knowledge; therefore, he should refrain from recitation during the days of the moon's change. (A 1.26.14 n.)

अथातः प्रायश्चित्तानि ।।१।।

भ्रूणहा[1] द्वादश समाः[2] ।।२।। कपाली[1] खट्वाङ्गी गर्दभचर्मवासा अरण्यनिकेतनः[2] श्मशाने ध्वजं शवशिरः कृत्वा कुटीं कारयेत् । तामावसेत्[3] । सप्तागाराणि भैक्षं[4] चरन्स्वकर्माचक्षाणस्तेन[5] प्राणान्धारयेत् । अलब्धोपवासः[6] ।।३।। अश्वमेधेन गोसवेनाग्निष्टुता वा यजेत ।।४।। अश्वमेधावभृथे वात्मानं[1] प्लावयेत्[2] ।।५।। अथाप्युदाहरन्ति ।

अमत्या ब्राह्मणं हत्वा दुष्टो भवति धर्मतः ।
ऋषयो निष्कृतिं तस्य वदन्त्यमतिपूर्वके ।
मतिपूर्वं घ्नतस्तस्य निष्कृतिर्नोपलभ्यते ।।६।।

अपगूर्य[1] चरेत्कृच्छ्रमतिकृच्छ्रं निपातने ।
कृच्छ्रं चान्द्रायणं चैव लोहितस्य[2] प्रवर्तने ।
तस्मान्नैवापगुरेत[3] न च कुर्वीत शोणितमिति ।।७।।

नव समा राजन्यस्य[1] ।।८।। तिस्रो वैश्यस्य[1] ।।९।। संवत्सरं शूद्रस्य[1] ।।१०।। स्त्रियाश्च ।।११।। ब्राह्मणवदात्रेय्याः ।।१२।।

गुरुतल्पगस्तप्ते लोहशयने[1] शयीत ।।१३।। सूर्मिं[1] वा ज्वलन्तीं[2] श्लिष्येत् ।।१४।। लिङ्गं[1] वा सवृषणं परिवास्याञ्जलावाधाय दक्षिणाप्रतीच्योर्दिशोरन्तरेण गच्छेदा निपतनात्[2] ।।१५।।

BOOK TWO

PENANCES

1 [1]Next, the penances.

Penances for Killing

[2]A man who has killed a learned Brahmin should do the following for twelve years. [3]He should carry a skull and a post from a bed-frame; wear the skin of an ass; reside in the wilderness; and, using the head of a corpse as his flag, get a hut built in a cemetery and live in it. He should maintain himself by begging almsfood from seven houses while proclaiming his crime. When he does not receive any almsfood, he should fast. [4]Alternatively, he may offer a horse sacrifice, a Gosava sacrifice, or an Agniṣṭut sacrifice; [5]or cleanse himself at the bath that concludes a horse sacrifice. [6]Now, they also quote:

> When someone kills a Brahmin unintentionally, according to the Law he becomes guilty of a sin. Seers prescribe an expiation for such a man, so long as it is done unintentionally. No expiation is possible for anyone who kills intentionally.
>
> [7]A man who raises his hand should perform an arduous penance; if he strikes, he should perform the very arduous penance; and if he draws blood, he should perform both an arduous and a lunar penance (B 2.2.38, 40; 3.8). Therefore, a man should neither raise his hand nor draw blood.

[8]This penance should be observed for nine years when one kills a Kṣatriya, [9]for three years when one kills a Vaiśya, [10]and for one year when one kills a Śūdra [11]or a woman. [12]The penance for killing a Brahmin woman soon after her menstrual period (A 1.24.8–9 n.) is the same as for killing a Brahmin.

Incestuous Sex

[13]A man who has had sex with the wife of an elder (A 1.6.32 n.) should lie on a heated iron bed; [14]embrace a red-hot column (A 1.25.2 n.); [15]or cut off his penis together with the testicles, hold them in his cupped hands, and walk in a south-westerly direction until he collapses.

स्तेनः प्रकीर्य केशान्सैध्रकं[1] मुसलमादाय स्कन्धेन राजानं गच्छेदनेन मां[2] जहीति । तेनैनं हन्यात्[3] ।।१६।। अथाप्युदाहरन्ति ।

स्कन्धेनादाय[1] मुसलं[2] स्तेनो राजानमन्वियात् ।
अनेन शाधि मां[3] राजन् क्षत्रधर्ममनुस्मरन् ।।

शासने वा विसर्गे वा स्तेनो मुच्येत किल्बिषात् ।
अशासनात्तु तद्राजा स्तेनादाप्नोति किल्बिषमिति ।।१७।।

सुरां पीत्वोष्णया[1] कायं दहेत् ।।१८।। अमत्या पाने[1] कृच्छ्राब्दपादं चरेत् पुनरुपनयनं[2] च[3] ।।१९।। वपनव्रतनियमलोपश्च[1] पूर्वानुष्ठितत्वात् ।।२०।। अथाप्युदाहरन्ति ।

अमत्या वारुणीं पीत्वा प्राश्य मूत्रपुरीषयोः ।
ब्राह्मणः क्षत्रियो वैश्यः पुनःसंस्कारमर्हति[1] ।।२१।।

सुराधाने[1] तु यो भाण्डे अपः पर्युषिताः पिबेत् ।
शङ्खपुष्पीविपक्वेन षडहं[2] क्षीरेण वर्तयेत् ।।२२।।

गुरुप्रयुक्तश्चेन्म्रियेत गुरुस्त्रीन्कृच्छ्रांश्चरेत् ।।२३।। एतदेवासंस्कृते[1] ।।२४।।

ब्रह्मचारिणः शवकर्मणा व्रतावृत्तिरन्यत्र[1] मातापित्रोराचार्याच्च[2] ।।२५।। स चेद्व्याधीयीत कामं गुरोरुच्छिष्टं भैषज्यार्थे[1] सर्वं प्राश्नीयात् ।।२६।। येनेच्छेत्तेन चिकित्सेत्[1] ।।२७।। स यदागदीस्यात्[1] तदुत्थायादित्यमुपतिष्ठते[2] । हंसः शुचिषदिति । एतया ।।२८।।

दिवा रेतः सिक्त्वा त्रिरपो[1] हृदयंगमाः पिबेद्रेतस्याभिः[2] ।।२९।। यो ब्रह्मचारी स्त्रियमुपेयात्सोऽवकीर्णी ।।३०।। स गर्दभं पशुमालभेत ।।३१।। नैर्ऋतः पशुः[1] पुरोडाशश्च[2] रक्षोदेवतो[3] यमदेवतो[4] वा ।।३२।। शिश्नात्प्राशित्रमप्स्ववदानैश्चरन्तीति विज्ञायते ।।३३।। अपि[1] वामावास्यायां निश्यग्निमुपसमाधाय[2] दार्विहोमिकीं[3] परिचेष्टां कृत्वा द्वे आज्याहुती[4] जुहोति । कामावकीर्णोऽस्म्यवकीर्णोऽस्मि काम कामाय स्वाहा ।

Theft

[16]Making his hair dishevelled and carrying a pestle of Sidhraka wood, a thief should go to the king and say "Bludgeon me with this". The king should bludgeon him with it. [17]Now, they also quote:

> A thief should go to the king carrying a pestle on his shoulder: "Punish me with this, O King, calling to mind the duty of a Kṣatriya".
>
> Whether he is punished or released, the thief is absolved of his sin. By not punishing him, the king assumes the sin of the thief.

Drinking Liquor

[18]If a man drinks liquor, he should scald his body by drinking hot liquor. [19]If he drinks inadvertently, he should perform the arduous penance (B 2.2.38) for three months and undergo initiation over again, [20]at which the cutting of hair and nails, the observances, and the restrictive rules are omitted, because they have already been performed. [21]Now, they also quote:

> If a Brahmin, a Kṣatriya, or a Vaiśya unintentionally drinks liquor or consumes urine or excrement, he should undergo initiation over again.
>
> [22]If someone drinks water left overnight in a vessel for keeping liquor, on the other hand, he should live for six days on milk boiled with the Śaṅkhapuṣpī grass.

Penances Relating to Students

[23]If a student dies while carrying out his teacher's orders, the teacher should perform three arduous penances (B 2.2.38). [24]He should do the same penance if he fails to complete his pupil's instruction.*

[25]A student should begin his vow over again if he participates at a funeral of anyone except his father, mother, or teacher. [26]If he is sick, he may freely eat all the leftovers* of his teacher as medicine (A 1.3.27 n.), [27]and he may treat himself with anything he wants. [28]When he recovers, he should get up and worship the sun, reciting the verse "The goose seated in the light . . .".

[29]If he ejaculates semen during the day, he should drink three times water sufficient to reach the heart (A 1.16.2 n.) while reciting the Retasyā verses. [30]A student who has sex with a woman has broken his vow of chastity. [31]He should offer a sacrifice using an ass as the sacrificial animal. [32]The animal and the sacrificial cake are offered to Nirṛti, Rākṣasa, or Yama. [33]"The portion to be eaten by the sacrificer", it is stated, "should be cut from the animal's penis, while the other portions are offered in water." [34]Alternatively, he should put firewood into the sacred fire on the night of the new moon; perform the preliminary rites of a Dārvīhoma; and make

कामाभिद्रुग्धोऽस्म्यभिद्रुग्धोऽस्मि काम कामाय स्वाहेति[5] ।।३४।। हुत्वा[1] प्रयताञ्जलिः[2] कवातिर्यङ्ङग्निमभिमन्त्रयेत[3] ।

संं मा सिञ्चन्तु मरुतः समिन्द्रः सं बृहस्पतिः ।
सं मायमग्निः सिञ्चत्वायुषा च बलेन चायुष्मन्तं करोत[4] मेति ।।३५।।

अथास्य[1] ज्ञातयः परिषद्युदपात्रं निनयेयुरसावहमित्थंभूत[2] इति । चरित्वापः पयो घृतं मधु लवणमित्यारब्धवन्तं ब्राह्मणा ब्रूयुश्चरितं त्वयेति । ओमितीतरः प्रत्याह । चरितनिर्वेशं[3] सवनीयं कुर्युः ।।३६।।

सगोत्रां चेदमत्योपगच्छेन्मातृवदेनां[1] बिभृयात् ।।३७।। प्रजाता[1] चेत्कृच्छ्राब्दपादं चरित्वा । यन्म आत्मनो मिन्दाभूत् । पुनरग्निश्चक्षुरदादिति । एताभ्यां[2] जुहुयात् ।।३८।।

परिवित्तः[1] परिवेत्ता या चैनं[2] परिविन्दति ।
सर्वे ते नरकं[3] यान्ति दातृयाजकपञ्चमाः[4] ।।३९।।

परिवित्तः[1] परिवेत्ता दाता यश्चापि याजकः ।
कृच्छ्रद्वादशरात्रेण स्त्री त्रिरात्रेण[2] शुध्यतीति[3] ।।४०।।

।। इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने प्रथमः खण्डः ।।

अथ पतनीयानि ।।१।। समुद्रसंयानम्[1] ।।२।। ब्रह्मस्वन्यासापहरणम्[1] ।।३।। भूम्यनृतम्[1] ।।४।। सर्वपण्यैर्व्यवहरणम्[1] ।।५।। शूद्रसेवनम्[1] ।।६।। शूद्राभिजननम्[1] ।।७। तदपत्यत्वं च ।।८।। एतेषामन्यतमं[1] कृत्वा[2] ।।९।।

two offerings of ghee, saying: "O Lust, I have broken the vow of chastity! I have broken the vow of chastity, O Lust! To Lust, Svāhā! O Lust, I have done wrong! I have done wrong, O Lust! To Lust, Svāhā!" (cf. G 25.1–6). [35]After making these offerings, he should stretch his cupped hands, turn slightly away, and address the fire:

> May the Maruts pour upon me, may Indra and Bṛhaspati; and may this fire pour upon me long life and strength. May they make me live long. (TA 2.18)

Excommunication from and Readmission to Caste

[36]Now, his relatives should turn over his water pot at a formal assembly, while he says: "I, so-and-so, am guilty of this." After he has undergone the penance and touched water, milk, ghee, honey, and salt, Brahmins should ask him: "Have you undergone the penance?" He should reply, "Yes." After he has undergone the penance, they should let him participate in sacrifices.

Improper Marriage

[37]If someone has sexual relations with a woman unaware that she belongs to the same lineage as he (A 2.11.15 n.), he should support her like his mother. [38]If she bears his child, he should perform the arduous penance (B 2.2.38) for three months and make an offering of ghee reciting these two verses: "Whatever blemish there is in me . . .", and "Fire has put back the sight . . .".

> [39]Someone whose younger brother gets married before him or who gets married before his older brother; the woman who gets married to such a man; the man who gives her away; and the fifth, the man who officiates at the wedding—all these go to hell.
>
> [40]Someone whose younger brother gets married before him or who gets married before his older brother, the man who gives the woman away, and the man who officiates at the wedding are purified by performing the arduous penance (B 2.2.38) for twelve days, whereas the woman is purified by performing it for three days.

Sins Causing Loss of Caste

2 [1]Next, the sins causing loss of caste: [2]undertaking a sea voyage; [3]stealing a Brahmin's property or a deposit; [4]bearing false witness with regard to land; [5]trading in all sorts of merchandise; [6]serving Śūdras; [7]fathering children by a Śūdra woman; [8]and becoming a child of a Śūdra.* [9]When people have done any one of these,

चतुर्थकाला[1] मितभोजिनः[2] स्युर्
अपोऽभ्यवेयुः[3] सवनानुकल्पम् ।
स्थानासनाभ्यां विहरन्त एते[4]
त्रिभिर्वर्षैस्तदपघ्नन्ति[5] पापम्[6] ।।१०।।

यदेकरात्रेण[1] करोति पापं
कृष्णं[2] वर्णं ब्राह्मणः सेवमानः ।
चतुर्थकाल उदकाभ्यवायी[3]
त्रिभिर्वर्षैस्तदपहन्ति[4] पापमिति ।।११।।

अथोपपातकानि ।।१२।। अगम्यागमनं गुर्वीसखीं[1] गुरुसखीमपपात्रां पतितां च गत्वा भेषजकरणं ग्रामयाजनं रङ्गोपजीवनं नाट्याचार्यता[2] गोमहिषीरक्षणं[3] यच्चान्य-दप्येवंयुक्तं कन्यादूषणमिति ।।१३।।

तेषां तु निर्वेशः[1] पतितवृत्तिर्द्वौ[2] संवत्सरौ ।।१४।।

अथाशुचिकराणि[1] ।।१५।। द्यूतमभिचारोऽनाहिताग्नेरुञ्छवृत्तिता[1] समावृत्तस्य भैक्षचर्या तस्य चैव गुरुकुले वास ऊर्ध्वं चतुर्भ्यो मासेभ्यस्तस्य चाध्यापनं[2] नक्षत्रनिर्देशश्चेति ।।१६।।

तेषां तु निर्वेशो[1] द्वादश मासान् द्वादशार्धमासान् द्वादश[2] द्वादशाहान्[2] द्वादश[3] षडहान्[3] द्वादश त्र्यहान् द्वादशाहं षडहं त्र्यहमहोरात्रमेकाहमिति[4] यथा कर्मा-भ्यासः ।।१७।।

अथ पतिताः समवसाय[1] धर्मांश्चरेयुरितरेतरयाजका[2] इतरेतराध्यापका मिथो विवहमानाः । पुत्रान्संनिष्पाद्य ब्रूयुर्विप्रव्रजतास्मत्त[3] एवमार्यान्संप्रतिपत्स्यथेति[4] ।।१८।। अथापि[1] न सेन्द्रियः[2] पतति[3] ।।१९।। तदेतेन वेदितव्यम् । अङ्गहीनोऽपि[1] साङ्गं जनयेत्[2] ।।२०।।

मिथ्यैतदिति हारीतः ।।२१।। दधिधानीसधर्माः[1] स्त्रियः स्युः[2] । यो हि दधि-

[10]they should eat a little at every fourth meal-time (A 1.25.10 n.); bathe at dawn, noon, and dusk; and remain standing during the day and seated at night. In three years they wipe off their sin.

[11]It takes three years of bathing at every fourth meal-time to remove the sin a Brahmin commits by serving the black class (A 1.27.11 n.) for one day.

Secondary Sins Causing Loss of Caste

[12]Next, the secondary sins causing loss of caste: [13]sexual intercourse with a woman with whom sex is forbidden; sexual intercourse with a woman friend of a female or male elder (A 1.6.32 n.), with a degraded woman (A 1.3.25 n.), or with an outcaste woman; practicing medicine; officiating at a sacrifice offered by several individuals; obtaining one's livelihood by staging theatrical performances; teaching dance; looking after cattle and buffaloes; and other similar professions, as well as violating virgins.

[14]The expiation for these is to live as an outcaste for two years.

Sins Making a Man Sordid

[15]Next, sins that make people sordid: [16]gambling; sorcery; living by gleaning on the part of a man who has not established the sacred fires; begging almsfood by a man who has returned home from his teacher's, as well as his residing at his teacher's house for more than four months; teaching a man who has returned home from his teacher's; and practising astrology.

[17]The expiation for these lasts twelve months, twelve fortnights, twelve times twelve days, twelve times six days, twelve times three days, twelve days, six days, three days, a day and a night, and one day, in accordance with the way the deed was committed (A 1.29.18 n.).

Outcastes

[18]Living in a common settlement, outcastes should carry out their duties (*dharma*), officiating at each other's sacrifices, teaching each other, and getting married to each other. If they father sons, they should tell them: "Go away from us, for then you will attach yourself to the Āryas". [19]A man does not, moreover, fall from his caste together with his virility, [20]the truth of which one can gather from the fact that a man lacking a limb fathers a child possessing all the limbs.

[21]"That is false," says Hārīta. [22]Wives are comparable to curd-pots, for if someone were to put impure milk into a curd-pot and mix in the curdling substance,

धान्यामप्रयतं पय आतच्य मन्थति न तच्छिष्टा धर्मकृत्येषूपयोजयन्ति[3] ॥२२॥ एवमशुचिशुक्लं[1] यन्निर्वर्तते[2] न तेन सह संप्रयोगो विद्यते ॥२३॥

अशुचिशुक्लोत्पन्नानां[1] तेषामिच्छतां[2] प्रायश्चित्तिः ॥२४॥ पतनीयानां तृतीयोंऽशः स्त्रीणामंशस्तृतीयः[1] ॥२५॥

अथाप्युदाहरन्ति[1] ।

भोजनाभ्यञ्जनाद्दानाद्यदन्यत्कुरुते तिलैः ।
श्वविष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जतीति ॥२६॥

पितॄन्वा एष विक्रीणीते यस्तिलान्विक्रीणीते । प्राणान्वा एष विक्रीणीते यस्तण्डुलान्विक्रीणीते । सुकृतांशान्वा[1] एष विक्रीणीते यः पणमानो दुहितरं ददाति ॥२७॥ तृणकाष्ठमविकृतं[1] विक्रेयम् ॥२८॥ अथाप्युदाहरन्ति ।

पशवश्चैकतोदन्ता अश्मा च लवणोद्धृतः ।
एतद्ब्राह्मण ते पण्यं[1] तन्तुश्चारजनीकृत[2] इति ॥२९॥

पातकवर्जं वा[1] बभ्रुं[2] पिङ्गलां[3] गां रोमशां[4] सर्पिषावसिच्य कृष्णैस्तिलैरवकीर्यानूचानाय[5] दद्यात् ॥३०॥ कूश्माण्डैर्वा[1] द्वादशाहम् ॥३१॥ यदर्वाचीनमेनो भ्रूणहत्यायास्तस्मान्मुच्यत इति ॥३२॥

पातकाभिशंसने कृच्छ्रः ॥३३॥ तदब्दोऽभिशंसितुः[1] ॥३४॥

संवत्सरेण पतति पतितेन समाचरन् ।
याजनाध्यापनाद्यौनान्न[1] तु यानासनाशनादिति[2] ॥३५॥

अमेध्यप्राशने प्रायश्चित्तिर्नैष्पुरीष्यम्[1] । तत्सप्तरात्रेणावाप्यते[2] ॥३६॥

अपः पयो घृतं पराक इति प्रतित्र्यहमुष्णानि[1] स तप्तकृच्छ्रः[2] ॥३७॥ त्र्यहं[1] प्रातस्तथा[2] सायमयाचितं पराक इति कृच्छ्रः[3] ॥३८॥ प्रातः सायमयाचितं पराक

cultured people do not use it for ritual purposes. [23]In like manner, there can be no association with what is produced by the semen of a sordid man (A 1.29.14 n.).

[24]If they so wish, people born from the semen of sordid men may perform a penance, [25]males one-third of the penance prescribed for those fallen from their caste, and females one-ninth.

Sale of Forbidden Goods

[26]Now, they also quote:

> If a man uses sesame for any purpose other than eating, anointing, and giving as a gift, reborn as a worm, he will plunge into a pile of dog shit together with his ancestors.

[27]A man who sells sesame sells his own ancestors. A man who sells rice sells his own life. A man who haggles when he gives his daughter in marriage sells shares of his merits. [28]He may sell grasses and wood that have not been handcrafted. [29]Now, they also quote:

> Domestic animals with teeth in one jaw (G 17.28 n.), stones with the exception of salt, and undyed thread—these are the goods, O Brahmin, that you may sell.

Types of Penances

[30]For a sin that does not entail loss of caste, a man may give a vedic savant a brown or red cow with a lot of hair after anointing it with ghee and sprinkling black sesame seeds over it; [31]or else he may make offerings while reciting the Kūṣmāṇḍa verses during twelve days, [32]for it is said, "a man is thus freed from any sin short of murdering a Brahmin" (A 1.19.15 n.).

[33]When a man is accused of a sin causing loss of caste, he should perform an arduous penance, [34]while the accuser should perform it for one year.

> [35]When someone associates with an outcaste—not, however, by officiating at his sacrifices, by teaching him, or by contracting a marriage with him—but by travelling in the same vehicle or sitting on the same seat as he, or by eating together with him, he himself becomes an outcaste within a year.*

[36]The penance for eating an impure substance is to fast until all the excrement is gone, which happens after seven days.

[37]The hot-arduous penance consists of consuming hot water, hot milk, and hot ghee for three days each, and fasting for three days. [38]The arduous penance consists of eating only in the morning for three days, eating only in the evening for three days, eating what is received unasked for three days, and fasting for three days. [39]Eating only in the morning one day, eating only in the evening the next day, eating what is received unasked the following day, and fasting on the last

इति[1] त्रयश्चतूरात्रा:[2] स एष स्त्रीबालवृद्धानां कृच्छ्र: ।।३९।। यावत्सकृदाददीत ताव-दश्नीयात्[1] पूर्ववत्सोऽतिकृच्छ्र: ।।४०।। अब्भक्षस्तृतीय:[1] स[2] कृच्छ्रातिकृच्छ्र: ।।४१।।

कृच्छ्रे[1] त्रिषवणमुदकोपस्पर्शनम् ।।४२।। अध:शयनम् ।।४३।। एकवस्त्रता[1] केशश्मश्रुलोमनखवापनम् ।।४४।। एतदेव स्त्रिया: केशवपनवर्जम् । केशवपनव-र्जम्[1] ।।४५।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने द्वितीय: खण्ड: ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने प्रथमोऽध्याय: ॥

नित्योदकी नित्ययज्ञोपवीती
नित्यस्वाध्यायी वृषलान्नवर्जी ।
ऋतौ च गच्छन्विधिवच्च जुह्वन्
न ब्राह्मणश्च्यवते ब्रह्मलोकात् ।।१।।

मनु: पुत्रेभ्यो दायं व्यभजदिति[1] श्रुति: ।।२।। समश:[1] सर्वेषामविशेषात् ।।३।। वरं[1] वा रूपमुद्धरेज्ज्येष्ठ: ।।४।। तस्माज्ज्येष्ठं पुत्रं धनेन निरवसाययन्तीति श्रुति: ।।५।। दशानां वैकमुद्धरेज्ज्येष्ठ: ।।६।। सममितरे विभजेरन् ।।७।।

पितुरनुमत्या दायविभाग:[1] सति पितरि ।।८।।

चतुर्णां वर्णानां गोश्वाजावयो ज्येष्ठांश:[1] ।।९।।

नानावर्णस्त्रीपुत्रसमवाये दायं[1] दशांशान्कृत्वा[2] चतुरस्त्रीन्द्वावेकमिति यथाक्रमं विभजेरन् ।।१०।। औरसे तूत्पन्ने सवर्णास्तृतीयांशहरा:[1] ।।११।। सवर्णापुत्रा-नन्तरापुत्रयोरनन्तरापुत्रश्चेद्गुणवान्स ज्येष्ठांशं हरेत् ।।१२।। गुणवान्हि[1] शेषाणां[2] भर्ता भवति ।।१३।।

day—to do this for three successive four-day periods constitutes the arduous penance for women, children, and the elderly. [40]When a man performs the same penance as above but eats only a single mouthful at each meal, it is the very arduous penance. [41]The third type* is subsisting on water alone, and it is the penance beyond the very arduous penance.

[42]During an arduous penance, one should bathe at dawn, noon, and dusk; [43]sleep on the floor; [44]wear a single garment; and have the hair of the head, beard, and body shaved and the nails clipped. [45]Women must do the same, with the exception of shaving the head.

3 [1]When a Brahmin always carries his water with him (B 1.7.6), wears his sacrificial cord constantly (A 1.6.18 n.), does the recitation of his Veda every day, refrains from eating the food of Śūdras, has sex with his wife during her season (A 2.1.17 n.), and makes offerings in the sacred fire according to the rules, he will not fall from the world of Brahman.

INHERITANCE

Partitioning of the Paternal Estate

[2]"Manu divided his estate among his sons" (TS 3.1.9.4), states a vedic text. [3]Because it makes no special allowance, a man should divide his estate equally among all his sons. [4]Alternatively, the eldest son may take for himself a choice piece of property (cf. B 1.18.14), [5]for a vedic text states: "Therefore, they invest the eldest son with wealth" (TS 2.5.2.7). [6]Or else, the eldest son may take an additional one-tenth of the estate, [7]while the others take equal shares (cf. A 2.14.6–15).

[8]While the father is alive, the partitioning of the estate takes place only with his consent.

[9]Among the four social classes, the special share of the eldest is a cow, a horse, a goat, and a sheep, respectively.

[10]When there are sons from mothers of different classes, they should divide the estate into ten equal portions and take four, three, two, and one portion according to the class. [11]When a natural son (B 2.3.14) is born, however, other sons belonging to the same class take one-third of the estate as their share. [12]Among two sons, the one born from a mother of the same class as the father and the other born from a mother of the class immediately below the father's, the latter, if he is endowed with good qualities, may take the share reserved for the eldest, [13]for the one who is endowed with good qualities becomes the supporter of the others (cf. G 28.35–9).

सवर्णायां संस्कृतायां[1] स्वयमुत्पादितमौरसं पुत्रं विद्यात् ।
अथाप्युदाहरन्ति ।

अङ्गादङ्गात्संभवसि हृदयादधि जायसे[2] ।
आत्मा वै पुत्रनामासि स जीव शरदः शतमिति[3] ॥१४॥

अभ्युपगम्य दुहितरि जातं पुत्रिकापुत्रमन्यं दौहित्रम् ॥१५॥
अथाप्युदाहरन्ति ।

आदिशेत्प्रथमे पिण्डे मातरं पुत्रिकासुतः[1] ।
द्वितीये पितरं तस्यास्तृतीये च पितामहमिति ॥१६॥

मृतस्य प्रसूतो[1] यः क्लीबव्याधितयोर्वान्येनानुमतेन स्वे क्षेत्रे[2] स क्षेत्रजः ॥१७॥ स एष द्विपिता द्विगोत्रश्च द्वयोरपि स्वधारिक्थभाग्भवति ॥१८॥ अथाप्युदाहरन्ति ।

द्विपितुः पिण्डदानं स्यात्पिण्डेपिण्डे च नामनी ।
त्रयश्च पिण्डाः षण्णां स्युरेवं कुर्वन्न मुह्यतीति[1] ॥१९॥

मातापितृभ्यां दत्तोऽन्यतरेण वा[1] योऽपत्यार्थे परिगृह्यते स दत्तः ॥२०॥ सदृशं यं सकामं स्वयं कुर्यात्स कृत्रिमः ॥२१॥ गृहे गूढोत्पन्नोऽन्ते[1] ज्ञातो[2] गूढजः॥२२॥ मातापितृभ्यामुत्सृष्टोऽन्यतरेण वा[1] योऽपत्यार्थे[2] परिगृह्यते सोऽपविद्धः ॥२३॥ असंस्कृतामनतिसृष्टां[1] यामुपगच्छेत्तस्यां[2] यो जातः[3] स कानीनः ॥२४॥ या गर्भिणी संस्क्रियते विज्ञाता वाविज्ञाता[1] वा तस्यां[2] यो जातः स सहोढः ॥२५॥ मातापित्रोर्हस्तात्क्रीतोऽन्यतरेण वा योऽपत्यार्थे परिगृह्यते स क्रीतः ॥२६॥ क्लीबं त्यक्त्वा पतितं वा[1] यान्यं पतिं[2] विन्देत्तस्यां पुनर्भ्वां[3] यो जातः स पौनर्भवः ॥२७॥ मातापितृविहीनो[1] यः स्वयमात्मानं दद्यात्स स्वयंदत्तः ॥२८॥ द्विजातिप्रवराच्छूद्रायां जातो निषादः ॥२९॥ कामात्पारशव[1] इति पुत्राः ॥३०॥

अथाप्युदाहरन्ति[1] ।

Types of Sons

[14]A son whom a man fathers by himself* through a wife who belongs to the same class as he and whom he has married according to the proper rites should be recognized as his *natural son*. Now, they also quote:

> From my body you spring—from every inch! From my heart you are born! You are my self, bearing the name "son". May you live a hundred years. (BU 6.4.9)

[15]A male child born to a man's daughter following an agreement (G 28.18) should be recognized as his *son by an appointed daughter*; any other child is his grandson by his daughter. [16]Now, they also quote:

> At the ancestral offering, the son of an appointed daughter should offer the first ancestral oblation to his mother and the second and third to his mother's father and paternal grandfather, respectively.

[17]When someone else fathers a son on the wife of a person who is dead, impotent, or sick, after she has received permission (Va 17.55–66), he is a *son begotten on his wife*. [18]He has two fathers, belongs to two lineages (A 2.11.15 n.), and makes ancestral offerings to and inherits the property of two different fathers. [19]Now, they also quote:

> When a man with two fathers offers an ancestral offering, he invokes two names at each offering and offers three offerings to six ancestors. Acting in this manner, he will not stumble.*

[20]When a boy is given for adoption by his parents or by one of them and is accepted as one's own child, he is a *son given in adoption*. [21]When a man accepts as his own a boy who is willing and is akin to him, he is a *contrived son*. [22]When a boy is born secretly in the house and is found out afterwards, he is a *son born in secret*. [23]When a boy is abandoned by his parents or by one of them and is accepted by someone as his own child, he is a *son adopted after being abandoned*. [24]When someone has sex with an unmarried woman without permission, the child she bears is a *son of an unmarried woman*. [25]When someone marries a pregnant woman, whether he is aware of her pregnancy or not, the child she bears is a *son received with the marriage*. [26]When a boy is sold by his parents or by one of them and is accepted as one's own child, he is a *purchased son*. [27]When a woman leaves a husband who is impotent or has become an outcaste and marries another husband, a boy born to such a remarried woman is a *son of a remarried woman*. [28]When a boy without mother or father gives himself over to someone, he is a *son given in adoption by himself*. [29]When a man belonging to the highest of the twice-born classes fathers a son by a Śūdra woman, that son is a *Niṣāda*; [30]whereas if they cohabit through lust, the son is a *Pāraśava*. These are the various types of sons.

Inheritance of Different Sons

[31]Now, they also quote:

औरसं पुत्रिकापुत्रं क्षेत्रजं दत्तकृत्रिमौ ।
गूढजं चापविद्धं[2] च रिक्थभाजः प्रचक्षते ॥३१॥

कानीनं च सहोढं च क्रीतं पौनर्भवं तथा ।
स्वयंदत्तं निषादं च गोत्रभाजः प्रचक्षते ॥३२॥

तेषां प्रथम एवेत्याहौपजङ्घनिः[1] ॥३३॥

इदानीमहमीर्ष्यामि[1] स्त्रीणां जनक नो पुरा ।
यतो यमस्य सदने[2] जनयितुः पुत्रमब्रुवन् ॥

रेतोधाः पुत्रं नयति परेत्य यमसादने ।
तस्माद्भार्यां[3] रक्षन्ति[4] बिभ्यन्तः[5] पररेतसः ॥३४॥

अप्रमत्ता रक्षथ[1] तन्तुमेतं
मा वः क्षेत्रे परबीजानि वाप्सुः[2] ।
जनयितुः पुत्रो भवति सांपराये
मोघं वेत्ता कुरुते तन्तुमेतमिति ॥३५॥

तेषामप्राप्तव्यवहाराणामंशान्सोपचयान्सुनिगुप्तान्निदध्युरा[1] व्यवहारप्रापणात् ॥३६॥ अतीतव्यवहारान् ग्रासाच्छादनैर्बिभृयुः[1] ॥३७॥ अन्धजडक्लीबव्यसनिव्याधितादींश्च ॥३८॥ अकर्मिणः[1] ॥३९॥ पतिततज्जातवर्जम्[1] ॥४०॥

न पतितैः संव्यवहारो विद्यते ॥४१॥ पतितामपि तु मातरं बिभृयादनभिभाषमाणः ॥४२॥

मातुरलंकारं[1] दुहितरः सांप्रदायिकं लभेरन्नन्यद्वा[2] ॥४३॥ न स्त्रियाः[1] स्वातन्त्र्यं विद्यते[2] ॥४४॥ अथाप्युदाहरन्ति ।

पिता[1] रक्षति कौमारे भर्ता रक्षति यौवने ।
पुत्रस्तु[2] स्थाविरीभावे[3] न स्त्री स्वातन्त्र्यमर्हतीति[4] ॥४५॥
[1]निरिन्द्रिया ह्यदायाश्च[2] स्त्रियो मता इति श्रुतिः[3] ॥४६॥

A natural son, a son by an appointed daughter, a son begotten on the wife, a son given in adoption, a contrived son, a son born in secret, and a son adopted after being abandoned—these, they declare, share in the inheritance.

32 A son of an unmarried woman, a son born to a woman who was pregnant at marriage, a purchased son, a son of a remarried woman, a son given in adoption by himself, and a Niṣāda—these, they declare, share in the lineage (A 2.11.15 n.). (cf. G 28.32–34)

33 "Only the first of these receives a share," says Aupajaṅghani.

34 Only now, Janaka, have I become jealous of my wives; I was not so formerly. For when we are in the abode of Death, they say, a son belongs to the man who fathered him. After he dies, the man who deposited the seed takes the son to himself in the abode of Death. People guard their wives, therefore, fearful of the seed of strangers.

35 Diligently guard this progeny of yours, lest strangers sow their seeds in your field; in the transit to the next world, a son belongs to the man who fathered him. Otherwise a husband makes this progeny of his worthless for himself. (cf. A 2.13.6; Va 17.9)

36 They should closely guard the shares of minors together with the accrued interest until they reach the legal age (G 2.34 n.) 37 and maintain those who are legally incompetent with food and clothing, 38 namely, those who are blind, mentally retarded, impotent, addicted to vice, and sick, 39 as well as those who neglect their duties, 40 but not those who have fallen from their caste or the offspring of such persons.

41 No association is permitted with outcastes. 42 Even if she has become an outcaste, however, a man should support his own mother, but without speaking with her (A 1.28.9–10).

Inheritance of Women

43 Daughters should take their mother's jewelry and anything else customarily given to her. 44 It is not possible for women to act independently. 45 Now, they also quote:

Her father takes care of her in her childhood; her husband takes care of her in her youth; and her son takes care of her in her old age. A woman is not fit to act independently.

46 "Women are considered to be devoid of strength and not to inherit property" (TS 6.5.8.2), say a vedic text.

भर्तृहिते[1] यतमानाः स्वर्गं लोकं जयेरन्[2] ॥४७॥ व्यतिक्रमे[1] कृच्छ्रः[2] ॥४८॥ शूद्रे चान्द्रायणं चरेत् ॥४९॥ वैश्यादिषु प्रतिलोमं[1] कृच्छ्रातिकृच्छ्रादींश्चरेत्[2] ॥५०॥ पुंसां ब्राह्मणादीनां संवत्सरं ब्रह्मचर्यम् ॥५१॥ शूद्रं कटाग्निना दहेत्[1] ॥५२॥

अथाप्युदाहरन्ति ॥५३॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने तृतीयः खण्डः ॥

अब्राह्मणस्य शारीरो दण्डः संग्रहणे भवेत् ॥१॥
सर्वेषामेव वर्णानां दारा रक्ष्यतमा धनात् ॥२॥
न[1] तु चारणदारेषु न रङ्गावतरे वधः[2] ।
संसर्जयन्ति ता ह्येतान्निगुप्तांश्चालयन्त्यपि[3] ॥३॥
स्त्रियः पवित्रमतुलं[1] नैता दुष्यन्ति[2] कर्हिचित् ।
मासिमासि रजो ह्यासां[3] दुरितान्यपकर्षति[4] ॥४॥
सोमः शौचं ददौ[1] तासां गन्धर्वः[2] शिक्षितां गिरम् ।
अग्निश्च सर्वभक्षत्वं[3] तस्मान्निष्कल्मषाः स्त्रियः ॥५॥

अप्रजां दशमे वर्षे स्त्रीप्रजां द्वादशे त्यजेत् ।
मृतप्रजां[1] पञ्चदशे[2] सद्यस्त्वप्रियवादिनीम् ॥६॥

संवत्सरं प्रेतपत्नी मधुमांसमद्यलवणानि[1] वर्जयेदधः शयीत ॥७॥ षण्मासानिति मौद्गल्यः ॥८॥ अत[1] ऊर्ध्वं गुरुभिरनुमता[2] देवराज्जनयेत्पुत्रमपुत्रा[3] ॥९॥ अथाप्युदाहरन्ति ।

वशा चोत्पन्नपुत्रा[1] च नीरजस्का गतप्रजा ।
नाकामा[2] संनियोज्या स्यात्फलं यस्यां न विद्यत इति ॥१०॥

WOMEN

Adultery

[47]If women strive to do what is beneficial to their husbands, they will win the heavenly world. [48]When she is unfaithful, she should perform an arduous penance (B 2.2.38). [49]If it is with a Śūdra man, she should perform a lunar penance (B 3.8). [50]If it is with a Vaiśya and so forth in the reverse order of classes, she should perform the penance beyond the very arduous penance (B 2.2.40), and so forth.* [51]Brahmin and other male offenders should observe chastity for one year, [52]whereas a guilty Śūdra man should be burnt with a straw-fire (see Va 21.1–3).

[53]Now, they also quote:

4 [1]Everybody except a Brahmin is subject to corporal punishment for adultery. [2]People of all four classes should be guard their wives more closely than their wealth.

> [3]There is no corporal punishment, however, when the adultery involves actresses or the wives of minstrels, for such women lure these men and stir even people with great self-control.
>
> [4]Women have an unparalleled means of purification and they never become sullied, for month after month their menstrual flow washes away their sins.
>
> [5]The Moon granted them purification; Gandharva, a sweet voice; and Fire, the capacity to eat anything. Women, therefore, are free from taint.*

Divorce and Widowhood

> [6]In the tenth year a man may dismiss a wife who bears no children, in the twelfth year a wife who bears only daughters, and in the fifteenth year a wife all of whose children die; a wife who is sharp-tongued, however, he should dismiss immediately.

[7]When her husband dies, a wife should abstain from honey, meat, liquor, and salt, and sleep on the floor for one year; [8]for six months, according to Maudgalya. [9]After that time, if she has no son, she may bear one through a brother-in-law with the consent of her elders. [10]Now, they also quote:

> One should not enjoin a leviratic union on a woman who is barren, who has borne a son or reached menopause, whose children have died, or who is unwilling—that is, a woman from whom a fruitful outcome cannot be expected.

मातुलपितृष्वसा[1] भगिनी भागिनेयी स्नुषा मातुलानी सखिवधूरित्यगम्याः[2] ।।११।। अगम्यानां गमने कृच्छ्रातिकृच्छ्रौ चान्द्रायणमिति प्रायश्चित्तिः[1] ।।१२।। एतेन[1] चण्डाली-व्यवायो[2] व्याख्यातः ।।१३।। अथाप्युदाहरन्ति ।

चण्डालीं[1] ब्राह्मणो गत्वा भुक्त्वा च प्रतिगृह्य च ।
अज्ञानात्पतितो[2] विप्रो ज्ञानात्तु समतां व्रजेत् ।।१४।।

पितुर्गुरोर्नरेन्द्रस्य भार्यां गत्वा प्रमादतः ।
गुरुतल्पी भवेत्तेन पूर्वोक्तस्तस्य निष्क्रय[1] इति ।।१५।।

अध्यापनयाजनप्रतिग्रहैरशक्तः[1] क्षत्रधर्मेण जीवेत्प्रत्यनन्तरत्वात्[2] ।।१६।। नेति गौतमः । अत्युग्रो हि क्षत्रधर्मो ब्राह्मणस्य[1] ।।१७।। अथाप्युदाहरन्ति ।

गवार्थे ब्राह्मणार्थे वा वर्णानां वापि संकरे ।
गृह्णीयातां विप्रविशौ शस्त्रं[1] धर्मव्यपेक्षया[2] ।।१८।।

वैश्यवृत्तिरनुष्ठेया प्रत्यनन्तरत्वात्[1] ।।१९।। प्राक्प्रातराशात्कर्षी[1] स्यात् ।।२०।। अस्यूतनासिकाभ्यां[1] समुष्काभ्यामतुदन्नारया[2] मुहुर्मुहुरभ्युच्छन्दयन् ।।२१।।

भार्यादिरग्निः[1] । तस्मिन्कर्मकरणं प्रागग्न्याधेयात् ।।२२।। अग्न्याधेय-प्रभृत्यथेमान्यजस्राणि भवन्ति यथैतदग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रयणमुद-गयनदक्षिणायनयोः[1] पशुः[2] चातुर्मास्यान्यृतुमुखे षड्ढोता वसन्ते ज्योतिष्टोम इत्येवं क्षेमप्रापणम्[3] ।।२३।। अथाप्युदाहरन्ति ।

Women with Whom Sex Is Forbidden

[11]Father's sister, maternal uncle's sister, sister, sister's daughter, daughter-in-law, maternal uncle's wife, friend's wife—these are women with whom sex is forbidden. [12]Penances for having sex with forbidden women are the arduous penance, the very arduous penance, and the lunar penance (B 2.2.38; 3.8). [13]The same applies to sex with a Cāṇḍāla woman. [14]Now, they also quote:

> When a Brahmin has sex with a Cāṇḍāla woman, eats her food, or accepts gifts from her without knowing that she is a Cāṇḍāla, he falls from his caste; whereas if he does so knowingly, he sinks to the same level as she.
>
> [15]When someone heedlessly has sex with the wife of his father, an elder (A 1.6.32 n.), or the king, he becomes guilty of sex with an elder's wife. The atonement for such a man has been given above.*

HOUSEHOLDER

Lawful Occupations

[16]If a man is unable to maintain himself by teaching, officiating at sacrifices, and receiving gifts, he may live according to the Kṣatriya Law, because it comes next. [17]Gautama says no, because the Kṣatriya Law is too brutal for Brahmins. [18]Now, they also quote:

> To protect cows and Brahmins, and when the social classes are in danger of intermixing, Brahmins and Vaiśyas may take up arms out of concern for the Law.

[19]Or he may follow the livelihood of a Vaiśya, because it comes next. [20]He should plow the land before breakfast, [21]using a pair of uncastrated bulls whose noses have not been pierced, without beating them with a prod but urging them on repeatedly.

Duties of a Householder

[22]The ritual fire* is established at marriage. A man should perform his rites in it until he has established his vedic fires. [23]From the time he establishes his vedic fires, he should offer the following rites without fail: establishing the vedic fires, daily fire offering, new- and full-moon sacrifices, sacrifice of first fruits at winter and summer solstices, animal sacrifices, seasonal sacrifices, Ṣaḍḍhotṛ offering at the beginning of a season, and the Jyotiṣṭoma sacrifice in the spring. In this way he obtains bliss. [24]Now, they also quote:

न दिवास्वप्नशीलेन न च सर्वान्नभोजिना ।
कामं शक्यं नभो गन्तुमारूढपतितेन वा[1] ॥२४॥

दैन्यं शाठ्यं[1] जैह्म्यं च वर्जयेत् ॥२५॥ अथाप्यत्रोशनसश्च[1] वृषपर्वणश्च दुहित्रोः संवादे गाथामुदाहरन्ति ।

स्तुवतो दुहिता त्वं वै[2] याचतः प्रतिगृह्णतः ।
अथाहं[3] स्तूयमानस्य ददतोऽप्रतिगृह्णतः ।
ददतोऽप्रतिगृह्णत इति ॥२६॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने चतुर्थः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने द्वितीयोऽध्यायः ॥

तपस्यमपोऽवगाहनम्[1] ॥१॥ देवतास्तर्पयित्वा पितृतर्पणम् ॥२॥ अनुतीर्थमप उत्सिञ्चति[1] । ऊर्जं वहन्तीरिति ॥३॥ अथाप्युदाहरन्ति[1] ।

स्रवन्तीष्वनिरुद्धासु त्रयो वर्णा द्विजातयः ।
प्रातरुत्थाय कुर्वीरन्देवर्षिपितृतर्पणम् ॥४॥

निरुद्धासु न कुर्वीरन्नंशभाक्तत्र सेतुकृत् ॥५॥
तस्मात्परकृतान्सेतून्कूपांश्च परिवर्जयेदिति[1] ॥६॥

अथाप्युदाहरन्ति ।

उद्धृत्य वापि त्रीन्पिण्डान्कुर्यादापत्सु नो सदा ।
निरुद्धासु तु[1] मृत्पिण्डान्कूपात्त्रीनब्घटांस्तथेति[2] ॥७॥

बहु[1] प्रतिग्राह्यस्याप्रतिग्राह्यस्य[2] वा प्रतिगृह्यायाज्यं[3] वा याजयित्वानाश्यान्नस्य वान्नमशित्वा तरत्समन्दीयं[4] जपेदिति[5] ॥८॥ अथाप्युदाहरन्ति[1] ।

गुरुसंकरिणश्चैव शिष्यसंकरिणश्च ये[2] ।
आहारमन्त्रसंकीर्णा[3] दीर्घं तम उपासत इति[4] ॥९॥

अथ स्नातकव्रतानि[1] ॥१०॥
सायंप्रातर्यदशनीयं स्यात्तेनान्नेन[2] वैश्वदेवं बलिमुपहृत्य ब्राह्मणक्षत्रियविट्छूद्रा-

Surely, a man who is accustomed to sleeping during the day, eats food given by anybody, or has lapsed from the vow he has undertaken cannot attain heaven.

[25]He should refrain from miserliness, guile, and crookedness. [26]Now, they also quote this verse recorded in the dialogue between the daughters of Uśanas and Vṛṣaparvan:

> You, undoubtedly, are the daughter of a man who flatters, who supplicates, and who accepts gifts, while I am the daughter of a man who is being flattered, who gives, and who accepts no gifts.*

Bathing and Libations

5 [1]Bathing by immersing oneself in water promotes austerity. [2]After he has offered water to quench the gods, let him offer water to quench his ancestors, [3]pouring water from the appropriate part of the hand (B 1.8.14–16 n.), saying, "Bearing vigor . . ." (see B 2.10.4). [4]Now, they also quote:

> Men belonging to the three twice-born classes should get up in the morning and offer water to quench the gods, seers, and ancestors, water that is unconfined and flows freely.
>
> [5]Let them not use water that is confined, for then the builder of the dam will obtain a share of that offering. [6]Therefore, let him avoid dams and wells built by others.

[7]Now, they also quote:

> Or else, after taking out three lumps of mud, he may use confined water in a time of adversity but not regularly; from a well he should take out three lumps of mud, as well as three potfuls of water.

[8]If a man accepts a lot of gifts from someone from whom he is permitted to accept or anything from someone from whom he is forbidden to accept; or if he officiates at a sacrifice of someone at whose sacrifices he is forbidden to officiate; or if he eats the food of someone whose food he is forbidden to eat—he should silently recite the Taratsamandī verses. [9]Now, they also quote:

> People who associate with an outcaste teacher or pupil, or who associates with outcastes by eating their food or performing religious services for them sink into deep darkness.

Duties of a Bath-Graduate

[10]Next, the observances of a bath-graduate.

Feeding Guests [11]Using a portion of whatever food he may have, every morning and evening he should make an offering to the All-gods and a Bali offering, and

नभ्यागतान्यथाशक्ति पूजयेत् ॥११॥ यदि बहूनां न शक्नुयादेकस्मै गुणवते दद्यात् ॥१२॥ यो वा प्रथममुपगतः[1] स्यात् ॥१३॥ शूद्रश्चेदागतस्तं कर्मणि नियुञ्ज्यात् ॥१४॥ श्रोत्रियाय[1] वाग्रं[2] दद्यात् ॥१५॥

ये नित्या भाक्तिकाः[1] स्युस्तेषामनुपरोधेन[2] संविभागो विहितः ॥१६॥ न त्वेव कदाचिददत्वा भुञ्जीत ॥१७॥ अथाप्यत्रान्नगीतौ[1] श्लोकावुदाहरन्ति[2] ।

यो[3] मामदत्वा पितृदेवताभ्यो
भृत्यातिथीनां च सुहृज्जनस्य[4] ।
संपन्नमश्नन्विषमत्ति मोहात्
तमद्म्यहं तस्य च मृत्युरस्मि ॥

हुताग्निहोत्रः कृतवैश्वदेवः
पूज्यातिथीन्भृत्यजनावशिष्टम् ।
तुष्टः शुचिः श्रद्दधदत्ति[5] यो मां
तस्यामृतं स्यां स च मां भुनक्ति[6] ॥१८॥

सुब्राह्मणश्रोत्रियवेदपारगेभ्यो गुर्वर्थनिवेशौषधार्थवृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु[1] द्रव्यसंविभागो[2] यथाशक्ति कार्यो बहिर्वेदि भिक्षमाणेषु ॥१९॥ कृतान्नमितरेषु ॥२०॥

सुप्रक्षालितपादपाणिराचान्तः[1] शुचौ संवृते[2] देशेऽन्नमुपहृतमुपसंगृह्य कामक्रोधद्रोहलोभमोहानपहत्य[3] सर्वाभिरङ्गुलीभिः शब्दमकुर्वन्प्रश्नीयात् ॥२१॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने पञ्चमः खण्डः ॥

न पिण्डशेषं पात्र्यामुत्सृजेत् ॥१॥ मांसमत्स्यतिलसंसृष्टप्राशनेऽप[1] उपस्पृश्याग्निमभिमृशेत् ॥२॥ अस्तमिते[1] च स्नानम् ॥३॥ पालाशमासनं पादुके दन्तधावनमिति[1] वर्जयेत् ॥४॥ नोत्सङ्गेऽन्नं भक्षयेत् ॥५॥ आसन्द्यां[1] न[2] भुञ्जीत ॥६॥

वैणवं[1] दण्डं धारयेद्रुक्मकुण्डले च ॥७॥ पदा पादस्य[1] प्रक्षालनमधिष्ठानं च वर्जयेत् ॥८॥ न बहिर्मालां धारयेत् ॥९॥ सूर्यमुदयास्तमये न निरीक्षेत ॥१०॥ नेन्द्रधनुरिति[1] परस्मै प्रब्रूयात्[2] ॥११॥ यदि ब्रूयान्मणिधनुरित्येव[1] ब्रूयात् ॥१२॥ पुरद्वारीन्द्रकीलपरिघावन्तरेण[1] नातीयात् ॥१३॥ प्रेङ्खयोरन्तरेण[1] न गच्छेत् ॥१४॥ वत्सतन्तीं[1] च नोपरि[2] गच्छेत् ॥१५॥ भस्मास्थिरोमतुषकपालापस्नानानि[1] नाधितिष्ठेत् ॥१६॥

according to his ability offer hospitality to Brahmins, Kṣatriyas, Vaiśyas, and Śūdras who have arrived as guests (G 5.40–3 n.). [12]If he is unable to give food to many, he should give to a single person endowed with the proper qualities [13]or to the person who arrives first. [14]If a Śūdra comes as a guest, he should employ him in some work. [15]Alternatively, he may give a goodly portion* to a vedic scholar.

[16]The distribution of food should be carried out in a way that does not cause inconvenience to those who receive food every day, [17]but he should never eat without giving food to someone. [18]Now, on this matter they also quote a couple of verses sung by Food:

> Without giving me to ancestors, gods, dependents, guests, and friends, when a man in his folly eats what has been cooked, he eats poison—I eat him and I am his death.
>
> After performing the daily fire sacrifice and the oblation to All-gods and offering hospitality to guests, when a man who is content and purified eats me—the food left over after feeding his dependents—with a spirit of generosity, he relishes me and I am his ambrosia.

[19]Provisions should be distributed according to one's ability outside the sacrificial arena to virtuous Brahmins, vedic scholars, and masters of the Veda when they come begging in order to give the teacher's gift, to perform a wedding, or to procure medicine; when they are indigent or preparing to perform a sacrifice; or when they are students, travellers, or people who have offered the Viśvajit sacrifice (G 5.21). [20]When others come to beg, he shall given them cooked food.

Rules of Eating [21]Having washed his hands and feet thoroughly and sipped some water, he should sit in a clean and enclosed place; receive respectfully the food presented to him; get rid of lust, anger, hatred, greed, and folly; and eat the food using all his fingers and without making any noise.

6 [1]Let him not put back on to his plate a ball of rice from which he has taken a bite. [2]If he eats food mixed with meat, fish, or sesame, he should wash with water, warm himself over a fire, [3]and bathe after sunset. [4]He should refrain from using a seat, clogs, or tooth cleaners made of Palāśa wood (A 1.32.9 n.). [5]He should not eat food placed on his lap [6]or on a stool.

General Rules [7]He should carry a bamboo staff; wear a pair of gold earrings; [8]and refrain from washing the feet by rubbing one foot with the other and from placing one foot on the other. [9]He should not wear a necklace outdoors [10]or look at the sun at sunrise or sunset. [11]He should not point out a rainbow to someone by saying "Look, the Indra's bow!"; [12]if he does so, let him say "Look, a jewelled bow!" (cf. A 1.31.16; G 9.19–24; Va 12.32–3) [13]He should not pass between the cross-beam and bolt of a city gate [14] or the posts to which a swing is tied; [15]step over a rope to which a calf is tied; [16]or step on ashes, bones, hair, grain husks, potsherds, or bath water.

गां धयन्तीं[1] न परस्मै[2] प्रब्रूयात्[3] ॥१७॥ नाधेनुमधेनुरिति[1] ब्रूयात् ॥१८॥ यदि[1] ब्रूयाद्धेनुंभव्येत्येव[2] ब्रूयात् ॥१९॥ शुक्ता[1] रूक्षाः[2] परुषा वाचो न ब्रूयात् ॥२०॥

नैकोऽध्वानं व्रजेत्[1] ॥२१॥ न पतितैर्न स्त्रिया न शूद्रेण ॥२२॥ न प्रतिसायं व्रजेत् ॥२३॥

न[1] नग्नः स्नायात् ॥२४॥ न नक्तं स्नायात् ॥२५॥ न नदीं बाहुकस्तरेत्[1] ॥२६॥ न कूपमवेक्षेत ॥२७॥ न गर्तमवेक्षेत ॥२८॥ न तत्रोपविशेद्यत एनमन्य उत्थापयेत् ॥२९॥

[1]पन्था देयो ब्राह्मणाय गवे राज्ञे ह्यचक्षुषे ।
वृद्धाय भारतप्ताय गर्भिण्यै दुर्बलाय च ॥३०॥

प्रभूतैधोदकयवससमित्कुशमाल्योपनिष्क्रमणमाढ्यजनाकुलमनलसमृद्धमार्यजनभूयिष्ठमंदस्युप्रवेश्यं[1] ग्राममावसितुं यतेत धार्मिकः ॥३१॥

उदपानोदके ग्रामे ब्राह्मणो वृषलीपतिः ।
उषित्वा द्वादश समाः शूद्रसाधर्म्यमृच्छति[1] ॥३२॥

पुररेणुकुण्ठितशरीरस्तत्परिपुर्णनेत्रवदनश्च[1] ।
नगरे[2] वसन्सुनियतात्मा सिद्धिमवाप्स्यतीति[3] न तदस्ति ॥३३॥

रथाश्वगजधान्यानां गवां चैव रजः शुभम् ।
अप्रशस्तं समूहन्याः[1] श्वाजाविखरवाससाम् ॥३४॥

पूज्यान्पूजयेत् ॥३५॥

ऋषिविद्वन्नृपवरमातुलश्वशुरर्त्विजः[1] ।
एतेऽर्घ्याः शास्त्रविहिताः स्मृताः कालविभागशः[2] ॥३६॥
ऋषिविद्वन्नृपाः प्राप्ताः क्रियारम्भे वरर्त्विजौ ।
मातुलश्वशुरौ पूज्यौ संवत्सरगतागताविति[1] ॥३७॥
अग्न्यगारे[1] गवां मध्ये ब्राह्मणानां च संनिधौ ।
स्वाध्याये भोजने चैव दक्षिणं बाहुमुद्धरेत् ॥३८॥
उत्तरं वासः कर्तव्यं पञ्चस्वेतेषु कर्मसु ।
स्वाध्यायोत्सर्गदानेषु भोजनाचामयोस्तथा[1] ॥३९॥
हवनं[1] भोजनं दानमुपहारः प्रतिग्रहः ।
बहिर्जानु न कार्याणि तद्वदाचमनं स्मृतम् ॥४०॥

[17]He should not tell anyone when a cow is suckling her calf. [18]When he speaks of a cow that does not yield milk, he should not say, "She is not a milch-cow"; [19]if he speaks of her, he should simply say, "She is going to be a milch-cow". [20]He should not use harsh, cruel, or rude words.

[21]He should not go on a journey alone, [22]or accompanied by outcastes or by a woman or a Śūdra. [23]He should not venture out when evening is approaching.

[24]He should not bathe naked [25]or at night; [26]cross a river by swimming (A 1.32.26 n.); [27] look down into a well [28]or a pit; [29]or sit down in a place from where someone may eject him.

> [30]A man should give way to a Brahmin, a cow, a king, a blind man, an old man, someone weighed down by a heavy load, a pregnant woman, and a feeble person.

[31]A righteous man should try to live in a village well-supplied with firewood, water, fodder, kindling wood, Kuśa grass, and garland material; served by many roads; full of of wealthy and energetic people; inhabited mainly by Āryas; and not easily accessible to robbers (G 9.65).

> [32]If a Brahmin married to a Śūdra woman lives for twelve years in a village which obtains its water from wells, he becomes equal to a Śūdra.
>
> [33]"A man who keeps himself well under control will attain final bliss even if he lives in a city with his body covered with the city dust and his eyes and face coated with it"—now that is something impossible.
>
> [34]The dust coming from carriages, horses, elephants, grain, and cows is auspicious, whereas the dust of brooms, dogs, goats, sheep, donkeys, and garments is dirty.

[35]He should honor those deserving of honor.

> [36]A seer, a learned man, a king, a bridegroom, a maternal uncle, a father-in-law, and an officiating priest—these, according to tradition, are the people that the authoritative texts decree as entitled to the welcome water (G 5.32 n.) at specific times.
>
> [37]A seer, a learned man, and a king should be honored whenever they come; a bridegroom and an officiating priest, at the beginning of the rite; and a maternal uncle and a father-in-law, when they visit after a lapse of one year.
>
> [38]He should raise the right hand in the fire stall, in the midst of cows, in the presence of Brahmins, at the recitation of his Veda, and at a meal.
>
> [39]He should wear an upper garment during these five activities: the recitation of his Veda, voiding urine and excrement, giving a gift, eating, and sipping water.
>
> [40]He should never offer an oblation in the fire, eat food, give a gift, make an offering, or accept a gift without keeping his right hand between his knees; the same, according to tradition, applies to sipping water.

अन्ने[1] श्रितानि[2] भूतानि अन्नं प्राणमिति श्रुतिः ।
तस्मादन्नं प्रदातव्यमन्नं हि परमं हविः ॥४१॥

हुतेन शाम्यते पापं हुतमन्नेन शाम्यति ।
अन्नं दक्षिणया शान्तिमुपयातीति नः श्रुतिरिति[1] ॥
उपयातीति नः श्रुतिरिति ॥४२॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने षष्ठः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने तृतीयोऽध्यायः ॥

अथातः संध्योपासनविधिं व्याख्यास्यामः ॥१॥ तीर्थं गत्वाप्रयतोऽभिषिक्तः प्रयतो वानभिषिक्तः[1] प्रक्षालितपादपाणिरप आचम्य[2] सुरभिमत्याब्लिङ्गाभिर्वारुणीभिर्हिरण्यवर्णाभिः पावमानीभिर्व्याहृतिभिरन्यैश्च पवित्रैरात्मानं[3] प्रोक्ष्य प्रयतो भवति ॥२॥ अथाप्युदाहरन्ति ।

अपोऽवगाहनं स्नानं विहितं सार्ववर्णिकम् ।
मन्त्रवत्प्रोक्षणं चापि द्विजातीनां विशिष्यत इति[1] ॥३॥

सर्वकर्मणां चैवारम्भेषु[1] प्राक्संध्योपासनकालाच्चैतेनैव[2] पवित्रसमूहेनात्मानं प्रोक्ष्य प्रयतो भवति ॥४॥

अथाप्युदाहरन्ति[1] । दर्भेष्वासीनो दर्भान्धारयमाणः सोदकेन पाणिना प्रत्यङ्मुखः सवित्रीं सहस्रकृत्व आवर्तयेत्[2] ॥५॥ प्राणायामशो वा शतकृत्वः ॥६॥ उभयतःप्रणवां ससप्तव्याहृतिकां[1] मनसा वा दशकृत्वः ॥७॥ त्रिभिश्च प्राणायामैस्तान्तो[1] ब्रह्महृदयेन ॥८॥

वारुणीभ्यां रात्रिमुपतिष्ठते । इमं मे वरुण । तत्त्वा यामीति । द्वाभ्याम् ॥९॥ एवमेव प्रातः प्राङ्मुखस्तिष्ठन्[1] ॥१०॥ मैत्रीभ्यामहरुपतिष्ठते । मित्रस्य चर्षणीधृतः । मित्रो जनान्यातयतीति[1] । द्वाभ्याम् ॥११॥

सुपूर्वामपि[1] पूर्वामुपक्रम्योदित[2] आदित्ये समाप्नुयात् ॥१२॥ अनस्तमित[1] उपक्रम्य सुपश्चादपि पश्चिमाम् ॥१३॥

संध्ययोश्च संपत्तावहोरात्रयोश्च संतत्यै[1] ॥१४॥ अपि चात्र[1] प्रजापतिगीतौ श्लोकौ भवतः ।

अनागतां तु ये पूर्वामनतीतां तु पश्चिमाम् ।
संध्यां नोपासते विप्राः कथं ते ब्राह्मणाः स्मृताः ॥

[41] "Ceatures depend on food and food is life"—so states a vedic text (cf. TU 2.2). Therefore, people should give food, for food is the highest sacrificial offering.

[42] Sin is allayed by a burnt offering; a burnt offering is allayed by giving food; and the giving of food is allayed by the concluding gift—so have we heard in a vedic text.

Twilight Worship

7 [1] Next, we will explain the procedure of the twilight worship. [2] After going to the bathing place, he should bathe if he is ritually impure—or, if he is already ritually pure, omit the bath—; wash his feet and hands; sip some water; and sprinkle his body with water while reciting the following: the Surabhimatī verse, the Abliṅga verses, the Vāruṇī verses, the Hiraṇyavarṇa verses, the Pāvamāṇī verses, the Calls, and other purificatory formulas. In this way he becomes ritually pure. [3] Now, they also quote:

> Bathing by immersion in water is prescribed for all classes, whereas sprinkling oneself with water while reciting ritual formulas is characteristic of twice-born people.

[4] At the beginning of any ritual activity and prior to the time for twilight worship, a man becomes ritually pure by sprinkling himself with water while reciting this same set of purificatory formulas.

[5] Now, they also quote: "Seated facing the east on a spread of Darbha grass and holding some blades of Darbha grass in his right hand filled with water, he should recite the Sāvitrī verse one thousand time." [6] Alternatively, he may recite it one hundred times while controlling his breath; [7] or recite it mentally ten times together with the seven Calls, placing the syllable OṂ at the beginning and the end. [8] Let him tire himself by controlling his breath three times while reciting the "Brahman's Heart" text.*

[9] In the evening one performs the worship using the two verses addressed to Varuṇa: "Hear this cry of mine, O Varuṇa ..." and "To you, therefore, I go ...". [10] In the morning one performs the worship in the same way, but standing and facing the east. [11] During daytime one performs the worship using the two verses addressed to Mitra: "The fame of Mitra, supporter of the people ..." and "Mitra draws people together ...".

[12] The morning twilight worship should be started long before sunrise and concluded after the sun has risen, [13] while the evening twilight worship should be started before sunset and concluded long after the sun has set.

[14] The full performance of the twilight worship leads to the uninterrupted sequence of days and nights.* [15] In this connection, moreover, there are a couple of verses sung by Prajāpati:

> When Brahmins do not worship the morning twilight before the sun rises and the evening twilight before the sun sets, how can they be considered Brahmins.

सायंप्रातः सदा[2] संध्यां ये विप्रा नो उपासते ।
कामं तान्धार्मिको राजा शूद्रकर्मसु योजयेदिति[3] ।।१५।।

तत्र सायमतिक्रमे रात्र्युपवासः प्रातरतिक्रमेऽहरुपवासः ।।१६।। स्थानासनफलमवाप्नोति ।।१७।। अथाप्युदाहरन्ति ।

यदुपस्थकृतं पापं पद्भ्यां वा यत्कृतं भवेत् ।
बाहुभ्यां मनसा वापि वाचा वा यत्कृतं भवेत् ।
सायं संध्यामुपस्थाय[1] तेन तस्मात्प्रमुच्यते ।।१८।।

रात्र्या चापि संधीयते न चैनं वरुणो गृह्णाति[1] ।।१९।। एवमेव प्रातरुपस्थाय रात्रिकृतात्पापात्प्रमुच्यते ।।२०।। अह्ना चापि[1] संधीयते मित्रश्चैनं गोपायत्यादित्यश्चैनं स्वर्गं लोकमुन्नयति[2] ।।२१।। स[1] एवमेवाहरहरहोरात्रयोः[2] संधिषूपतिष्ठमानो[3] ब्रह्मपूतो[4] ब्रह्मभूतो[5] ब्राह्मणः[6] शास्त्रमनुवर्तमानो ब्रह्मलोकमभिजयतीति विज्ञायते । ब्रह्मलोकमभिजयतीति विज्ञायते ।।२२।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने सप्तमः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने चतुर्थोऽध्यायः ॥

अथ हस्तौ प्रक्षाल्य कमण्डलुं मृत्पिण्डं च संगृह्य[1] तीर्थं गत्वा त्रिः पादौ प्रक्षालयते त्रिरात्मानम् ।।१।। अथ हैके ब्रुवते । श्मशानमापो देवगृहं गोष्ठं यत्र च ब्राह्मणा अप्रक्षाल्य[1] पादौ तन्न[2] प्रवेष्टव्यमिति ।।२।। अथापोऽभिप्रपद्यते[1] ।

हिरण्यशृङ्गं वरुणं प्र पद्ये तीर्थं मे देहि याचितः ।
यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ।।
यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।
तन्न[2] इन्द्रो वरुणो बृहस्पतिः सविता च पुनन्तु पुनःपुनरिति ।।३।।

अथाञ्जलिनाप उपहन्ति[1] । सुमित्रा न आप ओषधयः सन्त्विति[2] ।।४।। तां दिशं निरुक्षति[1] यस्यामस्य दिशि द्वेष्यो भवति । दुर्मित्रास्तस्मै भूयासुर्योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ।।५।।

अथाप उपस्पृश्य त्रिः प्रदक्षिणमुदकमावर्तयति । यदपां क्रूरं यदमेध्यं यदशान्तं तदप गच्छतादिति ।।६।। अप्सु[1] निमज्ज्योन्मज्ज्य ।।७।। नाप्सु सतः प्रयमणं विद्यते न वासःपल्पूलनं[1] नोपस्पर्शनम् ।।८।। यद्युपरुद्धाः[1] स्युरेतेनोपतिष्ठते[2] । नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो वरुणाय नमो वारुण्यै नमोऽद्भ्य इति ।।९।।

उत्तीर्याचम्याचान्तः[1] पुनराचामेत्[2] ।

> When Brahmins never worship the morning or the evening twilight, a righteous king may freely employ them to do the work of Śūdras.

[16]In that event, a man should fast during the night if he neglects the evening twilight worship and during the day if he neglects the morning twilight worship. [17]He obtains thereby the reward of standing during the morning and sitting during the evening twilight worship. [18]Now, they also quote:

> Whatever sin a man may have committed through his sexual organ, feet, arms, mind, or speech, he frees himself from it by worshipping the evening twilight.

[19]He also unites himself with the night, and Varuṇa does not seize him. [20]Likewise, by worshipping the morning twilight he frees himself from sins committed during the night. [21]He also unites himself with the day; Mitra, moreover, protects him, and Sun leads him up to heaven. [22]"When in this manner a Brahmin worships during the twilights between the day and the night," it is stated, "he becomes purified by Brahman; he becomes Brahman; and, abiding by the dictates of scripture, he wins the world of Brahman."

Bath

8 [1]Then, he should wash his hands, take the water pot and a lump of earth, go to a bathing place, and wash his feet and his body three times. [2]Now, some indeed declare: "A cemetery, water, a temple, a cowpen, and a place where there are Brahmins—one should not enter them without washing the feet." [3]He enters the water then, while reciting:

> To the golden-horned Varuṇa I go for refuge. I beg of you; grant me a place to bathe. Whatever sin I may have committed—eating the food of bad men, accepting gifts from evil men, sins committed in thought, word, or deed—may Indra, Varuṇa, Bṛhaspati, and Savitṛ purify me from all that over and over again. (MNU 130–33)

[4]Then he takes water in his cupped hands, saying: "May the waters and plants be amiable towards us" (MNU 122); [5]and pours that water in the direction in which lives an enemy of his, saying: "May the waters be inimical to the man who hates us and whom we hate" (MNU 123).

[6]He then washes himself and whirls the water around three times with his hand in a clockwise motion (A 1.7.2 n.), saying: "Whatever hazard, whatever filth, whatever sinister there is in the water—may all that be banished" (MNU 135). [7]After he has submerged himself in the water and emerged, [8]let him not, while he is still in the water, perform personal purification, wash his clothes by beating them on a rock, or sip water. [9]If he uses water drawn from a confined source (B 2.5.4–7), he should pay homage to it, saying: "Homage to Fire, lord of the waters! Homage to Indra! Homage to Varuṇa! Homage to Vāruṇī! Homage to the waters!" (MNU 134).

[10]After he has climbed back on to the bank and sipped water, he should sip again, saying:

[3]आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता[4] पुनातु माम् ।।

यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापो असतां[5] च प्रतिग्रहं स्वाहेति ।।१०।।

पवित्रे कृत्वाद्भिर्मार्जयति[1] । आपो हि ष्ठा मयोभुव इति तिसृभिः । हिरण्यवर्णाः शुचयः पावका इति चतसृभिः । पवमानः सुवर्जन इति । एतेनानुवाकेन मार्जयित्वान्तर्जलगतोऽघमर्षणेन त्रीन्प्राणायामान्धारयित्वोत्तीर्य.वासः पीडयित्वा[2] प्रक्षालितोपवातान्यक्लिष्टानि[3] वासांसि परिधायाप आचम्य[4] दर्भेष्वासीनो दर्भान्धारयमाणः प्राङ्मुखः[5] सावित्रीं सहस्रकृत्व आवर्तयेच्छतकृत्वोऽपरिमितकृत्वो वा दशावरम्[6] ।।११।।

अथादित्यमुपतिष्ठते[1] । उद्वयं तमसस्परि । उदु त्यम् । चित्रम् । तच्चक्षुर्देवहितम् । य उदगादिति ।।१२।।

अथाप्युदाहरन्ति[1] । प्रणवो[2] व्याहृतयः सावित्री चेत्येते पञ्च ब्रह्मयज्ञा अहरहर्ब्राह्मणं किल्बिषात्पावयन्ति ।।१३।।

पूतः पञ्चभिर्ब्रह्मयज्ञैरथोत्तरं[1] देवतास्तर्पयति[2] ।।१४।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने अष्टमः खण्डः ॥

ओमग्निः[1] प्रजापतिः सोमो रुद्रोऽदितिर्बृहस्पतिः सर्पा इत्येतानि प्राग्द्वाराणि दैवतानि सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओं वसूंश्च तर्पयामि ।।१।।

ओं पितरोऽर्यमा भगः सविता त्वष्टा वायुरिन्द्राग्नी इत्येतानि दक्षिणद्वाराणि दैवतानि सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओं रुद्रांश्च तर्पयामि ।।२।।

ओं[1] मित्र इन्द्रो महापितर आपो विश्वे देवा ब्रह्मा विष्णुरित्येतानि प्रत्यग्द्वाराणि दैवतानि सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओमादित्यांश्च तर्पयामि ।।३।।

ओं वसवो वरुणोऽज एकपादहिर्बुध्न्यः पूषाश्विनौ[1] यम इत्येतान्युदग्द्वाराणि दैवतानि[2] सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । **ओं** विश्वान्देवांस्तर्पयामि[3] । ओं साध्यांश्च[4] तर्पयामि ।।४।।

May the waters cleanse the earth! May the earth, so cleansed, cleanse me! May Brahmaṇaspati and Brahman cleanse the earth! May the earth, so cleansed, cleanse me!

If I have eaten leftovers (A 1.3.27 n.) or unfit food, if I have committed an improper act, if I have accepted gifts from evil men—may the waters cleanse me of all that, Svāhā! (MNU 317–20).

[11]He then prepares two purificatory blades of grass and rubs his body with water. After he has rubbed his body with water while reciting the three verses: "Waters, you are refreshing ..."; the four verses: "Golden colored, pure, and purifying ..."; and the passage, "The purifier, the heavenly one ..."; he goes into the water and controls his breath three times while reciting the Aghamarṣaṇa hymn. Then he climbs back on to the bank, squeezes the water from his clothes, puts on fresh clothes that are not worn-out and that have been washed and dried in the air, and sips some water. Seated facing the north on a bed of Darbha grass and holding blades of Darbha grass in his hand, he should recite the Sāvitrī verse one thousand times, one hundred times, or an unlimited number of times—ten times at the minimum.

[12]Next, he worships the sun, reciting these formulas: "Gazing, beyond the darkness, upon the highest light ..."; "The rays carry you up ..."; "The resplendent face of the gods ..."; "That bright eye rising in the east ..."; and "He who has arisen ...".

[13]Now, they also quote: "The syllable OṂ, the three Calls, and the Sāvitrī verse—these five veda-sacrifices (cf. B 2.11.1) purify a Brahmin from sin every day."

Quenching Libations

[14]Purified by the five veda-sacrifices, he then quenches the deities with libations:

9 [1]OṂ Fire, Prajāpati, Soma, Rudra, Aditi, Bṛhaspati, and Serpents—I quench these deities of the eastern gate, together with the constellations, the stars, the days and nights, and the "hours" (A 1.11.32 n.). OṂ I quench also the Vasus.

[2]OṂ Ancestors, Aryaman, Bhaga, Savitṛ, Tvaṣṭṛ, Wind, Indra, and Fire—I quench these deities of the southern gate, together with the constellations, the stars, the days and nights, and the "hours". OṂ I quench also the Rudras.

[3]OṂ Mitra, Indra, Great Ancestors, Waters, All-Gods, Brahmā, and Viṣṇu—I quench these deities of the western gate, together with the constellations, the stars, the days and nights, and the "hours". OṂ I quench also the Ādityas.

[4]OṂ Vasus, Varuṇa, Aja Ekapād, Ahirbudhnya, Pūṣan, Aśvins, and Yama—I quench these deities of the northern gate, together with the constellations, the stars, the days and nights, and the "hours". OṂ I quench the All-Gods. OṂ I quench also the Sādhyas.

ओं ब्रह्माणं तर्पयामि । ओं प्रजापतिं तर्पयामि । ओं चतुर्मुखं तर्पयामि[1] । ओं परमेष्ठिनं तर्पयामि[2] । ओं हिरण्यगर्भं तर्पयामि । ओं स्वयंभुवं तर्पयामि । ओं ब्रह्मपार्षदांस्तर्पयामि । ओं ब्रह्मपार्षदीश्च[3] तर्पयामि[4] । ओमग्निं तर्पयामि । ओं वायुं तर्पयामि । ओं वरुणं तर्पयामि[5] । ओं सूर्यं तर्पयामि । ओं चन्द्रमसं तर्पयामि । ओं नक्षत्राणि तर्पयामि[6] । ओं सद्योजातं तर्पयामि । ओं भूःपुरुषं तर्पयामि । ओं भुवःपुरुषं तर्पयामि । ओं सुवःपुरुषं तर्पयामि । ओं भूर्भुवःसुवःपुरुषं तर्पयामि । ओं भूस्तर्पयामि । ओं भुवस्तर्पयामि । ओं सुवस्तर्पयामि । ओं महस्तर्पयामि । ओं जनस्तर्पयामि । ओं तपस्तर्पयामि । ओं सत्यं तर्पयामि ॥५॥

ओं भवं देवं तर्पयामि । ओं शर्वं देवं तर्पयामि । ओमीशानं देवं तर्पयामि । ओं पशुपतिं देवं तर्पयामि । ओं रुद्रं देवं तर्पयामि । ओमुग्रं देवं तर्पयामि । ओं भीमं देवं तर्पयामि । ओं महान्तं देवं तर्पयामि । ओं भवस्य देवस्य पत्नीं तर्पयामि । ओं शर्वस्य देवस्य पत्नीं तर्पयामि । ओमीशानस्य देवस्य पत्नीं तर्पयामि । ओं पशुपतेर्देवस्य पत्नीं तर्पयामि । ओं रुद्रस्य देवस्य पत्नीं तर्पयामि । ओमुग्रस्य देवस्य पत्नीं तर्पयामि । ओं भीमस्य देवस्य पत्नीं तर्पयामि । ओं महतो देवस्य पत्नीं तर्पयामि । ओं भवस्य देवस्य सुतं तर्पयामि । ओं शर्वस्य देवस्य सुतं तर्पयामि । ओमीशानस्य देवस्य सुतं तर्पयामि । ओं पशुपतेर्देवस्य सुतं तर्पयामि । ओं रुद्रस्य देवस्य सुतं तर्पयामि । ओमुग्रस्य देवस्य सुतं तर्पयामि । ओं भीमस्य देवस्य सुतं तर्पयामि । ओं महतो देवस्य सुतं तर्पयामि । ओं रुद्रांस्तर्पयामि[1] । ओं रुद्रपार्षदाँस्तर्पयामि[2] । ओं रुद्रपार्षदीश्च[3] तर्पयामि ॥६॥

ओं[1] विघ्नं तर्पयामि । ओं विनायकं तर्पयामि । ओं वीरं तर्पयामि । ओं स्थूलं[2] तर्पयामि । ओं वरदं तर्पयामि । ओं हस्तिमुखं तर्पयामि । ओं वक्रतुण्डं तर्पयामि[3] । ओमेकदन्तं तर्पयामि[4] । ओं लम्बोदरं तर्पयामि । ओं विघ्नपार्षदांस्तर्पयामि । ओं विघ्नपार्षदीश्च तर्पयामि ॥७॥

ओं सनत्कुमारं तर्पयामि । ओं स्कन्दं तर्पयामि । ओमिन्द्रं तर्पयामि । ओं षष्ठीं[1] तर्पयामि । ओं षण्मुखं तर्पयामि । ओं जयन्तं तर्पयामि[2] । ओं विशाखं तर्पयामि[3] । ओं महासेनं तर्पयामि । ओं सुब्रह्मण्यं तर्पयामि[4] । ओं स्कन्दपार्षदांस्तर्पयामि । ओं स्कन्दपार्षदीश्च तर्पयामि ॥८॥

ओमादित्यं[1] तर्पयामि । ओं सोमं तर्पयामि । ओमङ्गारकं तर्पयामि । ओं बुधं तर्पयामि । ओं बृहस्पतिं तर्पयामि । ओं शुक्रं तर्पयामि । ओं शनैश्चरं तर्पयामि । ओं राहुं तर्पयामि । ओं केतुं तर्पयामि ॥९॥

[5]OṂ I quench Brahmā. OṂ I quench Prajāpati. OṂ I quench the Four-faced God. OṂ I quench Parameṣṭhin. OṂ I quench Hiraṇyagarbha. OṂ I quench Svayaṃbhū. OṂ I quench Brahmā's male attendants. OṂ I quench Brahmā's female attendants. OṂ I quench Fire. OṂ I quench Wind. OṂ I quench Varuṇa. OṂ I quench Sun. OṂ I quench Moon. OṂ I quench the constellations. OṂ I quench Sadyojāta. OṂ Earth, I quench the Person. OṂ Atmosphere, I quench the Person. OṂ Sky, I quench the Person. OṂ Earth Atmosphere Sky, I quench the Person. OṂ I quench the Earth. OṂ I quench the Atmosphere. OṂ I quench the Sky. OṂ I quench Mahar. OṂ I quench Janas. OṂ I quench Tapas. OṂ I quench Satya. (see App. I.1 Calls)

[6]OṂ I quench the god Bhava. OṂ I quench the god Śarva. OṂ I quench the god Īśāna. OṂ I quench the god Paśupati. OṂ I quench the god Rudra. OṂ I quench the god Ugra. OṂ I quench the god Bhīma. OṂ I quench the Great God.*

OṂ I quench the wife of the god Bhava. OṂ I quench the wife of the god Śarva. OṂ I quench the wife of the god Īśāna. OṂ I quench the wife of the god Paśupati. OṂ I quench the wife of the god Rudra. OṂ I quench the wife of the god Ugra. OṂ I quench the wife of the god Bhīma. OṂ I quench the wife of the Great God.

OṂ I quench the son of the god Bhava. OṂ I quench the son of the god Śarva. OṂ I quench the son of the god Īśāna. OṂ I quench the son of the god Paśupati. OṂ I quench the son of the god Rudra. OṂ I quench the son of the god Ugra. OṂ I quench the son of the god Bhīma. OṂ I quench the son of the Great God.

OṂ I quench the Rudras. OṂ I quench Rudra's male attendants. OṂ I quench Rudra's female attendants.

[7]OṂ I quench Vighna. OṂ I quench Vināyaka. OṂ I quench Vīra. OṂ I quench Sthūla. OṂ I quench Varada. OṂ I quench Hastimukha. OṂ I quench Vakratuṇḍa. OṂ I quench Ekadanta. OṂ I quench Lambodara.* OṂ I quench Vighna'a male attendants. OṂ I quench Vighna's female attendants.

[8]OṂ I quench Sanatkumāra. OṂ I quench Skanda. OṂ I quench Indra. OṂ I quench Ṣaṣṭī. OṂ I quench Ṣaṇmukha. OṂ I quench Jayanta. OṂ I quench Viśākha. OṂ I quench Mahāsena. OṂ I quench Subrahmaṇya. OṂ I quench Skanda's male attendants. OṂ I quench Skanda's female attendants.

[9]OṂ I quench Āditya. OṂ I quench Soma. OṂ I quench Aṅgāraka. OṂ I quench Budha. OṂ I quench Bṛhaspati. OṂ I quench Śukra. OṂ I quench Śanaiścara. OṂ I quench Rāhu. OṂ I quench Ketu.

ओं[1] केशवं तर्पयामि । ओं नारायणं तर्पयामि । ओं माधवं तर्पयामि । ओं गोविन्दं तर्पयामि । ओं विष्णुं तर्पयामि । ओं मधुसूदनं तर्पयामि । ओं त्रिविक्रमं तर्पयामि । ओं वामनं तर्पयामि । ओं श्रीधरं तर्पयामि । ओं हृषीकेशं तर्पयामि । ओं पद्मनाभं तर्पयामि । ओं दामोदरं तर्पयामि[2] । ओं श्रियं देवीं तर्पयामि । ओं सरस्वतीं देवीं तर्पयामि । ओं पुष्टिं[3] तर्पयामि । ओं तुष्टिं[4] तर्पयामि[5] । ओं गरुत्मन्तं[6] तर्पयामि[7] । ओं विष्णुपार्षदांस्तर्पयामि[8] । ओं विष्णुपार्षदीश्च तर्पयामि ॥१०॥

ओं[1] यमं तर्पयामि । ओं यमराजं तर्पयामि । ओं धर्मं तर्पयामि । ओं धर्मराजं तर्पयामि । ओं कालं तर्पयामि । ओं नीलं तर्पयामि । ओं मृत्युं[2] तर्पयामि । ओं वैवस्वतं तर्पयामि । ओं चित्रं तर्पयामि[3] । ओं चित्रगुप्तं तर्पयामि । ओमौदुम्बरं तर्पयामि[4] । ओं वैवस्वतपार्षदांस्तर्पयामि । ओं वैवस्वतपार्षदीश्च तर्पयामि ॥११॥

ओं[1] भूमिदेवांस्तर्पयामि[2] । ओं काश्यपं तर्पयामि । ओमन्तरिक्षं तर्पयामि । ओं विद्यां तर्पयामि । ओं धन्वन्तरिं तर्पयामि । ओं धन्वन्तरिपार्षदांस्तर्पयामि[3] । ओं धन्वन्तरिपार्षदीश्च तर्पयामीति[4] ॥१२॥

अथ निवीती ॥१३॥

ओमृषींस्तर्पयामि । ओं महर्षींस्तर्पयामि । ओं परमर्षींस्तर्पयामि । ओं ब्रह्मर्षींस्तर्पयामि[1] । ओं देवर्षींस्तर्पयामि । ओं राजर्षींस्तर्पयामि[2] । ओं श्रुतर्षींस्तर्पयामि । ओं जनर्ऋषींस्तर्पयामि । ओं तपर्ऋषींस्तर्पयामि[3] । ओं सत्यर्षींस्तर्पयामि[4] । ओं सप्तर्षींस्तर्पयामि । ओं काण्डर्षींस्तर्पयामि । ओं ऋषिकांस्तर्पयामि[5] । ओमृषिपत्नीस्तर्पयामि । ओमृषिपुत्रांस्तर्पयामि[6] । ओमृषिपौत्रांस्तर्पयामि[7] ।

ओं काण्वं[8] बौधायनं[9] तर्पयामि । ओमापस्तम्बं सूत्रकारं तर्पयामि । ओं सत्याषाढं हिरण्यकेशिनं[10] तर्पयामि । ओं वाजसनेयिनं[11] याज्ञवल्क्यं तर्पयामि । ओमाश्वलायनं शौनकं[12] तर्पयामि[13] । ओं व्यासं तर्पयामि । ओं वसिष्ठं तर्पयामि[14] ।

ओं प्रणवं तर्पयामि । ओं व्याहृतीस्तर्पयामि । ओं सावित्रीं तर्पयामि[15] । ओं गायत्रीं तर्पयामि । ओं छन्दांसि तर्पयामि[16] । ओमृग्वेदं तर्पयामि । ओं यजुर्वेदं तर्पयामि । ओं सामवेदं तर्पयामि । ओमथर्ववेदं तर्पयामि[17] । ओमथर्वाङ्गि-

[10]OṂ I quench Keśava. OṂ I quench Nārāyaṇa. OṂ I quench Mādhava. OṂ I quench Govinda. OṂ I quench Viṣṇu. OṂ I quench Madhusūdana. OṂ I quench Trivikrama. OṂ I quench Vāmana. OṂ I quench Śrīdhara. OṂ I quench Hṛṣīkeśa. OṂ I quench Padmanābha. OṂ I quench Dāmodara. OṂ I quench the goddess Śrī. OṂ I quench the goddess Sarasvatī. OṂ I quench Puṣṭi. OṂ I quench Tuṣṭi. OṂ I quench Garutmat.* OṂ I quench Viṣṇu's male attendants. OṂ I quench Viṣṇu's female attendants.

[11]OṂ I quench Yama. OṂ I quench King Yama. OṂ I quench Dharma. OṂ I quench King Dharma. OṂ I quench Kāla. OṂ I quench Nīla. OṂ I quench Mṛtyu. OṂ I quench Vaivasvata. OṂ I quench Citra. OṂ I quench Citragupta. OṂ I quench Audumbara.* OṂ I quench Vaivasvata's male attendants. OṂ I quench Vaivasvata's female attendants.

[12]OṂ I quench the deities of the earth. OṂ I quench Kāśyapa. OṂ I quench mid-space. OṂ I quench Knowledge. OṂ I quench Dhanvantari. OṂ I quench Dhanvantari's male attendants. OṂ I quench Dhanvantari's female attendants.

Next, wearing the sacrificial cord over his neck (A 1.6.18 n.)—

[14]OṂ I quench the Seers. OṂ I quench the Great Seers. OṂ I quench the Supreme Seers. OṂ I quench the Brahman Seers. OṂ I quench the Divine Seers. OṂ I quench the Royal Seers. OṂ I quench the Seers by learning. OṂ I quench the Seers of Janas. OṂ I quench the Seers of Tapas. OṂ I quench the Seers of Satya. OṂ I quench the Seven Seers. OṂ I quench the Seers of the Kāṇḍas.* OṂ I quench the Subordinate Seers. OṂ I quench the wives of the Seers. OṂ I quench the sons of the Seers. OṂ I quench the grandsons of the Seers.

OṂ I quench Kāṇva Baudhāyana. OṂ I quench Āpastamba, the composer of the Sūtra. OṂ I quench Satyāṣāḍha Hiraṇyakeśin. OṂ I quench Vājasaneyin Yājñavalkya. OṂ I quench Āśvalāyana Śaunaka. OṂ I quench Vyāsa. OṂ I quench Vasiṣṭha.*

OṂ I quench the syllable OṂ. OṂ I quench the Calls. OṂ I quench the Sāvitrī. OṂ I quench the Gāyatrī. OṂ I quench the Meters. OṂ I quench the Ṛg Veda. OṂ I quench the Yajur Veda. OṂ I quench the Sāma Veda. OṂ I quench the Atharva Veda. OṂ I quench the Atharva-Āṅgirasas. OṂ I quench

रसस्तर्पयामि[18] । ओमितिहासपुराणानि[19] तर्पयामि । ओं सर्ववेदांस्तर्पयामि[20] । ओं सर्वदेवजनांस्तर्पयामि[21] । ओं सर्वभूतानि तर्पयामीति[22] ।।१४।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने नवमः खण्डः ॥

अथ[1] प्राचीनावीती ।

ओं पितॄन्स्वधा नमस्तर्पयामि । ओं पितामहान्स्वधा नमस्तर्पयामि । ओं प्रपितामहान्स्वधा नमस्तर्पयामि । ओं मातॄः स्वधा नमस्तर्पयामि । ओं पितामहीः स्वधा नमस्तर्पयामि । ओं प्रपितामहीः स्वधा नमस्तर्पयामि । ओं मातामहान्स्वधा नमस्तर्पयामि । ओं मातुः पितामहान्स्वधा नमस्तर्पयामि । ओं मातुः प्रपितामहान्स्वधा नमस्तर्पयामि । ओं मातामहीः स्वधा नमस्तर्पयामि । ओं मातुः पितामहीः स्वधा नमस्तर्पयामि । ओं मातुः प्रपितामहीः स्वधा नमस्तर्पयामि ।।१।।

ओमाचार्यान्स्वधा नमस्तर्पयामि । ओमाचार्यपत्नीः[1] स्वधा नमस्तर्पयामि । ओं गुरून्स्वधा नमस्तर्पयामि । ओं गुरुपत्नीः स्वधा नमस्तर्पयामि । ओं सखीन्स्वधा नमस्तर्पयामि । ओं सखिपत्नीः स्वधा नमस्तर्पयामि । ओं ज्ञातीन्स्वधा नमस्तर्पयामि । ओं ज्ञातिपत्नीः स्वधा नमस्तर्पयामि । ओममात्यान्स्वधा नमस्तर्पयामि । ओममात्यपत्नीः[2] स्वधा नमस्तर्पयामि । ओं सर्वान्[3] स्वधा नमस्तर्पयामि[4] । ओं सर्वाः[5] स्वधा नमस्तर्पयामीति[6] ।।२।।

अनुतीर्थमप उत्सिञ्चति[1] ।।३।। ऊर्जं[1] वहन्तीरमृतं घृतं[2] पयः कीलालं परिस्रुतम् । स्वधा स्थ तर्पयत मे पितॄन् । तृप्यत तृप्यत तृप्यतेति[3] ।।४।।

नैकवस्त्रो नार्द्रवासा[1] दैवानि कर्माण्यनुसंचरेत्[2] ।।५।। पितृसंयुक्तानि चेत्येकेषाम्[1] । पितृसंयुक्तानि चेत्येकेषाम् ।।६।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने दशमः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने पञ्चमोऽध्यायः ॥

अथेमे[1] पञ्च महायज्ञाः । तान्येव महासत्त्राणि[2] । देवयज्ञः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञ इति ।।१।।

अहरहः स्वाहाकुर्यादा[1] काष्ठात् । तथैतं[2] देवयज्ञं समाप्नोति ।।२।।

अहरहः स्वधाकुर्यादोदपात्रात्[1] । तथैतं[2] पितृयज्ञं समाप्नोति ।।३।।

the Itihāsa-Purāṇas. OṂ I quench all the Vedas. OṂ I quench all the servants of gods. OṂ I quench all beings.

10 [1]Next, wearing the sacrificial cord over his right shoulder and under his left arm (A 1.16.18 n.)—

OṂ I quench the fathers—Svadhā! Homage! OṂ I quench the grandfathers—Svadhā! Homage! OṂ I quench the great-grandfathers—Svadhā! Homage! OṂ I quench the mothers—Svadhā! Homage! OṂ I quench the paternal grandmothers—Svadhā! Homage! OṂ I quench the paternal great-grandmothers—Svadhā! Homage! OṂ I quench the maternal grandfathers—Svadhā! Homage! OṂ I quench the mother's paternal grandfathers—Svadhā! Homage! OṂ I quench the mother's paternal great-grandfathers—Svadhā! Homage! OṂ I quench the maternal grandmothers—Svadhā! Homage! OṂ I quench the mother's paternal grandmothers—Svadhā! Homage! OṂ I quench the mother's paternal great-grandmothers—Svadhā! Homage!

[2]OṂ I quench the teacher—Svadhā! Homage! OṂ I quench the teacher's wives—Svadhā! Homage! OṂ I quench the elders (A 1.6.32 n.)—Svadhā! Homage! OṂ I quench the wives of the elders—Svadhā! Homage! OṂ I quench the friends—Svadhā! Homage! OṂ I quench the wives of friends—Svadhā! Homage! OṂ I quench the relatives—Svadhā! Homage! OṂ I quench the wives of the relatives—Svadhā! Homage! OṂ I quench the residents of the house—Svadhā! Homage! OṂ I quench the wives of the residents of the house—Svadhā! Homage! OṂ I quench all men—Svadhā! Homage! OṂ I quench all women—Svadhā! Homage!

[3]He pours water from the parts of the hand sacred to the appropriate deities (B 1.8.14–16 n.). [4]He recites: "Bearing vigor, immortality, ghee, milk, nectar, and brew, you are the refreshing drink. Quench my fathers! May you be quenched! May you be quenched! May you be quenched!" (VS 2.34).

[5]He should never participate in divine rites wearing a single garment or wet clothes, [6]and, according to some, even in ancestral rites.

Great Sacrifices

11 [1]Now, these are the five great sacrifices, which are the same as those called great sacrificial sessions, namely, sacrifice to gods, sacrifice to ancestors, Bali sacrifice to beings, sacrifice to humans, and sacrifice to the Veda.

[2]Every day he should make an offering to the gods with the ritual exclamation "Svāhā", even if it is just a piece of firewood. In this way he fulfils that sacrifice to gods.

[3]Every day he should make an offering to the ancestors with the ritual exclamation "Svadhā", even if it is just a cup of water. In this way he fulfils that sacrifice to ancestors.

अहरहर्नमस्कुर्यादा पुष्पेभ्यः । तथैतं[1] भूतयज्ञं समाप्नोति ॥४॥

अहरहर्ब्राह्मणेभ्योऽन्नं दद्यादा मूलफलशाकेभ्यः । तथैतं[1] मनुष्ययज्ञं समाप्नोति ॥५॥

अहरहः[1] स्वाध्यायं कुर्यादा प्रणवात्[2] । तथैतं[3] ब्रह्मयज्ञं समाप्नोति ॥६॥ स्वाध्यायो[1] वै ब्रह्मयज्ञः । तस्य ह[2] वा एतस्य ब्रह्मयज्ञस्य वागेव जुहूर्मन उपभृच्चक्षुर्ध्रुवा[3] मेधा स्रुवः[4] सत्यमवभृथः स्वर्गो लोक उदयनम्[5] । यावन्तं ह वा इमां वित्तस्य पूर्णां ददत्स्वर्गं लोकं जयति तावन्तं लोकं जयति भूयांसं चाक्षय्यं चाप पुनर्मृत्युं जयति[6] य एवं विद्वान्स्वाध्यायमधीते । तस्मात्स्वाध्यायोऽध्येतव्य इति हि[7] ब्राह्मणम्[8] ॥७॥

अथाप्युदाहरन्ति । स्वभ्यक्तः सुहितः[1] सुखे[2] शयने[3] शयानो यं यं क्रतुमधीते तेन तेनास्येष्टं भवतीति ॥८॥

तस्य ह वा एतस्य धर्मस्य[1] चतुर्धा भेदमेक[2] आहुः ।

अदृष्टत्वात् । ये चत्वार इति । कर्मवादः ॥९॥ ऐष्टिकपाशुकसौमिकदार्विहोमाणाम्[1] ॥१०॥

तदेषाभिवदति ।

ये चत्वारः पथयो देवयाना
अन्तरा द्यावापृथिवी वियन्ति ।
तेषां यो अज्यानिमजीतिमावहात्
तस्मै नो देवाः परि दत्तेह सर्व इति ॥११॥

ब्रह्मचारी[1] गृहस्थो वानप्रस्थः परिव्राजक[2] इति[3] ॥१२॥

ब्रह्मचारी गुरुशुश्रूष्या[1] मरणात् ॥१३॥

वानप्रस्थो वैखानसशास्त्रसमुदाचारः[1] ॥१४॥ वैखानसो[1] वने मूलफलाशी तपःशीलः सवनेषूदकमुपस्पृशञ्छ्रामणकेनाग्निमाधायाग्राम्यभोजी[2] देवपितृभूतमनुष्यर्षि-

[4]Every day he should pay homage, even if its with just some flowers. In this way he fulfils that Bali sacrifice to beings.

[5]Every day he should give food to Brahmins, even if it is just some roots, fruits, or vegetables. In this way he fulfils that sacrifice to humans.

[6]Every day he should perform the recitation of his Veda, even if it is just the syllable OṂ. In this way he fulfils that sacrifice to the Veda. [7]Clearly, the sacrifice to the Veda is the recitation of his Veda. Now, at this sacrifice to the Veda, the Juhū spoon is indeed speech; the Upabhṛt spoon is the mind; the Dhruvā spoon is sight; the Sruva spoon is intelligence; the concluding bath is truth; and the conclusion of the rite is the heavenly world. When a man performs the recitation of his Veda with this knowledge, he wins as great a heavenly residence as a man who gives as a gift this world filled with wealth—indeed, he wins a heavenly residence even greater than that, a residence that is unending; and he overcomes repeated death.* "Therefore," a Brāhmaṇa text declares, "one should perform the recitation of one's Veda" (SB 11.5.7.2).

[8]Now, they also quote: "When someone recites a text pertaining to a particular rite, even if he does so while lying on a couch, well-anointed and fully satisfied, he has thereby actually performed that rite" (SB 11.5.7.3–4).

ORDERS OF LIFE

Argument of Opponents

[9]Now, some do indeed posit a fourfold division of this Law,

> —In the absence of a vedic text to support their position, however, the text "Four paths ..." must refer to rites, [10]namely, Iṣṭi sacrifices, animal sacrifices, Soma sacrifices, and ghee offering—*

[11]a division enunciated in this verse:

> Four paths leading to the gods traverse between heaven and earth. Among these, all you gods, place us on that which brings unfailing prosperity. (TS 5.7.2.3)

[12]That division consists of the student, the householder, the forest hermit, and the wandering ascetic.

Student [13]A student shall serve his teacher until death.

Forest Hermit [14]A forest hermit lives in conformity to the treatise on anchorites. [15]An anchorite shall live in the forest, subsisting on roots and fruits, given to austerities, and bathing at dawn, noon, and dusk. Having kindled the hermit fire (G 3.27 n.), he shall refrain from eating what is grown in a village; pay homage to gods,

पूजकः[3] सर्वातिथिः[4] प्रतिषिद्धवर्जं बैष्कमप्युपयुञ्जीत[5] । न फालकृष्टमधितिष्ठेद्ग्रामं च न प्रविशत् । जटिलश्चीराजिनवासा नातिसांवत्सरं[6] भुञ्जीत ॥१५॥

परिव्राजकः[1] परित्यज्य बन्धूनपरिग्रहः[2] प्रव्रजेद्यथाविधि[3] ॥१६॥ अरण्यं गत्वा ॥१७॥ शिखामुण्डः ॥१८॥ कौपीनाच्छादनः[1] ॥१९॥ वर्षास्वेकस्थः[1] ॥२०॥ काषायवासाः[1] ॥२१॥

सन्नमुसले[1] व्यङ्गारे निवृत्तशरावसंपाते[2] भिक्षेत ॥२२॥ वाङ्मनःकर्मदण्डैर्भूतानामद्रोही[1] ॥२३॥ पवित्रं बिभ्रच्छौचार्थम्[1] ॥२४॥ उद्धृतपरिपूताभिरद्भिरप्कार्यं[1] कुर्वाणः[2] ॥२५॥ अपविध्य[1] वैदिकानि कर्माण्युभयतः परिच्छिन्ना मध्यमं पदं संश्लिष्यामह इति वदन्तः ॥२६॥

ऐकाश्रम्यं[1] त्वाचार्या[2] अप्रजनत्वादितरेषाम्[3] ॥२७॥

तत्रोदाहरन्ति । प्राह्लादिर्ह[1] वै कपिलो नामासुर आस[2] । स एतान्भेदांश्चकार देवैः[3] सह स्पर्धमानः । तान्मनीषी[4] नाद्रियेत ॥२८॥

अदृष्टत्वात् । ये चत्वार इति । कर्मवाद ऐष्टिकपाशुकसौमिकदार्विहोमाणाम्[1] ॥२९॥

तदेषाभ्यनूच्यते ।

एष नित्यो महिमा ब्राह्मणस्य
न कर्मणा वर्धते नो कनीयान् ।
तस्यैवात्मा पदवित्तं विदित्वा
न कर्मणा लिप्यते पापकेनेति ॥३०॥

स[1] ब्रूयात् ।

येन सूर्यस्तपति तेजसेद्धः
पिता पुत्रेण पितृमान्योनियोनौ ।
नावेदविन्मनुते तं बृहन्तं
सर्वानुभूमात्मानं संपराय[2] इति ॥३१॥

इमे ये नार्वाङ् न परश्चरन्ति
न ब्राह्मणासो न सुतेकरासः ।
त एते वाचमभिपद्य पापया
सिरीस्तन्त्रं तन्वते अप्रजज्ञय इति ॥३२॥

प्रजाभिरग्ने[1] अमृतत्वमश्याम् । जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते[2]

ancestors, spirits, humans, and seers; and entertain guests from all classes, except those who are proscribed. He may also avail himself of the flesh of animals killed by predators. He should not step on plowed land or enter a village. He shall wear matted hair and clothes of bark or skin, and never eat anything that has been stored for more than a year.

Wandering Ascetic [16]A wandering ascetic should wander forth according to the rule, abandoning his relatives and free of possessions. [17]Going into the wilderness, [18]he has his head shaven except for the topknot; [19]wears a loin cloth; [20]resides in one place during the rainy season (G 3.13 n.); [21]and wears ochre clothes.

[22]He should go out to beg when the pestle has been laid aside, the coals have gone cold, and the plates have been put away;* [23]without hostility to any creature by violent word, thought, or deed; [24]carrying a cloth to strain water for use in purification [25]and using water that has been drawn out (G 9.10 n.) and properly strained for ablutions; [26]and claiming, "Rejecting vedic rites and cutting ourselves off from both sides, we embrace the middle course."

Author's Judgement

[27]There is, however, only a single order of life (G 3.36 n.), the teachers maintain, because no offspring is produced in the others.*

[28]With respect to the above position they cite this: "There was once a demon named Kapila, the son of Prahlāda.* It was he who created these divisions in his campaign against the gods. No wise man should pay any heed to them."

[29]In the absence of a vedic text to support their position, the text "Four paths ..." must refer to rites, namely, Iṣṭi sacrifices, animal sacrifices, Soma sacrifices, and ghee offering.

[30]Now, this verse is cited in support of their position:

> This is the eternal greatness of a Brahmin—he is not made greater or smaller by actions. It is his trail that the self knows; and knowing him, he is no longer stained by sinful actions. (TB 3.12.7–8; cf. B 2.17.7–8)

[31]One should respond:

> A man who knows not the Veda does not at the moment of his death think of that great all-perceiving self, by whose power the sun, ablaze with splendor, gives warmth and a father comes to have a father through his son in birth after birth. (TB 3.12.7)
>
> [32]These men who rove neither near nor afar, who are neither Brahmins nor pressers of Soma—they master speech and with evil speech spins their thread without understanding, like a spinster. (RV 10.71.9)

[33]There are innumerable texts that refers to the debts that people incur, such as: "Through offspring, O Fire, may we obtain immortality" (RV 5.4.10; TS 1.4.46.1);

ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य इति । एवमृणसंयोगवादिन्योऽसंख्येया[3] भवन्ति ॥३३॥

त्रयीं[1] विद्यां ब्रह्मचर्यं प्रजातिं[2]
श्रद्धां तपो यज्ञमनुप्रदानम्[3] ।
य एतानि कुर्वते तैरित्सह स्मो
रजो भूत्वा ध्वंसतेऽन्यत्प्रशंसन्निति[4] ।
ध्वंसतेऽन्यत्प्रशंसन्निति[5] ॥३४॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने एकादशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने षष्ठोऽध्यायः ॥

अथ[1] शालीनयायावराणामात्मयाजिनां प्राणाहुतीर्व्याख्यास्यामः ॥१॥

सर्वावश्यकावसाने संमृष्टोपलिप्ते देशे प्राङ्मुख उपविश्य तद्भूतमाह्रियमाणम् । भूर्भुवः सुवरोमिति[1] । उपस्थाय वाचं यच्छेत् ॥२॥ न्यस्तमन्नं[1] महाव्याहृतिभिः प्रदक्षिणमुदकं[2] परिषिच्य सव्येन पाणिनाविमुञ्चन् । अमृतोपस्तरणमसीति । पुरस्तादपः पीत्वा पञ्चान्नेन प्राणाहुतीर्जुहोति ।

प्राणे निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय । प्राणाय स्वाहा । अपाने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय । अपानाय स्वाहा । व्याने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय । व्यानाय स्वाहा । उदाने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय । उदानाय स्वाहा । समाने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय । समानाय स्वाहेति ॥३॥

पञ्चान्नेन प्राणाहुतीर्हुत्वा तूष्णीं भूयो व्रतयेत्प्रजापतिं मनसा ध्यायन्[1] । नान्तरा[2] वाचं विसृजेत् ॥४॥ यद्यन्तरा[1] वाचं विसृजेत् । भूर्भुवः सुवरोमिति । जपित्वा पुनरेव भुञ्जीत ॥५॥

[1]त्वक्केशनखकीटाखुपुरीषाणि दृष्ट्वा तं देशं[2] पिण्डमुद्धृत्याद्भिरभ्युक्ष्य भस्मावकीर्य पुनरद्भिः प्रोक्ष्य[3] वाचा च[4] प्रशस्तमुपयुञ्जीत[5] ॥६॥ अथाप्युदाहरन्ति ।

आसीनः प्राङ्मुखोऽश्नीयाद्वाग्यतोऽन्नमकुत्सयन् ।
अस्कन्दयंस्तन्मनाश्च भुक्त्वा चाग्निमुपस्पृशेदिति ॥७॥

and "At his very birth, a Brahmin is born with a triple debt—of studentship to the seers, of sacrifice to the gods, and of offspring to the ancestors" (TS 6.3.10.5).

> [34]Study of the triple Veda, studentship, procreation, faith, austerity, sacrifice, giving gifts—those who perform these dwell with us. Anyone who praises other things becomes dust and perishes.

HOUSEHOLDER (continued)

Offerings to Vital Breaths

12 [1]Next, we will describe the fire offerings to the vital breaths* performed by men who offer sacrifices in their selves, the Śālīnas and the Yāyāvaras (B 3.1).

[2]When he has finished all his daily obligations, he should sit facing the east on a place that has been swept and smeared with cowdung; worship the food as it is being brought, saying: "Earth, Atmosphere, Sky, OṂ!"; and thereafter remain silent. [3]When the food is placed before him, he should sprinkle water over it clockwise (A 1.7.2 n.), reciting the Great Calls. While continuing to hold the vessel in his left hand, he drinks some water prior to the meal, saying: "You are an underlayer for the Immortal!" (MNU 479); and makes five offerings of food to the vital breaths, saying:

> Established in the out-breath, I offer the Immortal. Enter me kindly, so as not to burn me. To the out-breath, Svāhā!
>
> Established in the in-breath, I offer the Immortal. Enter me kindly, so as not to burn me. To the in-breath, Svāhā!
>
> Established in the inter-breath, I offer the Immortal. Enter me kindly, so as not to burn me. To the inter-breath, Svāhā!
>
> Established in the up-breath, I offer the Immortal. Enter me kindly, so as not to burn me. To the up-breath, Svāhā!
>
> Established in the link-breath, I offer the Immortal. Enter me kindly, so as not to burn me. To the link-breath, Svāhā! (MNU 480–84)

[4]After making the five offerings of food to the vital breaths, he should complete the rest of his meal silently, reflecting in his mind on Prajāpati. He should not speak during the meal. [5]If he happens to speak during the meal, he should say softly "Earth, Atmosphere, Sky, OṂ", and begin eating once again.

[6]If he sees a piece of skin, hair, or nail, an insect, or mouse droppings, he should take out a lump from that place; sprinkle the food with water; scatter some ash over it; sprinkle it with water again; have it declared suitable; and then avail himself of it. [7]Now, they also quote:

> Seated facing the east, he should eat the food in silence without disparaging it or scattering it on the ground and with his mind on the food. After eating, he should warm his hands over the fire.

सर्वभक्ष्यापूपकन्दमूलफलमांसानि[1] दन्तैर्नावद्येत् ॥८॥ नातिसुहितः ॥९॥

अमृतापिधानमसीति । उपरिष्टादपः पीत्वाचान्तो हृदयदेशमभिमृशति । प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः । तेनान्नेनाप्यायस्वेति ॥१०॥

पुनराचम्य दक्षिणे पादाङ्गुष्ठे पाणी[1] निस्रावयति[2] ।

अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः ।
ईशः सर्वस्य जगतः प्रभुः प्रीणाति[3] विश्वभुगिति ॥११॥

हुतानुमन्त्रणमूर्ध्वहस्तः[1] समाचरेत् ।

श्रद्धायां प्राणे निविश्यामृतं हुतम् । प्राणमन्नेनाप्यायस्व । श्रद्धायामपाने निविश्यामृतं हुतम् । अपानमन्नेनाप्यायस्व । श्रद्धायां व्याने निविश्यामृतं हुतम् । व्यानमन्नेनाप्यायस्व । श्रद्धायामुदाने निविश्यामृतं हुतम् । उदानमन्नेनाप्यायस्व । श्रद्धायां समाने निविश्यामृतं हुतम् । समानमन्नेनाप्यायस्व ।

पञ्चभिः[2] ॥१२॥

ब्रह्मणि म आत्मामृतत्वायेति[1] ॥१३॥ अक्षरेण चात्मानं[1] योजयेत् ॥१४॥ सर्वक्रतुयाजिनामात्मयाजी विशिष्यते ॥१५॥ अथाप्युदाहरन्ति ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने द्वादशः खण्डः ॥

यथा[1] हि तूलमैषीकमग्नौ[2] प्रोतं प्रदीप्यते ।
तद्वत्सर्वाणि पापानि दह्यन्ते ह्यात्मयाजिनः[3] ॥१॥

केवलाघो भवति[1] केवलादी ।
मोघमन्नं विन्दते अप्रचेता[2] इति[3] ॥२॥

स[1] एवमेवाहरहः[2] सायंप्रातर्जुहुयात् ॥३॥ अद्भिर्वा सायम् ॥४॥

अथाप्युदाहरन्ति ।

अग्रे[1] भोजयेदतिथीनन्तर्वत्नीरनन्तरम्[2] ।
बालवृद्धांस्तथा दीनान्व्याधितांश्च विशेषतः ॥
अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्ते यथाविधि ।
भुज्यमानो[3] न जानाति न स भुङ्क्ते स[4] भुज्यते ॥५॥

[8]He should not bite off with his teeth pieces from cakes, bulbs, roots, fruit, and meat, which are to be eaten whole. [9]He shall not eat until he is completely full.

[10]After the meal he drinks some water, saying: "You are the overlayer of the Immortal" (MNU 486); sips some water; and rubs some water over his heart, saying: "You are the bond of the vital breaths. You are Rudra. You are Death. Enter me. May you wax strong through this food" (MNU 498).

[11]He then sips water again and lets drops of water from both his hands fall on the big toe of his right foot, as he recites:

> The Man the size of a thumb dwells in the thumb as the lord of all, the sovereign of the world, and the enjoyer of the universe—may he be pleased. (MNU 492–3; cf. B 2.15.2)

[12]He should perform the consecration of the food that has been offered with his arms raised, reciting these five formulas:

> Having established myself in the out-breath, in faith I have offered the Immortal. May my out-breath wax strong through this food (B 1.10.4 n.).
>
> Having established myself in the in-breath, in faith I have offered the Immortal. May my in-breath wax strong through this food.
>
> Having established myself in the inter-breath, in faith I have offered the Immortal. May my inter-breath wax strong through this food.
>
> Having established myself in the up-breath, in faith I have offered the Immortal. May my up-breath wax strong through this food.
>
> Having established myself in the link-breath, in faith I have offered the Immortal. May my link-breath wax strong through this food. (MNU 487–91)

[13]Let him then recite, "May my self become fit for immortality in Brahman" (MNU 485), [14]and focus his mind on his self while reciting the syllable OṂ.

[15]A man who offers sacrifices to his self far surpasses people who perform all the various kinds of sacrifices. [16]Now, they also quote:

13

> [1]As the tip of a reed stuck in a fire goes up in flames, so indeed do all his sins burn up when a man offers sacrifices to his self. (cf. CU 5.24.3)
>
> [2]A man who eats alone reaps evil alone; in vain does the foolish man procure his food. (RV 10.117.6; TB 2.8.8.3)

[3]In this manner let him offer every day morning and evening, [4]or he may offer just water in the evening.

Eating

[5]Now, they also quote:

> He should first feed the guests, next the pregnant women, then the children, the elderly, the indigent, and especially the sick.
>
> But a man who eats before giving food to these people according to rule does not realize that he is being eaten—he does not eat but is being eaten.

पितृदैवतभृत्यानां मातापित्रोर्गुरोस्तथा ।
वाग्यतो विघसमश्नीयादेवं[1] धर्मो विधीयत इति ।।६।।

अथाप्युदाहरन्ति ।

अष्टौ ग्रासा मुनेर्भक्ष्याः षोडशारण्यवासिनः ।
द्वात्रिंशतं[1] गृहस्थस्यापरिमितं[2] ब्रह्मचारिणः ।।७।।

आहिताग्निरनड्वांश्च ब्रह्मचारी च ते त्रयः ।
अश्नन्त एव सिध्यन्ति नैषां सिद्धिरनश्नतामितिं ।।८।।

गृहस्थो ब्रह्मचारी वा योऽनश्नंस्तु तपश्चरेत् ।
प्राणाग्निहोत्रलोपेन अवकीर्णी भवेत्तु सः[1] ।।९।।

अन्यत्र प्रायश्चित्तात् । प्रायश्चित्ते[1] तदेव विधानम् ।।१०।। अथाप्युदाहरन्ति ।

अन्तरा प्रातराशं च सायमाशं तथैव च ।
सदोपवासी भवति यो न भुङ्क्ते कदाचन[1] ।।११।।

प्राणाग्निहोत्रमन्त्रांस्तु[1] निरुद्धे[2] भोजने जपेत् ।
त्रेताग्निहोत्रमन्त्रांस्तु[3] द्रव्यालाभे यथा जपेदिति[4] ।।१२।।

एवमाचरन्ब्रह्मभूयाय[1] कल्पते । ब्रह्मभूयाय कल्पत इति[2] ।।१३।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने त्रयोदशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने सप्तमोऽध्यायः ॥

पित्र्यमायुष्यं स्वर्ग्यं[1] यशस्यं[2] पुष्टिकर्म च ।।१।।

त्रिमधुस्त्रिणाचिकेतस्त्रिसुपर्णः[1] पञ्चाग्निः षडङ्गविच्छीर्षको[2] ज्येष्ठसामकः[3] स्नातक[4] इति[5] पङ्क्तिपावनाः ।।२।। तदभावे रहस्यवित्[1] ।।३।। ऋचो यजूंषि सामानीति श्राद्धस्य महिमा । तस्मादेवंविदं[1] सपिण्डमप्याशयेत् ।।४।।

राक्षोघ्नानि[1] च सामानि स्वधावन्ति यजूंषि च ।
मध्वृचोऽथ पवित्राणि श्रावयेदाशयञ्छनैः[2] ।।५।।

चरणवतोऽनूचानान्योनिगोत्रमन्त्रासंबद्धाञ्छुचीन्मन्त्रवतस्त्र्यवरानयुजः[1] पूर्वेद्युः प्रात-

> [6] After giving to ancestors, gods, and servants, as well as to his parents and teacher, he should eat what remains in silence—that is the fixed rule.

[7] Now, they also quote:

> A sage's meal is eight mouthfuls, a forest dweller's sixteen, a householder's twenty-two, and a student's an unlimited quantity.
>
> [8] A man who has set up the three vedic fires, a draft ox, and a student—these three are able to accomplish their tasks only if they eat. They cannot accomplish them if they do not eat. (A 2.9.13; Va 6.20–1)

[9] And:

> When a householder or a student practices austerity by not eating, however, by his failure to perform the offering to the vital breaths, he becomes equal to a student who has broken his vow of chastity.

[10] That is true outside a penance; such fasting is indeed prescribed during a penance. [11] Now, they also quote:

> When a man never eats between his morning and evening meal, he observes a continuous fast.
>
> [12] As one must recite softly (A 1.15.1 n.) the ritual formulas used at the daily offering in the three vedic fires (A 2.17.22 n.) when the material for that offering is unavailable, so one must recite softly the ritual formulas used at the offering to the vital breaths when one is prevented from eating.

[13] Acting in this manner, a man becomes fit for becoming Brahman.

ANCESTRAL OFFERINGS

14 [1] An offering to ancestors is a rite that is praiseworthy and secures long life, heaven, and prosperity.

[2] A man who knows the three "Honey" verses; an expert in the three Nāciketa fire altars; a man who knows the Trisuparṇa; a man who maintains the five sacred fires (A 2.17.22 n.); a man who knows the six Vedic Supplements (A 2.8.10–11); a man who performs the "Head" vow; a man who sings the Jyeṣṭha Sāmans; and a bath-graduate—these purify the people alongside whom they eat (A 2.17.21 n.). [3] When such individuals are not available, [he may invite] a man who knows the secret texts.* [4] Ṛg verses, Yajus formulas, and Sāman chants are the glory of an ancestral offering. He should, therefore, feed a man who knows them, even if he happens to belong to his own ancestry (A 2.14.2 n.).

> [5] As he feeds them, he should get them to listen successively to the "Fiend-killing" Sāmans, the "Svadhā-containing" Yajus formulas, and "Honey" Ṛg verses.

[6] On the day before or on that very morning, he should invite an uneven number of persons, at least three, who are of good conduct and vedic savants, who are not related by marriage or ancestry (A 2.14.2 n.), or by a relationship established by

रेव वा[2] निमन्त्र्य सदर्भोपक्लृप्तेष्वासनेषु प्राङ्मुखानुपवेशयत्युदङ्मुखान्वा[3] ।।६।।

अथैनांस्तिलमिश्रा[1] अपः प्रतिग्राह्य गन्धैर्माल्यैश्चालंकृत्य[2] । अग्नौ करिष्यामीति[3] । अनुज्ञातोऽग्निमुपसमाधाय संपरिस्तीर्याग्निमुखात्कृत्वान्नस्यैव[4] तिस्र आहुतीर्जुहोति ।

सोमाय पितृपीताय[5] स्वधा नमः स्वाहा ।
यमायाङ्गिरस्वते पितृमते स्वधा नमः स्वाहा ।
अग्नये कव्यवाहनाय स्विष्टकृते स्वधा नमः स्वाहेति ।।७।।

तच्छेषेणान्नमभिघार्यान्नस्यैता[1] एव[2] तिस्रो[3] जुहुयात्[4] ।।८।।

वयसां पिण्डं दद्यात् ।।९।। वयसां हि पितरः प्रतिमया चरन्तीति विज्ञायते ।।१०।।

अथेतरत्साङ्गुष्ठेन[1] पाणिनाभिमृशति[2] ।।११।।

पृथिवीसमन्तस्य तेऽग्निरुपद्रष्टर्चस्ते महिमा दत्तस्याप्रमादाय पृथिवी ते पात्रं द्यौरपिधानं[1] ब्रह्मणस्त्वा मुखे जुहोमि ब्राह्मणानां त्वा विद्यावतां[2] प्राणापानयोर्जुहोम्यक्षितमसि मा पितृणां क्षेष्ठा अमुत्रामुष्मिंल्लोक इति ।

[3]अन्तरिक्षसमन्तस्य[4] ते वायुरुपश्रोता यजूंषि ते महिमा दत्तस्याप्रमादाय पृथिवी ते पात्रं[5] द्यौरपिधानं ब्रह्मणस्तवा मुखे जुहोमि ब्राह्मणानां त्वा विद्यावतां प्राणापानयोर्जुहोम्यक्षितमसि मा पितामहानां क्षेष्ठा अमुत्रामुष्मिंल्लोक इति ।

[6]द्युसमन्तस्य[7] त आदित्योऽनुख्याता सामानि ते महिमा दत्तस्याप्रमादाय पथिवी ते पात्रं[5] द्यौरपिधानं ब्रह्मणस्तवा मुखे जुहोमि ब्राह्मणानां त्वा विद्यावतां प्राणापानयोर्जुहोम्यक्षितमसि मा प्रपितामहानां क्षेष्ठा अमुत्रामुष्मिंल्लोक इति ।।१२।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने चतुर्दशः खण्डः ॥

अथ[1] वै भवति ।।१।।

अग्नौकरणशेषेण तदन्नमभिघारयेत्[1] ।
निरङ्गुष्ठं तु यद्दत्तं[2] न तत्प्रीणाति वै पितॄन् ।।२।।
उभयोः शाखयोर्मुक्तं पितृभ्योऽन्नं निवेदितम् ।
तदन्तरमुपासन्ते असुरा दुष्टचेतसः[1] ।।३।।
यातुधानाः पिशाचाश्च प्रतिलुम्पन्ति तद्धविः ।
तिलदाने[1] ह्यदायाश्च[2] तथा क्रोधवशेऽसुराः ।।४।।

sacrifice (A 2.17.4 n.), and who are upright and learned in the Vedas. He gets them to sit facing the east or the north on seats covered with Darbha grass.

[7]Then he presents them with water mixed with sesame seeds, adorns them with perfumes and necklaces, and says, "I will make a fire offering." After they have given him permission, he puts wood into the sacred fire, spreads sacred grass around it, completes the rites up to the Agnimukha, and offers three oblations of that very food in the fire, saying:

To Soma, who has absorbed the ancestors, Svadhā! Homage! Svāhā!
To Yama, accompanied by Aṅgirases and ancestors, Svadhā! Homage! Svāhā!
To Fire, who conveys the offering, who makes the offering flawless, Svadhā! Homage! Svāhā

[8]The above three offerings should be made only with food that has been sprinkled with the remaining ghee.

[9]He should give a lump of rice to crows, [10]for it is stated: "Ancestors roam about in the guise of crows."

[11]Then he touches the remaining food with his hand and thumb, reciting these formulas:

[12]You are as vast as the earth—the fire sees you, and the Ṛg-verses are your glory to forestall any error in giving you. The earth is your bowl, and the sky is your lid. I offer you in the mouth of Brahman. I offer you in the out-breath and in-breath of learned Brahmins. You are inexhaustible. May you never be exhausted for my fathers over there in that world.

You are as vast as mid-space—the wind hears you, and the Yajus formulas are your glory to forestall any error in giving you. The earth is your bowl, and the sky is your lid. I offer you in the mouth of Brahman. I offer you in the out-breath and in-breath of learned Brahmins. You are inexhaustible. May you never be exhausted for my grandfathers over there in that world.

You are as vast as the sky—the sun discloses you, and the Sāman chants are your glory to forestall any error in giving you. The earth is your bowl, and the sky is your lid. I offer you in the mouth of Brahman. I offer you in the out-breath and in-breath of learned Brahmins. You are inexhaustible. May you never be exhausted for my great-grandfathers over there in that world.

15

[1]Now, these do indeed happen—

[2]He should sprinkle that food with the ghee remaining after the fire oblations. When food is given without touching it with the thumb, it does not gladden the ancestors at all.

[3]With perverse minds the demons surely wait for their chance nearby when someone offers food to the ancestors without using both hands.

[4]Goblins and ghouls snatch that offering—but they do not get a share when sesame seeds are scattered; and demons snatch it when he is overcome by anger.

काषायवासा[1] कुरुते[2] जपहोमप्रतिग्रहान् ।
न तद्देवंगमं[3] भवति हव्यकव्येषु यद्धविः[4] ।।५।।
यच्च[1] दत्तमनङ्गुष्ठं यच्चैव प्रतिगृह्यते ।
आचामति च यस्तिष्ठन्[2] स[3] तेन समृध्यत[4] इति ।।६।।

आद्यन्तयोरपां प्रदानं सर्वत्र[1] ।।७।। जयप्रभृति[1] यथाविधानम् ।।८।। शेषमुक्तमष्टकाहोमे ।।९।।

द्वौ दैवे[1] पितृकार्ये त्रीन्[2] एकैकमुभयत्र वा ।
भोजयेत्सुसमृद्धोऽपि न प्रसज्येत[3] विस्तरे ।।१०।।
सत्क्रियां[1] देशकालौ च शौचं[2] ब्राह्मणसंपदम्[3] ।
पञ्चैतान्विस्तरो हन्ति तस्मात्तं परिवर्जयेत् ।।११।।
उरस्तः[1] पितरस्तस्य वामतश्च पितामहाः ।
दक्षिणतः प्रपितामहाः पृष्ठतः पिण्डतर्कका[2] इति ।।१२।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने पञ्चदशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने अष्टमोऽध्यायः ॥

प्रजाकामस्योपदेशः[1] ।।१।। प्रजननिमित्ता[1] समाख्येत्यश्विनावूचतुः ।।२।।

आयुषा तपसा युक्तः स्वाध्यायेज्यापरायणः ।
प्रजामुत्पादयेद्युक्तः स्वे स्वे वर्णे[1] जितेन्द्रियः ।।३।।
ब्राह्मणस्यर्णसंयोगस्त्रिभिर्भवति जन्मतः ।
तानि मुच्यात्मवान्भवति विमुक्तो धर्मसंशयात्[1] ।।४।।
स्वाध्यायेन[1] ऋषीन्पूज्य[2] सोमेन च पुरंदरम् ।
प्रजया च पितॄन्पूर्वाननृणो[3] दिवि मोदते ।।५।।
पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते[1] ।
अथ पुत्रस्य पौत्रेण नाकमेवाधिरोहतीति[2] ।।६।।

विज्ञायते च[1] । जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा[2] जायते ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य इति । एवमृणसंयोगं[3] वेदो दर्शयति[4] ।।७।।

सत्पुत्रमुत्पाद्यात्मानं[1] तारयति ।।८।।

सप्तावरान्सप्त पूर्वान्[1] षडन्यानात्मसप्तमान् ।
सत्पुत्रमधिगच्छानस्तारयत्येनसो[2] भयात् ।।९।।

[5] When someone engages in the soft recitation of prayers (A 1.15.1 n.), performs a sacrifice, or accepts a gift dressed in ochre clothes—an oblation made in this way at a rite to gods or ancestors does not reach its deity (A 2.16.3 n.).

[6] When someone gives or receives food without touching it with the thumb or sips water standing, he does not reap its benefits.

[7] At the beginning and the end, water should be given to each guest. [8] Rites beginning with the Jaya offering are to be performed following the procedure laid down, [9] whereas the rules for the other rites are given under the Aṣṭakā offering on the eighth-day after the full moon.*

[10] He should feed two at an offering to the gods and three at an offering to ancestors, or one at either offering. Even a rich man should not indulge in feeding a larger number.

[11] A large number is detrimental to five things: offering proper hospitality, doing things at the right place and the right time, carrying out purifications, and finding Brahmins of quality. Therefore, he should refrain from feeding a large number.

[12] In front of him he feeds his fathers, to his left his grandfathers, to his right his great-grandfathers, and behind him the supplicants for morsels.*

THE IMPORTANCE OF CHILDREN

16 [1] Next, some instructions for a person desirous of offspring. [2] The pair of Aśvins have proclaimed that fame rests on fathering offspring:

[3] Endowed with longevity, given to austerity, devoted to the recitation of his Veda and to sacrifice, and controlling his senses, a man should diligently beget offspring, each within his own class.

[4] A Brahmin from his very birth becomes saddled with three debts. After he has paid them, free from doubts regarding the Law, he becomes autonomous.

[5] After a man has worshipped the seers by the recitation of his Veda, Indra with Soma sacrifices, and his ancestors with offspring, he will rejoice in heaven free from debt.

[6] He wins the worlds through a son, attains eternal life through a grandson, and climbs to the very summit of heaven through his son's grandson.

[7] It is, moreover, stated: "At his very birth a Brahmin is born with three debts—of studentship to the seers, of sacrifice to the gods, and of offspring to the ancestors" (TS 6.3.10.5). In this manner, the Veda points out that people are saddled with debts.

[8] By fathering a virtuous son a man rescues himself.

[9] A man who obtains a virtuous son rescues seven generations after him and seven generations before him—that is, six others with himself as the seventh—from sin and danger.

तस्मात्प्रजासंतानमुत्पाद्य[1] फलमवाप्नोति ।।१०।। तस्माद्यत्नवान्प्रजामुत्पादयेत्[1] ।।११।। औषधमन्त्रसंयोगेन[1] ।।१२।।

तस्योपदेशः[1] श्रुतिसामान्येनोपदिश्यते[2] ।।१३।। सर्ववर्णेभ्यः[1] फलवत्त्वादिति[2] । फलवत्त्वादिति ।।१४।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने षोडशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने नवमोऽध्यायः ॥

अथातः[1] संन्यासविधिं व्याख्यास्यामः ।।१।।

सोऽत एव ब्रह्मचर्यवान्प्रव्रजतीत्येकेषाम्[1] ।।२।। अथ[1] शालीनयायावराणामनपत्यानाम् ।।३।। विधुरो वा प्रजाः[1] स्वधर्मे[2] प्रतिष्ठाप्य वा[3] ।।४।। सप्तत्या ऊर्ध्वं संन्यासमुपदिशन्ति[1] ।।५।। वानप्रस्थस्य[1] वा कर्मविरामे[2] ।।६।।

एष नित्यो महिमा ब्राह्मणस्य
न कर्मणा वर्धते नो कनीयान् ।
तस्यैवात्मा पदवित्तं विदित्वा
न कर्मणा लिप्यते पापकेनेति ।।७।।

अपुनर्भवं[1] नयतीति नित्यः ।।८।। महदेनं[1] गमयतीति महिमा[2] ।।९।।

केशश्मश्रुलोमनखानि वापयित्वोपकल्पयते[1] ।।१०।। यष्टयः[1] शिक्यं जलपवित्रं कमण्डलुं पात्रमिति ।।११।। एतत्समादाय ग्रामान्ते ग्रामसीमान्ते[1]ऽग्न्यगारे[2] वाज्यं[3] पयो[4] दधीति[5] त्रिवृत्प्राश्योपवसेत् ।।१२।। अपो वा ।।१३।।

ओं[1] भूः सावित्रीं प्रविशामि[2] तत्सवितुर्वरेण्यम् ।
ओं भुवः सावित्रीं प्रविशामि[2] भर्गो देवस्य धीमहि ।
ओं सुवः सावित्रीं प्रविशामि[2] धियो यो नः प्रचोदयादिति[3] ।

पच्छोऽर्धर्चशस्ततः समस्तया च[4] व्यस्तया च[5] ।।१४।।

[10]By fathering offspring and thus continuing the line, therefore, he reaps the reward. [11]So a man should work hard at fathering offspring [12]through the use of medicines and incantations.

[13]This instruction for him is here presented in conformity with the Veda, [14]because it produces rewards for people of all classes.

PROCEDURE OF RENUNCIATION

17 [1]Next, we will explain the procedure of renunciation.*

Time for Renunciation

[2]Some say: "From that very state, remaining chaste, he goes forth" (A 2.21.8 n.). [3]Alternatively, it is meant for Śālīnas and Yāyāvaras (B 3.1) who are childless. [4]Or else, a widower may undertake it, or someone who has settled his children in their respective duties. [5]Some prescribe renunciation for people over 70, [6]or for a forest hermit who has retired from ritual activities.

Praise of Renunciation

> [7]This is the eternal greatness of a Brahmin—he is not made greater or smaller by actions. It is his trail that the self knows; and knowing him, he is no longer stained by sinful actions. (TB 3.12.7–8; cf. B 2.11.30)

[8]"Eternal" because he leads to the cessation of rebirth; [9]and "greatness" because he makes him attain the Immense.

Rite of Renunciation

Preliminary Rites [10]After getting the hair of his head, beard, and body shaved and his nails clipped, he gets these things ready: [11]staffs, sling,* water strainer, water pot, and bowl. [12–13]Taking these, he goes to outskirts of the village, or to the village boundary, or to a fire stall; eats the triple mixture of ghee, milk, and curd, or drinks some water; and then fasts.

> [14]OṂ Earth! I enter Sāvitrī. That excellent [glory] of Savitṛ.
> OṂ Atmosphere! I enter Sāvitrī. The glory of god we meditate.
> OṂ Sky! I enter Sāvitrī. That he may stimulate our prayers.

He recites this first foot by foot, then half-verse by half-verse, and finally the whole verse and each section of the verse.

आत्मानमात्मन[1] आश्रमादाश्रममुपनीय ब्रह्मपूतो[2] भवतीति विज्ञायते ॥१५॥ अथाप्युदाहरन्ति ।

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
भिक्षाबलिपरिश्रान्तः[1] पश्चाद्भवति भिक्षुक इति ॥१६॥

स एष[1] भिक्षुरानन्त्याय ॥१७॥

पुरादित्यस्यास्तमयाद्गार्हपत्यमुपसमाधायान्वाहार्यपचनमाहृत्य[1] ज्वलन्तमाहवनीयमुद्धृत्य[2] गार्हपत्य[3] आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा समिद्वत्याहवनीये[4] पूर्णाहुतिं जुहोति । ओं स्वाहेति ॥१८॥ एतद्ब्रह्मान्वाधानमिति[1] विज्ञायते ॥१९॥

अथ[1] सायं हुतेऽग्निहोत्र उत्तरेण गार्हपत्यं तृणानि संस्तीर्य तेषु द्वंद्वं न्यञ्चि पात्राणि सादयित्वा दक्षिणेनाहवनीयं ब्रह्मायतने दर्भान्संस्तीर्य तेषु कृष्णाजिनं चान्तर्धायैतां[2] रात्रिं जागर्ति ॥२०॥

य[1] एवं विद्वान्ब्रह्मरात्रिमुपोष्य ब्राह्मणोऽग्नीन्समारोप्य[2] प्रमीयते सर्वं पाप्मानं तरति तरति ब्रह्महत्याम् ॥२१॥

अथ ब्राह्मे मुहूर्त उत्थाय काल एव प्रातरग्निहोत्रं जुहोति[1] ॥२२॥ अथ पृष्ठ्यां स्तीर्त्वापः प्रणीय वैश्वानरं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते ॥२३॥

आहवनीयेऽग्निहोत्रपात्राणि[1] प्रक्षिपत्यमृन्मयान्यनश्ममयानि[2] ॥२४॥ गार्हपत्येऽरणी । भवतं नः समनसाविति[1] ॥२५॥ आत्मन्यग्नीन्समारोपयते[1] । या ते अग्ने यज्ञिया तनूरिति त्रिस्त्रिरेकैकं समाजिघ्रति ॥२६॥

अथान्तर्वेदि तिष्ठन् । ओं भूर्भुवस्सुवः संन्यस्तं मया संन्यस्तं मया संन्यस्तं मयेति । त्रिरुपांशूक्त्वा[1] त्रिरुच्चैः[2] ॥२७॥ त्रिषत्या हि देवा[1] इति विज्ञायते ॥२८॥ अभयं सर्वभूतेभ्यो मत्त[1] इति चापां[2] पूर्णमञ्जलिं निनयति ॥२९॥ अथाप्युदाहरन्ति ।

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः ।
न तस्य सर्वभूतेभ्यो भयं चापीह[1] जायत[2] इति ॥३०॥

स वाचंयमो भवति[1] ॥३१॥

सखा[1] मे[2] गोपायेति[3] दण्डमादत्ते[4] ॥३२॥ यदस्य पारे रजस इति शिक्यं गृह्णाति ॥३३॥ येन देवाः पवित्रेणेति जलपवित्रं गृह्णाति ॥३४॥ येन देवा ज्योतिषोर्ध्वा उदायन्निति कमण्डलुं गृह्णाति ॥३५॥ सप्तव्याहृतिभिः पात्रं गृह्णाति ॥३६॥

[15]It is stated: "Taking himself from one order of life to the other, he becomes purified by the Veda." [16]Now, they also quote:

> When he has offered fire sacrifices and gained control of his senses by going from one order to the other and finally becomes wearied of giving alms and making offerings, he then becomes a mendicant.

[17]And such a mendicant is fit for the eternal state.

[18]Before sunset he puts firewood into the householder's fire, brings the southern fire to that spot, draws the blazing offertorial fire out of the householder's fire, melts the ghee over the householder's fire, and strains that ghee. He then puts firewood into the offertorial fire and, taking four spoonfuls of ghee in the Sruc spoon, offers a full oblation, saying, "OṂ Svāhā!". [19]"This", it is stated, "is the placing of firewood in the fire for the sake of Brahman."*

[20]Then, in the evening after he has performed his daily fire sacrifice, he spreads some grass to the north of the householder's fire; places the sacrificial vessels upside down in pairs on that grass; spreads some Darbha grass to the south of the offertorial fire at the location of the Brahman priest's seat (A 2.4.4 n.); covers that grass with a black antelope skin; and spends the night there keeping awake.

[21]When a Brahmin who knows this dies after fasting during that night of Brahman and after depositing the sacred fires (B 2.17.27 n.), he rises above all sins, even the sin of killing a Brahmin.

Last Sacrifice [22]Then, at the time sacred to Brahman,* he gets up and performs his daily fire sacrifice at the proper time. [23]Next, he spreads grass along the spine of the sacrificial arena,* fetches water, and makes an offering to the Fire common to all men with an oblation prepared in twelve potsherds. This well-known sacrifice is the last he will offer.

[24]The vessels used in the daily fire sacrifice that are not made of clay or stone he throws into the offertorial fire. [25]The two fire-drills (B 1.14.18 n.) he throws into the householder's fire, saying, "May you two be of one mind with us." [26]He deposits the sacred fires in himself,* breathing in the smell of each fire three times, saying: "With that body of yours worthy of sacrifice, O Fire . . ."

Formula of Renunciation [27]Then, standing within the sacrificial arena he recites, "OṂ Earth, Atmosphere, Sky! I have renounced! I have renounced! I have renounced!"—three times softly and three times aloud; [28]"for the gods", it is stated, "are triply true" (TS 3.4.10.5). [29]Filling his cupped hands with water, he pours it out, saying, "I give safety to all creatures!" [30]Now, they also quote:

> When a sage goes about after giving safety to all creatures, no creature in this world will pose any threat to him as well.

[31]He curbs his speech.

Taking the Insignia [32]He take the staff, saying: "Friend, protect me"; [33]the sling, saying: "Born beyond this firmament . . ."; [34]the water strainer, saying: "With that purifier of a thousand streams . . ."; [35]the water pot, saying: "The light by which the gods went up on high . . ."; [36]and the bowl, reciting the seven Calls.

यष्टयः[1] शिक्यं जलपवित्रं कमण्डलुं पात्रमित्येतत्समादाय[2] यत्रापस्तत्र गत्वा[3] स्नात्वाप आचम्य सुरभिमत्याब्लिङ्गाभिर्वारुणीभिर्हिरण्यवर्णाभिः पावमानीभिरिति[4] मार्जयित्वान्तर्जलगतोऽघमर्षणेन षोडश प्राणायामान्धारयित्वोत्तीर्य वासः पीडयित्वान्यत् प्रयतं वासः[5] परिधायाप आचम्य ।

ओं भूर्भुवः सुवरिति[6] । जलपवित्रमादाय[7] तर्पयति[8] । ओं भूस्तर्पयामि । ओं भुवस्तर्पयामि । ओं सुवस्तर्पयामि । ओं महस्तर्पयामि । ओं जनस्तर्पयामि । ओं तपस्तर्पयामि । ओं सत्यं तर्पयामीति[9] ।।३७।।

देववत्पितृभ्योऽञ्जलिमादाय[1] । ओं भूः[2] स्वधा । ओं[3] भुवः स्वधा । ओं[3] सुवः स्वधा । ओं[3] भूर्भुवः सुवर्महर्नम इति[4] ।।३८।।

अथ । उदु त्यम् । चित्रमिति । द्वाभ्यामादित्यमुपतिष्ठते ।।३९।।

ओमिति ब्रह्म ब्रह्म[1] वा एष[2] ज्योतिर्य एष तपत्येष[3] वेदो य एष तपति वेद्यमेवैतद्य एष तपति । एवमेवैष आत्मानं तर्पयति[4] । आत्मने नमस्करोति । आत्मा ब्रह्मात्मा[5] ज्योतिः[6] ।।४०।। सावित्रीं सहस्रकृत्व आवर्तयेच्छतकृत्वोऽपरिमितकृत्वो वा ।।४१।।

ओं भूर्भुवः सुवरिति[1] जलपवित्रमादायापो[2] गृह्णाति ।।४२।। नात[1] ऊर्ध्वमनुद्धृताभिरद्भिरपरिस्रुताभिरपरिपूताभिर्वाचामेत्[2] ।।४३।।

न चात ऊर्ध्वं शुक्लं[1] वासो धारयेत् ।।४४।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने सप्तदशः खण्डः ॥

एकदण्डी[1] त्रिदण्डी वा ।।१।। अथेमानि व्रतानि भवन्ति ।

अहिंसा सत्यमस्तैन्यं मैथुनस्य च वर्जनम् ।

त्याग इत्येव[1] ।।२।। पञ्चैवोपव्रतानि[1] भवन्ति । अक्रोधो गुरुशुश्रूषाप्रमादः शौचमाहारशुद्धिश्चेति[2] ।।३।।

अथ[1] भैक्षचर्या । ब्राह्मणानां शालीनयायावराणामपवृत्ते[2] वैश्वदेवे भिक्षां लिप्सेत ।।४।। भवत्पूर्वां[1] प्रचोदयात् ।।५।। गोदोहमात्रमाकाङ्क्षेत्[1] ।।६।।

Concluding Rites [37]Taking with him the staffs, the sling, the water strainer, the water pot, and the bowl, he goes near a place of water; bathes; sips water; and washes himself, reciting the Surabhimatī verses, the Abliṅga verses, the Vāruṇī verses, the Hiraṇyavarṇa verses, and the Pāvamānī verses. Entering the water, he controls his breath sixteen times while reciting the Aghamarṣaṇa hymn; comes out of the water; squeezes the water from his clothes; wears another clean garment; and sips water.

He then takes the water strainer, saying: "OṂ Earth, Atmosphere, Sky!", and offers quenching water: "OṂ Earth, I quench. OṂ Atmosphere, I quench. OṂ Sky, I quench. OṂ Mahar, I quench. OṂ Janas, I quench. OṂ Tapas, I quench. OṂ Satyam, I quench."

[38]Taking water in his cupped hands, he offers it to the ancestors in the same manner as to the gods, saying: "OṂ Earth Svadhā! OṂ Atmosphere Svadhā! OṂ Sky Svadhā! OṂ Earth, Atmosphere, Sky, Mahar, Homage!"

[39]Then he worships the sun, reciting the two formulas: "The rays carry you up . . . ," and "The resplendent face of the gods . . .".

[40]"Brahman is OṂ. Clearly, that light, the one that shines there, is Brahman. The one that shines there is the Veda. The one that shines there is that which should be known"—in this manner, indeed, he offers quenching water to his self, he pays homage to his self. Brahman is the self. The light is the self. [41]He should repeat the Sāvitrī verse one thousand times or one hundred times or an unlimited number of times.

Rules of Conduct

[42]He fetches water, taking with him the water strainer, saying: "Earth, Atmosphere, Sky!" [43]From now on he should not sip water that has not been drawn up (G 9.10 n.), strained, and completely purified.

18 [44]From now on he should not wear white clothes. [1]Let him carry a single or a triple staff (B 2.17.11 n.). [2]And he has these vows:

> abstaining from injuring living beings, speaking the truth, not stealing, abstaining from sex,

and renunciation. [3]He also has five secondary vows: not giving way to anger, obedience to the teacher, not giving in to carelessness, purification, and purity with respect to food.

Rules about Food

Begging [4]Next, begging for almsfood. He should seek to obtain almsfood from Śālīnas and Yāyāvaras (B 3.1) after they have completed their offerings to the All-gods. [5]He should make the request placing the word "Lady" at the beginning (A 1.3.28–30) [6]and wait there no longer than the time it takes to milk a cow.

अथ भैक्षचर्यादुपावृत्य[1] शुचौ देशे न्यस्य हस्तपादान्प्रक्षाल्यादित्यस्याग्रं निवेदयेत्[2] । उदु त्यम् । चित्रमिति । [3]ब्रह्मणे निवेदयते[4] । ब्रह्म जज्ञानमिति ।।७।।

विज्ञायते । आधानप्रभृति यजमान एवाग्नयो[1] भवन्ति । तस्य प्राणो गार्हपत्योऽपानोऽन्वाहार्यपचनो व्यान आहवनीय उदानसमानौ[2] सभ्यावसथ्यौ । पञ्च वा एतेऽग्नय आत्मस्थाः । आत्मन्येव जुहोति ।।८।।

स एष आत्मयज्ञ[1] आत्मनिष्ठ आत्मप्रतिष्ठ[2] आत्मानं क्षेमं नयतीति विज्ञायते ।।९।।

भूतेभ्यो दयापूर्वं संविभज्य शेषमद्भिः संस्पृश्यौषधवत्प्राश्नीयात् ।।१०।। प्राश्याप[1] आचम्य[2] ज्योतिष्मत्यादित्यमुपतिष्ठते । उद्वयं तमसस्परीति[3] । वाङ्म आसन्नसोः प्राण इति[4] जपित्वा[5] ।।११।।

अयाचितमसंक्लृप्तमुपपन्नं यदृच्छया ।
आहारमात्रं भुञ्जीत केवलं प्राणयात्रिकमिति[1] ।।१२।।

अथाप्युदाहरन्ति ।

अष्टौ ग्रासा मुनेर्भक्ष्याः षोडशारण्यवासिनः ।
द्वात्रिंशतं[1] गृहस्थस्यापरिमितं[2] ब्रह्मचारिणः ।।१३।।

भैक्षं वा सर्ववर्णेभ्य[1] एकान्नं वा द्विजातिषु ।
अपि वा सर्ववर्णेभ्यो न चैकान्नं द्विजातिष्विति[2] ।।१४।।

अथ यत्रोपनिषदमाचार्या[1] ब्रुवते तत्रोदाहरन्ति[2] । स्थानमौनवीरासनसवनोपस्पर्शनचतुर्थषष्ठाष्टमकालव्रतयुक्तस्य[3] कणपिण्याकयावकदधिपयोव्रतत्वं[4] चेति ।।१५।।

तत्र[1] मौने[2] युक्तस्त्रैविद्यवृद्धैराचार्यैर्मुनिभिरन्यैर्वाश्रमिभिर्बहुश्रुतैर्दन्तैर्दन्तान्संधायान्तर्मुख[3] एव यावदर्थसंभाषी[4] न[5] स्त्रीभिर्न[6] यत्र[7] लोपो[8] भवतीति विज्ञायते[9] ।।१६।। स्थानमौनवीरासनानामन्यतमेन[1] संप्रयोगः । न[2] त्रयं संनिपातयेत्[3] ।।१७।। यत्र गतश्च[1] यावन्मात्रमनुव्रतयेदापत्सु[2] न यत्र लोपो[3] भवतीति विज्ञायते ।।१८।।

Eating [7]Then, returning from his begging, he places the bowl on a clean spot; washes his hands and feet; and announces the almsfood to the sun with the formulas: "The rays carry you up ...", and "The resplendent face of the gods ...", and to Brahman with the formula, "Brahman was first born in the east ..."

[8]It is stated: "From the time that he has placed the firewood in the fire, the sacred fires remain within the patron of the sacrifice himself. The householder's fire is his out-breath; the south-fire is his in-breath; the offertorial fire is his inter-breath; the hall fire is his up-breath; and the hearth fire is his link-breath. These five fires (A 2.17.22 n.) remain within his self. So he offers oblations only in his self."

[9]"This is a man who offers sacrifices in his self," it is said, "a man who is firmly rooted in the self, firmly established in the self, a man who guides his self to final bliss."

[10]After distributing portions of his food to living creatures out of compassion, he should sprinkle water over the remainder and eat it as if it were medicine. [11]After he has eaten and sipped some water, he recites softly the formula, "May my speech be in my mouth ..."; and worships the sun reciting the Jyotiṣmatī verse: "Gazing, beyond the darkness, upon the highest light ..."

> [12]Merely to sustain his life, let him eat a simple meal that he receives without solicitation or obtains from houses not previously selected, or that he comes by accidentally.

[13]Now, they also quote:

> A sage's meal is eight mouthfuls, a forest dweller's sixteen, a householder's twenty-two, and a student's an unlimited quantity.
>
> [14]He may obtain almsfood from all classes, or food given by a single individual of a twice-born class. Or else, he may obtain almsfood from all classes, but never food given by a single individual of even a twice-born class.

Special Vows

[15]Now, with reference to those times when teachers explain an Upaniṣad, they cite these rules: "Intent on standing during the day; keeping silence; sitting on the haunches during the night; bathing at dawn, noon, and dusk; and keeping the vow of eating at every fourth, sixth, or eighth mealtime (A 1.25.10 n.)—he observes the vow of living on grain, oil-cake, barley, curd, and milk."

[16]It is stated: "While observing silence on that occasion, he may speak when necessary with those deeply versed in the triple Veda, with his teachers, with sages, or with learned people belonging to other orders of life, pressing his teeth together and without opening his mouth—but never with women or when he is liable to break his vow." [17]Standing, keeping silence, and sitting on the haunches—let him observe only one of these, not all three at once. [18]"During a time of adversity, however," it is said, "a man who is taking part in it should observe at least as much as required for him not to break his vow."

स्थानमौनवीरासनसवनोपस्पर्शनचतुर्थषष्ठाष्टमकालव्रतयुक्तस्य[1] ।

अष्टौ तान्यव्रतघ्नानि आपो मूलं घृतं पयः ।
हविर्ब्राह्मणकाम्या[2] च गुरोर्वचनमौषधमिति ॥१९॥

सायंप्रातरग्निहोत्रमन्त्राञ्जपेत्[1] ॥२०॥ वारुणीभिः सायं संध्यामुपस्थाय[1] मैत्रीभिः प्रातः ॥२१॥

अनग्निरनिकेतः स्यादशर्माशरणो मुनिः[1] ।
भैक्षार्थी[2] ग्राममन्विच्छेत्स्वाध्याये वाचमुत्सृजेदिति[3] ॥२२॥

विज्ञायते च[1] । परिमिता[2] वा ऋचः परिमितानि सामानि परिमितानि यजूंषि । अथैतस्यैवान्तो नास्ति यद्ब्रह्म । तत्प्रतिगृणत आचक्षीत । स प्रतिगर इति ॥२३॥

एवमेवैष आ शरीरविमोक्षणाद्वृक्षमूलिको[1] वेदसंन्यासी[2] ॥२४॥ वेदो वृक्षः । तस्य मूलं प्रणवः । प्रणवात्मको वेदः ॥२५॥ प्रणवं ध्यायन्[1] सप्रणवो[2] ब्रह्मभूयाय कल्पत[3] इति होवाच प्रजापतिः ॥२६॥

सप्तव्याहृतिभिर्ब्रह्मभाजनं[1] प्रक्षालयेदिति । प्रक्षालयेदिति ॥२७॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने अष्टादशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने दशमोऽध्यायः ॥

॥ इति द्वितीयः प्रश्नः ॥

[19]"For a man intent on standing during the day; keeping silence; sitting on the haunches during the night; bathing at dawn, noon, and dusk; and keeping the vow of eating at every fourth, sixth, or eighth mealtime—

> eight things do not undo his vow: consuming water, roots, ghee, milk, or sacrificial food; eating at the request of a Brahmin or at the command of the teacher; and taking medicine."*

Daily Rites

[20]Morning and evening, he should recite softly the ritual formulas used in the daily fire sacrifice; [21]he should do so after he has performed the evening twilight worship, reciting the verses addressed to Varuṇa, and the morning twilight worship, reciting the verses addressed to Mitra (cf. B 2.7.9–11).

> [22]He should live as a silent sage, without fire or house, without shelter or protection. He should enter a village only to seek almsfood and speak only during the recitation of his Veda.

[23]"Limited indeed are the Ṛg verses," it is stated, "limited the Sāman chants, and limited the Yajus formulas. But this alone is without end—*brahman*. He should announce this to the one who makes the response. This is the response."* (TS 7.3.1.4)

[24]He remains in this manner until he is freed from his body. A renouncer of Veda is a man who abides at the root of the tree. [25]The tree is the Veda, and its root is the syllable OṂ. The syllable OṂ is the quintessence of the Veda. [26]Prajāpati has declared: "Meditating on OṂ, containing OṂ within himself, he become fit for becoming Brahman."

Conclusion

[27]He should wash the Brahman-bowl* reciting the seven Calls.

अथ[1] शालीनयायावरचक्रचरधर्मकाङ्क्षिणां[2] नवभिर्वृत्तिभिर्वर्तमानानाम् ।।१।। तेषां तद्वर्तनाद्वृत्तिरित्युच्यते[1] ।।२।।

शालाश्रयत्वाच्छालीनत्वम् ।।३।। वृत्त्या[1] वरया यातीति[2] यायावरत्वम् ।।४।। अनुक्रमेण[1] चरणाच्चक्रचरत्वम्[2] ।।५।।

ता अनुव्याख्यास्यामः ।।६।। षण्णिवर्तनी[1] कौद्दाली[2] ध्रुवा संप्रक्षालनी[3] समूहा[4] फालनी[5] शिलोञ्छा[6] कापोता[7] सिद्धेच्छेति[8] नवैताः[9] ।।७।। तासामेव वान्यापि[1] दशमी वृत्तिर्भवति ।।८।।

आ नववृत्तेः ।।९।। केशश्मश्रुलोमनखानि[1] वापयित्वोपकल्पयते ।।१०।। कृष्णाजिनं कमण्डलुं यष्टिं वीवधं कुतपहारमिति[1] ।।११।। त्रैधातवीयेनेष्ट्वा प्रस्थास्यति वैश्वानर्या वा ।।१२।।

अथ[1] प्रातरुदित आदित्ये यथासूत्रमग्नीन्प्रज्वाल्य[2] गार्हपत्य आज्यं विलाप्योत्पूय स्रुक्स्रुवं निष्टप्य संमृज्य[3] स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये वास्तोष्पतीयं जुहोति ।।१३।। वास्तोष्पते[1] प्रति जानीह्यस्मानिति पुरोनुवाक्यामनूच्य[2] । वास्तोष्पते शग्मया संसदा त इति याज्यया जुहोति ।।१४।।

सर्व एवाहिताग्निरित्येके ।।१५।। यायावर[1] इत्येके ।।१६।।

निर्गत्य[1] ग्रामान्ते ग्रामसीमान्ते[2] वावतिष्ठते[3] । तत्र कुटीं मठं वा करोति कृतं[4] वा[5] प्रविशति ।।१७।।

BOOK THREE

HOLY HOUSEHOLDERS

Śālīnas, Yāyāvaras, and Cakracaras

1 [1]Next, we describe those who desire to follow the Law of Śālīnas, Yāyāvaras, and Cakracaras. These sustain themselves by nine means of livelihood. [2]We will show below that these means derive their names from the activities by which people procure their livelihood (B 3.2).

[3]The name "Śālīna" is derived from their living in houses (*śālā*). [4]"Yāyāvara" is derived from the fact that they follow (*yā*) an excellent (*vara*) means of livelihood, [5]and "Cakracara" from their going (*caraṇa*) in sequence (*anukrama*).

[6]We will explain these means of livelihood. [7]They are nine: Ṣaṇṇivartinī, Kauddālī, Dhruvā, Saṃprakṣālanī, Samūhā, Pālanī, Śiloñchā, Kāpotā, and Siddhecchā. [8]Among these means is counted also a tenth means of livelihood, living on forest produce (Vanyā: B 3.3).

Rite of Initiation

[9]This is the procedure for adopting any of the above means of livelihood up to the ninth. [10]After getting the hair of his head, beard, and body shaved and his nailes clipped, he gets ready [11]a black antelope skin, a water pot, a staff, a shoulder pole, and a sickle. [12]He begins the process of going away by offering the Traidhātavīya sacrifice or the Vaiśvānarī sacrifice.

[13]Then, after sunrise the next morning, he should get his fires to blaze up following the procedure laid down in his particular ritual text; melt the ghee over the householder's fire; strain that ghee; heat and clean the Sruc and Sruva spoons; and, taking four spoonfuls of ghee in the Sruc spoon, offer an oblation to the guardian deity of the house in the offertorial fire. [14]After reciting the invitatory verse: "Accept us, O guardian of the house . . .", he makes the offering while reciting the offertory verse: "May we, O guardian of the house, obtain your fellowship . . .".

[15]This should be done, some say, by everyone who has set up the three sacred fires, [16]while according to others, only by Yāyāvaras.

[17]After leaving his home, he stops at the outskirts of the village or the village boundary. There he builds a hut or cabin, or occupies one that has already been built.

कृष्णाजिनादीनामुपक्लृप्तानां यस्मिन्नर्थे[1] येन येन यत्प्रयोजनं[2] तेन तेन तत् कुर्यात् ।।१८।।

प्रसिद्धमग्नीनां परिचरणम् । प्रसिद्धं दर्शपूर्णमासाभ्यां यजनम् । प्रसिद्धः पञ्चानां महतां यज्ञानामनुप्रयोगः[1] । उत्पन्नानामोषधीनां निर्वापणं[2] दृष्टं[3] भवति ।।१९।। विश्वेभ्यो देवेभ्यो जुष्टं निर्वपामीति वा[1] तूष्णीं वा ताः[2] संस्कृत्य साधयति[3] ।।२०।।

तस्याध्यापनयाजनप्रतिग्रहा निवर्तन्तेऽन्ये च यज्ञक्रतव इति ।।२१।।

हविष्यं च व्रतोपायनीयं[1] दृष्टं भवति ।।२२।। तद्यथा[1] सर्पिर्मिश्रं दधिमिश्र-मक्षारलवणमपिशितमपर्युषितम्[2] ।।२३।।

ब्रह्मचर्यमृतौ वा गच्छति ।।२४।। पर्वणि पर्वणि[1] केशश्मश्रुलोमनखवापनं शौच-विधिश्च ।।२५।। अथाप्युदाहरन्ति[1] ।

श्रूयते द्विविधं शौचं यच्छिष्टैः पर्युपासितम् ।
बाह्यं निर्लेपनिर्गन्धम्[2] अन्तःशौचमहिंसकम्[3] ।।२६।।

अद्भिः शुध्यन्ति गात्राणि बुद्धिर्ज्ञानेन शुद्ध्यति ।
अहिंसया च भूतात्मा मनः सत्येन शुध्यतीति ।।२७।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने प्रथमोऽध्यायः ॥

यथो एतत्षण्णिवर्तनीति[1] ।।१।। षडेव निवर्तनानि निरुपहतानि[1] करोति । स्वामिने[2] भागमुत्सृजत्यनुज्ञातं[3] वा[4] गृह्णाति ।।२।। प्राक्प्रातराशात्कर्षी[1] स्यादस्यूत-नासिकाभ्यां[2] समुष्काभ्यामतुदन्नारया[3] मुहुर्मुहुरभ्युच्छन्दयन् ।।३।। एतेन विधिना[1] षण् निवर्तनानि[2] करोतीति षण्णिवर्तनी[3] ।।४।।

कौद्दालीति[1] । जलाभ्याशे कुद्दालेन[2] वा[3] फालेन वा तीक्ष्णकाष्ठेन वा खनति बीजान्यावपति कन्दमूलफलशाकौषधीर्निष्पादयति ।।५।। कुद्दालेन[1] करोतीति कौद्दाली[2] ।।६।।

ध्रुवया[1] वर्तमानः शक्लेन वाससा शिरो वेष्टयति । भूत्यै त्वा शिरो वेष्टयामीति । ब्रह्मवर्चसमसि ब्रह्मवर्चसाय त्वेति कृष्णाजिनमादत्तेऽब्लिङ्गाभिः[2] पवित्रम् । बलमसि बलाय त्वेति कमण्डलुम् । धान्यमसि पुष्ट्यै त्वेति वीवधम् । सखा मा[3] गोपायति दण्डम् ।।७।।

Rules of Conduct

[18]He should use the black antelope skin and the other articles that he had prepared for those purposes for which they are intended.

[19]Attending to the sacred fires, offering the new- and full-moon sacrifices, and carrying out in sequence the five great sacrifices (B 2.11.1)—these are well known. Offering oblations with vegetables that he has grown is sanctioned. [20]Saying, "I offer what is pleasing to all the gods," or silently, he consecrates and cooks them.

[21]He stops teaching, officiating at sacrifices, and accepting gifts, as well as other sacrificial activities.

[22]Sacrificial food fit to be used during the performance of a vow is sanctioned. [23]It is as follows—food that is mixed with ghee or curd, without spices, salt, or meat, and not stale.

[24]Let him either remain chaste or engage in sexual intercourse with his wife only during her season (A 2.1.17 n.). [25]On each day of the moon's change (A 1.26.14 n.) he should get the hair of his head, beard, and body shaved and his nails clipped, and carry out purificatory rites. [26]Now, they also quote:

> The Veda points out two types of purification which are practised by cultured people: external purification is the elimination of stains and smell, whereas internal purification is the abstention from injuring living beings.
>
> [27]The body is purified by water, and the intellect by knowledge; the inner self is purified by abstaining from injuring living beings, and the mind by truth.

Nine Means of Livelihood

2 [1]Now, with respect to *Ṣaṇṇivartinī*—[2]he cultivates six Nivartaṇas* of fallow land and gives to the owner his share of the crop or, if permitted, keeps it to himself. [3]Let him plow the land before breakfast, using a pair of uncastrated bulls whose noses have not been pierced, without beating them with a prod but urging them on repeatedly. [4]In this manner he cultivates six (*ṣaṇ*) Nivartaṇas, from which is derived the name "Ṣaṇṇivartinī".

[5]With respect to *Kauddālī*—he tills an area close to water with a spade, a plowshare, or a sharp stick; sows seeds there; and grows bulbs, roots, fruits, and cereals. [6]He cultivates with a spade (*kuddāla*), from which is derived the name "Kauddālī".

[7]A man who lives by the *Dhruvā* mode wraps his head with a white cloth, saying, "I wrap you up, O head, for prosperity." He takes the black antelope skin, saying, "You are the luster of sacred knowledge. I take you for the luster of sacred knowledge"; the water strainer, reciting the Abliṅga verses; the water pot, saying, "You are strength. I take you for strength"; the shoulder pole, saying, "You are grain. I take you for bounty"; and the staff, saying, "Friend, protect me".

अथोपनिष्क्रम्य[1] व्याहृतीर्जपित्वा[2] दिशामनुमन्त्रणं[3] जपति ।

पृथिवी चान्तरिक्षं[4] च[5] द्यौर्नक्षत्राणि[6] या दिशः ।
अग्निर्वायुश्च सूर्यश्च पान्तु मां पथि देवता इति ॥८॥

मानस्तोकीयं जपित्वा ग्रामं प्रविश्य[1] गृहद्वारे गृहद्वार आत्मानं वीवधेन सह दर्शनात्संदर्शनीत्याचक्षते[2] ॥९॥ वृत्तेर्वृत्तेरवार्त्तायां[1] तयैव[2] तस्य[3] ध्रुवं वर्तनाद्ध्रुवेति[4] परिकीर्तिता[5] ॥१०॥

संप्रक्षालनीति[1] । उत्पन्नानामोषधीनां[2] प्रक्षेपणम् । निक्षेपणं[3] नास्ति निचयो[4] वा[5] । भाजनानि संप्रक्षाल्य न्युब्जतीति[6] संप्रक्षालनी[7] ॥११॥

समूहेति[1] । अवारितस्थानेषु पथिषु[2] वा[3] क्षेत्रेषु वाप्रतिहितावकाशेषु वा यत्र यत्रौषधयो विद्यन्ते तत्र तत्र समूहन्या समुह्य[4] ताभिर्वर्तयतीति समूहा ॥१२॥

पालनीत्यहिंसिकेत्येवेदमुक्तं[1] भवति । तुषविहीनांस्तण्डुलानिच्छति[2] सज्जनेभ्यो बीजानि वा[3] पालयतीति पालनी[4] ॥१३॥

शिलोञ्छेति[1] । अवारितस्थानेषु पथिषु[2] वा क्षेत्रेषु वाप्रतिहतावकाशेषु वा[3] यत्र यत्रौषधयो विद्यन्ते तत्र तत्रैकैकं कणिशमुञ्छयित्वा[4] काले काले शिलैर्वर्तयतीति[5] शिलोञ्छा[6] ॥१४॥

कापोतेति[1] । अवारितस्थानेषु पथिषु[2] वा क्षेत्रेषु वाप्रतिहतावकाशेषु वा[3] यत्र यत्रौषधयो विद्यन्ते[4] तत्र तत्राङ्गुलीभ्यामेकैकामोषधिमुञ्छयित्वा[5] संदंशनात्कपोत-वदिति[6] कापोता[7] ॥१५॥

सिद्धेच्छेति[1] । वृत्तिभिः श्रान्तो[2] वृद्धत्वाद्धातुक्षयाद्वा सज्जनेभ्यः सिद्धम-न्नमिच्छतीति सिद्धेच्छा[3] ॥१६॥ तस्यात्मनि समारोपणं[1] विद्यते[2] संन्यासिवदुपचारः पवित्रकाषायवासोवर्जम् ॥१७॥

वान्यापि[1] वृक्षलतावल्ल्योषधीनां[2] च[3] तृणौषधीनां च[4] श्यामाकजर्तिलादीनाम् । वन्याभिर्वर्तयतीति[5] वान्या ॥१८॥ अथाप्युदाहरन्ति ।

मृगैः सह परिस्पन्दः संवासस्तेभिरेव[1] च ।
तैरेव सदृशी वृत्तिः प्रत्यक्षं स्वर्गलक्षणम् ।
प्रत्यक्षं स्वर्गलक्षणमिति ॥१९॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने द्वितीयोऽध्यायः ॥

अथ[1] वानप्रस्थद्वैविध्यम्[2] ॥१॥ पचमानका[1] अपचमानकाश्चेति ॥२॥

[8]Then, upon leaving his residence, he recites softly the Calls and the formulas for consecrating the quarters:

> Earth, atmosphere, sky, constellations, the quarters, fire, wind, and sun—
> may these deities protect me along the road.

[9]After reciting softly the formula "Do not hurt us in our children ...", he enters the village and shows himself at the door of one house after another with his shoulder pole; and because of this they call it "showing oneself" (*saṃdarśanī*). [10]When every other means of livelihood fails, he sustains himself steadfastly (*dhruvam*) by just this means; and because of this it is known as "Dhruvā".

[11]With respect to *Saṃprakṣālanī*—he throws away the cereals he obtains—does not save or hoard them—and washes (*saṃprakṣāl*) the dishes and keeps them upside down (*ni-ubj*); from which is derived the name "Saṃprakṣālanī".*

[12]With respect to *Samūhā*—in whatever unfenced area he finds cereal plants, either along roads or in fields or in other places with unrestricted access, he sweeps (*samūh*) them up with a broom and sustains himself with those cereals; from which is derived the name "Samūhā".

[13]With respect to *Pālanī*, which is described as simply *Ahiṃsikā*—he asks for husked rice grains from virtuous people and thus protects (*pāla*) live seeds; from which is derived the name "Pālanī".

[14]With respect to *Śiloñchā*—in whatever unfenced area he finds cereal plants, either along roads or in fields, he gleans (*uñch*) ears of grain one by one from time to time and sustains himself with those gleaning (*śila*); from which is derived the name "Śiloñchā".

[15]With respect to *Kāpotā*— in whatever unfenced area he finds cereal plants, either along roads or in fields or in other places with unrestricted access, he gleans with just two fingers those cereals one by one and eats like a pigeon (*kapota*); from which is derived the name "Kāpotā".

[16]With respect to *Siddhecchā*—exhausted by these means of livelihood because of either old age or sickness, he asks (*iccha*) for cooked (*siddha*) food from virtuous people; from which is derived the name "Siddhecchā". [17]Such a person should deposit the sacred fires in his self (B 2.17.26 n.) and conduct himself like a renouncer, with the exception of the water strainer and ochre clothes.

[18]There is also the living on forest produce obtained from fruit-bearing trees, vines, and creepers, and from cereal plants such as wild millet and sesame. This means of livelihood is called *Vanyā* because one lives on forest produce (*vanyā*). [19]Now, they also quote:

> To move around with animals, to dwell with them alone, and to sustain
> oneself just like them—that is the visible token of heaven.

FOREST HERMIT

3 [1]Next, the two types of forest hermits: [2]those who cook and those who do not cook.

तत्र[1] पचमानकाः[2] पञ्चविधाः सर्वारण्यका वैतुषिकाः कन्दमूलभक्षाः[3] फलभक्षाः[4] शाकभक्षाश्चेति[5] ॥३॥

तत्र[1] सर्वारण्यका नाम द्विविधा द्विविधमारण्यमाश्रयन्त[2] इन्द्रावसिक्ता[3] रेतोऽवसिक्ताश्चेति[4] ॥४॥ तत्रेन्द्रावसिक्ता[1] नाम वल्लीगुल्मलतावृक्षाणामानयित्वा श्रपयित्वा सायंप्रातरग्निहोत्रं हुत्वा यत्यतिथिव्रतिभ्यश्च दत्त्वाथेतरच्छेषभक्षाः[2] ॥५॥ रेतोवसिक्ता[1] नाम मांसं व्याघ्रवृकश्येनादिभिरन्यतमेन[2] वा हतमानयित्वा श्रपयित्वा सायंप्रातरग्निहोत्रं हुत्वा यत्यतिथिभ्यश्च दत्त्वाथेतरच्छेषभक्षाः[3] ॥६॥

वैतुषिकास्तुषधान्यवर्जं[1] तण्डुलानानयित्वा श्रपयित्वा सायंप्रातरग्निहोत्रं हुत्वा यत्यतिथिव्रतिभ्यश्च दत्त्वाथेतरच्छेषभक्षाः[2] ॥७॥

कन्दमूलफलशाकभक्षाणामप्येवमेव[1] ॥८॥

पञ्चैवापचमानका[1] उन्मज्जकाः प्रवृत्ताशिनो मुखेनादायिनस्तोयाहारा वायुभक्षाश्चेति[2] ॥९॥

तत्रोन्मज्जका नाम लोहाश्मकरणवर्जम्[1] ॥१०॥ हस्तेनादाय[1] प्रवृत्ताशिनः ॥११॥ मुखेनादायिनो मुखेनाददते ॥१२॥ तोयाहाराः केवलं[1] तोयाहाराः ॥१३॥ वायुभक्षा निराहाराश्च ॥१४॥

इति[1] वैखानसानां[2] विहिता दश दीक्षाः ॥१५॥ यः स्वशास्त्रमभ्युपेत्य[1] दण्डं च मौनं चाप्रमादं[2] च ॥१६॥ वैखानसाः शुध्यन्ति निराहाराश्चेति ॥१७॥ शास्त्रपरिग्रहः सर्वेषां ब्रह्मवैखानसानाम् ॥१८॥

न द्रुह्येद्दंशमशकान्हिमवांस्तापसो[1] भवेत् ।
वनप्रतिष्ठः संतुष्टश्चीरचर्मजलप्रियः ॥१९॥
अतिथीन्पूजयेत्पूर्वं काले त्वाश्रममागतान् ।
देवविप्राग्निहोत्रे च युक्तस्तपसि तापसः ॥२०॥
कृच्छ्रां[1] वृत्तिमसंहार्यां सामान्यां[2] मृगपक्षिभिः ।
तदहर्जनसंभारां[3] कषायकटुकाश्रयाम्[4] ॥
परिगृह्य शुभां वृत्तिमेतां दुर्जनवर्जिताम् ।

Hermits Who Cook

[3]Of these, the hermits who cook are of five types: *Sarvāraṇyaka*—eating all forest produce; *Vaituṣika*—eating only husked grain; *Kandamūlabhakṣa*—eating only bulbs and roots; *Phalabhakṣa*—eating only fruits; and *Śākabhakṣa*—eating only leafy vegetables.

[4]Of these, the Sarvāraṇyakas are of two types, using two kinds of forest produce. They are the *Indrāvasiktas*—those who use plants produced by rain; and the *Retovasiktas*—those who use animals produced from semen. [5]Of these, the Indrāvasiktas collect the produce of vines, shrubs, creepers, and trees; cook it; offer the daily fire sacrifice with it morning and evening; give portions of it to ascetics, guests, and students; and eat what remains. [6]The Retovasiktas collect the flesh of animals killed by tigers, wolves, hawks, or other predators; cook it; offer the daily fire sacrifice with it morning and evening; give portions of it to ascetics, guests, and students; and eat what remains.

[7]Vaituṣikas, avoiding grains with husks (B 2.2.13), collect husked rice kernels; cook it; offer the daily fire sacrifice with it morning and evening; give portions of it to ascetics, guests, and students; and eat what remains.

[8]Those who eat only bulbs and roots, or only fruits, or only leafy vegetables, also do likewise.

Hermits Who Do Not Cook

[9]There are, likewise, five types of hermits who do not cook: *Unmajjakas**—the submerged; *Pravṛttāśins*—eating what is found; *Mukhenādāyins*—taking with the mouth; *Toyāhāras*—subsisting on water; and *Vāyubhakṣas*—subsisting on air.

[10]Of these, Unmajjakas avoid using iron and stone implements. [11]Pravṛttāśins take food in their hands. [12]Mukhenādāyins take food with their mouths. [13]Toyāhāras subsist only on water. [14]Vāyubhakṣas do not eat at all.

[15]Accordingly, ten observances are prescribed for anchorites (Vaikhānasas). [16]After subscribing to the treatise meant for him, he shall carry a staff, keep silence, and be vigilant. [17]Anchorites abstain from food and become purified. [18]Here is the gist of what the treatise prescribes for all Brahma-anchorites:*

> [19]Let him not hurt even gnats or mosquitoes. Let him suffer cold and undertake ascetic practices. Residing in the forest, let him be content and find delight in bark garments, skins, and water.
>
> [20]When guests arrive during a meal time, he should first* receive them hospitably. Let him be intent on honoring gods and Brahmins, offering daily fire sacrifices, and performing ascetic practices.
>
> [21]This is a difficult mode of life—it cannot be given up; it is similar to that of animals and birds; it involves collecting what one needs for that day and eating acrid and bitter food. Having embarked on this splendid

वनवासमुपाश्रित्य[5] ब्राह्मणो नावसीदति ॥२१॥
मृगैः सह[1] परिस्पन्दः संवासस्तेभिरेव[2] च ।
तैरेव सदृशी वृत्तिः प्रत्यक्षं स्वर्गलक्षणम् ॥
प्रत्यक्षं स्वर्गलक्षणमिति ॥२२॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने तृतीयोऽध्यायः ॥

अथ यदि ब्रह्मचार्यव्रत्यमिव[1] चरन्मांसं वाश्नीयात्स्त्रियं[2] वोपेयात्सर्वास्वेवार्तिषु[3] ॥१॥ अन्तरागारे[1]ऽग्निमुपसमाधाय[2] संपरिस्तीर्याग्निमुखात्कृत्वाथाज्याहुतीरुपजुहोति[3] ।

कामेन कृतं कामः करोति कामायैवेदं सर्वं यो मा कारयति तस्मै स्वाहा ।
मनसा कृतं मनः करोति मनस एवेदं सर्वं यो मा कारयति तस्मै स्वाहा[4] ।
रजसा कृतं रजः करोति रजस एवेदं सर्वं यो मा कारयति तस्मै स्वाहा ।
तमसा कृतं तमः करोति तमस एवेदं सर्वं यो मा कारयति तस्मै स्वाहा ।
पाप्मना कृतं पाप्मा करोति पाप्मन एवेदं सर्वं यो मा कारयति तस्मै स्वाहा ।
मन्युना कृतं मन्युः करोति मन्यव एवेदं[5] सर्वं यो मा कारयति तस्मै स्वाहेति ॥२॥

जयप्रभृति सिद्धमा धेनुवरप्रदानात् ॥३॥ अपरेणाग्निं कृष्णाजिनेन प्राचीनग्रीवेणोत्तरलोम्ना प्रावृत्य वसति ॥४॥

[1]व्युष्टायां जघनार्धादात्मानमपकृष्य[2] तीर्थं गत्वा प्रसिद्धं[3] स्नात्वान्तर्जलगतोऽघमर्षणेन[4] षोडश प्राणायामान्धारयित्वा प्रसिद्धमादित्योपस्थानात्कृत्वाचार्यस्य[5] गृहानेति[6] ॥५॥

यथाश्वमेधावभृथ एवमेवैतद्विजानीयादिति[1] ॥६॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने चतुर्थोऽध्यायः ॥

अथातः पवित्रातिपवित्रस्याघमर्षणस्य कल्पं व्याख्यास्यामः ॥१॥

path far away from wicked men and undertaken the forest life, a Brahmin never comes to ruin.

[22]To move around with animals, to dwell with them alone, and to sustain oneself just like them—that is the visible token of heaven.

PENANCES

Student Breaking His Vow

4 [1]Now, if a student in some way breaks his vow, eats meat, or has sex with a woman—in all tribulations, [2]let him put wood in the sacred fire within the house; spread sacred grass around it; complete the rites up to the Agnimukha; and offer oblations of ghee in the fires, saying:

> It was done by Lust. Lust does it. To Lust belongs all this. To him who makes me do this, Svāhā!
> It was done by Mind. Mind does it. To Mind belongs all this. To him who makes me do this, Svāhā!
> It was done by Passion. Passion does it. To Passion belongs all this. To him who makes me do this, Svāhā!
> It was done by Blindness. Blindness does it. To Blindness belongs all this. To him who makes me do this, Svāhā!
> It was done by Evil. Evil does it. To Evil belongs all this. To him who makes me do this, Svāhā!
> It was done by Wrath. Wrath does it. To Wrath belongs all this. To him who makes me do this, Svāhā! (cf. MNU 424–29)

[3]The rites beginning with the Jaya offering until the giving of a fine cow are well known. [4]Then he remains to the west of the sacred fire wrapped in a black antelope skin with its it hairy side out and neck turned toward the east.

[5]At daybreak, he should crawl out through the hind part of the skin; go to a sacred ford; bathe in the standard way; while standing in the water, control his breath sixteen times, reciting the Aghamarṣaṇa hymn; perform the other well-known rites up to the worship of the sun; and return to his teacher's house.

[6]He should know that this is equal to participating in the bath that concludes a horse sacrifice.

Aghamarṣaṇa

5 [1]Next, we will explain the procedure of the Aghamarṣaṇa, an unsurpassed means of purification.

तीर्थं गत्वा स्नातः शुचिवासा उदकान्ते स्थण्डिलमुद्धृत्य सकृत्क्लिन्नेन[1] वाससा सकृत्पूर्णेन पाणिनादित्याभिमुखोऽघमर्षणं स्वाध्यायमधीयीत ॥२॥ प्रातः शतं मध्याह्ने शतमपराह्ने शतमपरिमितं वा ॥३॥ उदितेषु नक्षत्रेषु प्रसृतियावकं[1] प्राश्नीयात्[2] ॥४॥

ज्ञानकृतेभ्योऽज्ञानकृतेभ्यश्चोपपातकेभ्यः[1] सप्तरात्रात्प्रमुच्यते द्वादशरात्राद्भ्रूणहननं[2] गुरुतल्पगमनं[3] सुवर्णस्तैन्यं[4] सुरापानमिति[5] च[6] वर्जयित्वा ॥५॥ एकविंशति-रात्रात्तान्यपि[1] तरति तान्यपि जयति ॥६॥

सर्वं तरति सर्वं जयति सर्वक्रतुफलमवाप्नोति सर्वेषु तीर्थेषु स्नातो भवति सर्वेषु वेदेषु[1] चीर्णव्रतो भवति सर्वैर्देवैर्ज्ञातो भवत्या चक्षुषः[2] पङ्क्तिं[3] पुनाति कर्माणि चास्य सिध्यन्तीति[4] बौधायनः[5] ॥७॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने पञ्चमोऽध्यायः ॥

अथ कर्मभिरात्मकृतैर्गुरुमिवात्मानं[1] मन्येतात्मार्थे प्रसृतियावकं[2] श्रपयेदुदितेषु[3] नक्षत्रेषु ॥१॥ न[1] ततोऽग्नौ[2] जुहुयात् ॥२॥ न चात्र बलिकर्म ॥३॥ अश्रृतं[1] श्रप्यमाणं श्रृतं चाभिमन्त्रयेत[2] ॥४॥

यवोऽसि[1] धान्यराजोऽसि[2] वारुणो मधुसंयुतः ।
निर्णोदः सर्वपापानां पवित्रमृषिभिः स्मृतम् ॥

घृतं यवा मधु यवा आपो वा[3] अमृतं यवाः ।
सर्वं पुनीत[4] मे पापं यन्मया दुष्कृतं कृतम् ॥

वाचा कृतं कर्मकृतं मनसा दुर्विचिन्तितम्[5] ।
अलक्ष्मीं कालकर्णीं[6] च सर्वं पुनीत[7] मे यवाः ॥

श्वसूकरावधूतं च[8] काकोच्छिष्टहतं[9] च यत् ।
मातापित्रोरशुश्रूषां[10] सर्वं पुनीत[11] मे यवाः ॥

महापातकसंयुक्तं दारुणं राजकिल्बिषम् ।
बालवृद्धमधर्मं च सर्वं पुनीत[12] मे यवाः[13] ॥

सुवर्णस्तैन्यमव्रत्यमयाज्यस्य च याजनम् ।
ब्राह्मणानां परीवादं सर्वं पुनीत[14] मे यवाः ॥

गणान्नं गणिकान्नं च शूद्रान्नं श्राद्धसूतकम् ।

[2]The person should go to a sacred ford; bathe; wear clean clothes; erect an altar at the water's edge; wet his clothes with one handful of water; and, filling his hand once with water and facing the sun, perform the recitation of his Veda with the Aghamarṣaṇa hymn. [3]He recites it one hundred times in the morning, one hundred times at midday, and one hundred times in the afternoon—or an unlimited number of times. [4]After the stars have risen, he should eat a dish prepared with one handful of barley.

[5]In seven days he is freed from secondary sins causing loss of caste committed intentionally or unintentionally; and in twelve days from all sins except these—killing a Brahmin (A 1.19.15 n.), having sex with the wife of an elder, stealing gold, and drinking liquor. [6]In twenty-one days he rises above even these, he conquers even these.

[7]"He rises above all. He conquers all. He obtains the fruits of all sacrifices. He becomes a man who has bathed in all the sacred fords. He becomes a man who has completed the vows for studying all the Vedas. He becomes a man known to all the gods. He purifies a row of people (A 2.17.21 n.) by just looking at them. And all his activities are successful"—so says Baudhāyana.

Barley Dish

6 [1]If what he has done weighs heavily on his conscience, after the stars have risen he should get a handful of barely cooked for his use. [2]Let him not offer any portion of it in the sacred fire; [3]at this rite no Bali offering is made. [4]He should consecrate the barley before it is cooked, while it is being cooked, and after it is cooked, reciting these formulas:

> [5]You are barley. You are the king of grains, sacred to Varuṇa. Mixed with honey, you take away all sins, and the seers have proclaimed you the means of purification.
>
> Barley, you are ghee, you are honey, you are indeed water and immortality. May you cleanse me of all my sins, of every evil deed I have done.
>
> Barley, cleanse me of what I have said, of what I have done, of evil thoughts I have had; cleanse me of bad luck and misfortune.
>
> Defilement from eating what has been touched by dogs or pigs or sullied by crows or leftovers (A 1.3.27 n.), and disobedience to my parents—cleanse me, O Barley, of all that.
>
> The heinous crime against the king, together with grievous sins causing loss of caste, as well as offenses against children and the aged—cleanse me, O Barley, of all that.
>
> Stealing gold, breaking my vow, officiating at the sacrifices of people for whom it is forbidden to officiate, and defaming Brahmins— cleanse me, O Barley, of all that.
>
> Eating food given by a group of people, by prostitutes, Śūdras, and thieves, or by people impure on account of a birth or death, or food given

चोरस्यान्नं नवश्राद्धं सर्वं पुनीत मे यवा इति ॥५॥

श्रप्यमाणे रक्षां कुर्यात् । नमो रुद्राय भूताधिपतये । द्यौः शान्ता[1] । कृणुष्व पाजः प्रसितिं[2] न पृथ्वीमित्येतेनानुवाकेन[3] ।

ये देवाः पुरःसदोऽग्निनेत्रा +[4] रक्षोहण इति पञ्चभिः पर्यायैः ।

मा नस्तोके । ब्रह्मा देवानामिति द्वाभ्याम् ॥६॥

श्रृतं च लघ्वश्नीयात्प्रयतः[1] पात्रे निषिच्य ॥७॥

ये देवा मनोजाता मनोयुजः सुदक्षा दक्षपितारस्ते[1] नः पान्तु ते नोऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहेति ।

आत्मनि जुहुयात् ॥८॥

त्रिरात्रं मेधार्थी[1] ॥९॥ षड्रात्रं पीत्वा[1] पापकृच्छुद्धो[2] भवति ॥१०॥ सप्तरात्रं[1] पीत्वा भ्रूणहननं[2] गुरुतल्पगमनं[3] सुवर्णस्तैन्यं[4] सुरापानमिति[5] च पुनाति ॥११॥ एकादशरात्रं पीत्वा पूर्वपुरुषकृतमपि[1] पापं निर्णुदति[2] ॥१२॥

अपि वा गोनिष्क्रान्तानां यवानामेकविंशतिरात्रं[1] पीत्वा गणान्पश्यति गणाधिपतिं[2] पश्यति विद्यां पश्यति विद्याधिपतिं[3] पश्यतीत्याह भगवान्बौधायनः[4] ॥१३॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने षष्ठोऽध्यायः ॥

[1]कूश्माण्डैर्जुहुयाद्योऽपूत इव मन्येत ॥१॥ यथा स्तेनो यथा भ्रूणहैवमेष भवति योऽयोनौ रेतः सिञ्चति ॥२॥ यदर्वाचीनमेनो भ्रूणहत्यायास्तस्मान्मुच्यत इति ॥३॥

अयोनौ[1] रेतः सिक्त्वान्यत्र स्वप्नादरेपा[2] वा पवित्रकामः[3] ॥४॥ अमावास्यायां[1] पौर्णमास्यां वा केशश्मश्रुलोमनखानि[2] वापयित्वा ब्रह्मचारिकल्पेन[3] व्रतमुपैति ॥५॥

> at an offering to ancestors or to a recently deceased person— cleanse me, O Barley, of all that.

[6]While the barley is being cooked, he should guard it by reciting: "Homage to Rudra, the lord of creatures! The sky is appeased"; the passage: "Unfurl your strength like a net spread out ..."; the five refrains:

> The fiend-slaying gods seated in the east led by Fire—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the south led by Yama—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the west led by Savitṛ—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the north led by Varuṇa—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the zenith led by Bṛhaspati—may they guard us, may they aid us! To them, homage! To them, Svāhā! (TS 1.8.7.1- 2)

and the two formulas: "Do not hurt us in our children ..."; and "The Brahman-priest of the gods ...".

[7]When it is cooked, let him eat a little of it, after purifying himself and serving it on a plate. [8]He should offer it in his self, reciting:

> The gods born from the mind, united with the mind, of keen wisdom, and sons of wisdom—may they guard us, may they aid us! To them, homage! To them, Svāhā! (TS 1.2.3.1)

[9]A man desiring wisdom should do this for three nights. [10]By drinking it for six nights, a sinner becomes purified of his sins; [11]by drinking it for seven nights, a man is purified of killing a Brahmin, having sex with the wife of an elder (A 1.6.32 n.), stealing gold, and drinking liquor; [12]and by drinking it for eleven nights, a man erases even sins committed by his ancestors.

[13]"Indeed, by drinking for twenty-one nights a gruel made with barley seeds excreted by cows, a man even sees the divine hosts, he sees the lord of the divine hosts; he sees learning; he sees the lord of learning"—so says Lord Baudhāyana.

Kūṣmāṇḍa Rite

7 [1]"A man who considers himself to be in some way impure should make an offering with the Kūṣmāṇḍa formulas. [2]A man who ejaculates his semen in any place other than the vagina* becomes equal to a thief, equal to a murderer of a Brahmin (A 1.19.15 n.). [3]He is freed from any sin short of murdering a Brahmin (TA 2.8.1–3)."

[4]Now, a man who has ejaculated his semen in any place other than the vagina except in sleep, or even a blameless man who wants to purify himself, [5]should get the hair of his head, beard, and body shaved and his nails clipped on a new-moon or a full-moon day. Following the rules laid down for a student, he observes a vow

संवत्सरं मासं चतुर्विंशत्यहं[1] द्वादश[2] रात्रीः[3] षट् तिस्रो[4] वा ॥६॥ न मांसमश्नीयान्न स्त्रियमुपेयान्नोपर्यासीत जुगुप्सेतानृतात् ॥७॥

पयोभक्ष इति[1] प्रथमः[2] कल्पः । यावकं वोपयुञ्जानः कृच्छ्रद्वादशरात्रं[3] चरेद्भिक्षेद्वा ॥८॥ तद्विधेषु[1] यवागूं राजन्यो वैश्य आमिक्षाम् ॥९॥

पूर्वाह्णे[1] पाकयज्ञिकधर्मेणाग्निमुपसमाधाय[2] संपरिस्तीर्याग्निमुखात्कृत्वाथाज्याहुतीरुपजुहोति[3] । यद्देवा देवहेडनम्[4] । यददीव्यन्नृणमहं बभूव । आयुष्टे विश्वतो दधदिति । एतैस्त्रिभिरनुवाकैः ॥१०॥ प्रत्यृचमाज्यस्य[1] जुहुयात्[2] ॥११॥ सिंहे व्याघ्र उत या पृदाकाविति चतस्रः स्रुवाहुतीः । अग्नेऽभ्यावर्तिन् । अग्ने अङ्गिरः । पुनरूर्जा । सह रय्येति चतस्रोऽभ्यावर्तिनीर्हुत्वा[1] समित्पाणिर्यजमानलोकेऽवस्थाय । वैश्वानराय प्रति वेदयाम इति द्वादशर्चेन सूक्तेनोपतिष्ठते[2] ॥१२॥

यन्मया[1] मनसा वाचा कृतमेनः कदाचन ।
सर्वस्मात्तस्मान्मेडितो[2] मोग्धि त्वं हि वेत्थ यथातथं स्वाहेति ।

समिधमाधाय वरं ददाति ॥१३॥

जयप्रभृति सिद्धमा धेनुवरप्रदानात् ॥१४॥ एक एवाग्नौ[1] परिचारी[2] ॥१५॥

अथाग्न्याधेये[1] । यद्देवा देवहेडनम्[2] । यददीव्यन्नृणमहं बभूव । आयुष्टे विश्वतो दधदिति । पूर्णाहुतीः[3] ॥१६॥ हुत्वाग्निहोत्रमारप्स्यमानो[1] दशहोत्रा । हुत्वा दर्शपूर्णमासावारप्स्यमानश्चतुर्होत्रा । हुत्वा चातुर्मास्यान्यारप्स्यमानः पञ्चहोत्रा । हुत्वा पशुबन्धे[2] षड्ढोत्रा । हुत्वा[3] सोमे सप्तहोत्रा ॥१७॥

विज्ञायते[1] च[2] । कर्मादिष्वेतैर्जुहुयात् । पूतो देवलोकान्समश्नुत इति हि[3] ब्राह्मणम् । इति हि ब्राह्मणम् ॥१८॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने सप्तमोऽध्यायः ॥

अथातश्चान्द्रायणस्य कल्पं[1] व्याख्यास्यामः ॥१॥ शुक्लचतुर्दशीमुपवसेत् ॥२॥ केशश्मश्रुलोमनखानि[1] वापयित्वापि वा श्मश्रूण्येवाहतं वासो वसानः सत्यं ब्रुवन्नावसथमभ्युपेयात्[2] ॥३॥

[6]for a year, for a month, or for twenty-four, twelve, six, or three days. [7]He should not eat meat, engage in sex, or sit on anything above the floor, and recoil from uttering an untruth.

[8]Living on milk is the primary rule. Or else, eating only a barley dish, he should perform the twelve-day arduous penance (B 2.2.38). Alternatively, he may beg for almsfood. [9]On these sorts of occasions Kṣatriyas take barley gruel, and Vaiśyas curd.

[10]In the morning, after putting wood into the sacred fire as prescribed for a cooked oblation and spreading sacred grass all around the fire, he completes the rites up to the Agnimukha and then makes offerings of ghee into the sacred fire, reciting these three passages: "O gods, whatever offense we have committed against the gods ..."; "Whatever debt I have contracted without gambling ..."; and "May he give you the fullness of life on every side ...". [11]He should offer ghee at each verse.

[12]He makes four offerings of ghee with the Sruva spoon, reciting: "The strength in the lion, the tiger, the panther ..."; and makes offerings of ghee reciting the four "Returner" verses: "O Fire, O Returner, return to us with fullness of life ..."; "O Fire, O Aṅgiras, may your returns be a hundredfold ..."; "Return again with strength ..."; and "Return with wealth, O Fire ..." Firewood in hand, he remains at the place meant for the patron of the sacrifice and worships the fire, reciting the twelve-verse hymn: "We announce to the Fire common to all men ...". [13]Reciting the verse,

> If I have ever committed a sin by thought or word, free me from all that,
> you, whom I have praised, for you know the truth, Svāhā! (TA 2.6.2)

he puts a piece of wood into the sacred fire and gives the priestly fee.

[14]The rites from Jaya to the giving of a cow as the priestly fee are well known. [15]Only one person performs the fire services.

[16]At the setting up of the sacred fires, on the other hand, full oblations of ghee are offered, while reciting: "O gods, whatever offense we have committed against the gods ..."; "Whatever debt I have contracted without gambling ..."; and "May he give you the fullness of life on every side ...". [17]One who is going to perform the daily fire sacrifice after making these oblations should use the Ten-hotra text. One who is going to perform a new-moon or a full-moon sacrifice after making these oblations should use the Four-hotra text. One who is going to perform a seasonal sacrifice after making these oblations should use the Five-hotra text. One who is going to perform an animal sacrifice after making these oblations should use the Six-hotra text. One who is going to perform a Soma sacrifice after making these oblations should use the Seven-hotra text.

[18]It is stated, moreover: "Let him make an offering with these Kūṣmāṇḍa verses at the start of any rite. Purified in this manner, he will attain the world of the gods" (TA 2.7.5). So states a Brāhmaṇa text.

Lunar Penance

8 [1]Next, we will explain the rules of the lunar penance. [2]On the fourteenth day in the fortnight of the waxing moon he should fast. [3]He should get the hair of

तस्मिन्नस्य[1] सकृत्प्रणीतोऽग्निररण्योर्निर्मन्थ्यो वा ।।४।। ब्रह्मचारी सुहृत्प्रैषायोपकल्पीस्यात्[1] ।।५।। हविष्यं च व्रतोपायनीयम्[1] ।।६।।

अग्निमुपसमाधाय संपरिस्तीर्याग्निमुखात्कृत्वा[1] पक्वाज्जुहोति ।।७।। अग्नये[1] या तिथिः[2] स्यान्नक्षत्राय सदैवताय । अत्राह गोरमन्वतेति चान्द्रमसीं पञ्चमीं द्यावापृथिवीभ्यां षष्ठीमहोरात्राभ्यां सप्तमीं रौद्रीमष्टमीं सौरीं नवमीं वारुणीं दशमीमैन्द्रीमेकादशीं वैश्वदेवीं[3] द्वादशीमीति ।।८।। अथापराः समामनन्ति दिग्भ्यश्च सदैवताभ्य[1] उरोरन्तरिक्षाय सदैवताय[2] ।।९।।

नवोनवो भवति जायमान इति सौविष्टकृतीं[1] हुत्वाथैतद्धविरुच्छिष्टं कंसे[2] वा चमसे वा व्युद्धृत्य हविष्यैर्व्यञ्जनैरुपसिच्य पञ्चदश पिण्डान्प्रकृतिस्थान्प्राश्नाति ।।१०।। प्राणाय[1] त्वेति प्रथमम् । अपानाय त्वेति द्वितीयम् । व्यानाय त्वेति तृतीयम् । उदानाय त्वेति चतुर्थम् । समानाय त्वेति पञ्चमम् । यदा चत्वारो द्वाभ्यां पूर्वम् । यदा त्रयो द्वाभ्यां द्वाभ्यां[2] पूर्वौ । यदा द्वौ द्वाभ्यां पूर्वं त्रिभिरुत्तरम्[3] । एकं सर्वैः[4] ।।११।।

निग्राभ्या स्थेति ।

अपः पीत्वाथाज्याहुतीरुपजुहोति[1] ।

प्राणापानव्यानोदानसमाना मे शध्यन्तां ज्योतिरहं विरजा विपाप्मा
भूयासं स्वाहा[2] ।

वाङ्मनः° ।

शिरः पाणि° ।

त्वक्चर्ममांस° ।

his head, beard, and body shaved and his nails clipped—or just get his beard shaved—and, wearing a new set of clothes and speaking the truth, enter the fire hall.

[4]A fire should be brought to that place for him a single time, or it may be produced by twirling the fire-drills (B 1.14.18 n.). [5]A student friend of his should be at hand to carry out his directions. [6]He eats sacrificial food for the duration of the vow.

[7]After putting wood in the sacred fire and spreading sacred grass all around it, he completes all the rites up to the Agnimukha and offers in the fire portions of the cooked food—[8]to Fire; to the lunar day on which the offering is made; to the lunar mansion together with its deity; the fifth to the moon, reciting the verse: "Here indeed did they recognize . . ."; the sixth to heaven and earth; the seventh to the day and the night; the eighth to Rudra; the ninth to the sun; the tenth to Varuṇa; the eleventh to Indra; and the twelfth to the All-gods. [9]Tradition, moreover, records further oblations to the cardinal directions together with their respective deities and to the wide expanse of mid-space together with its deity.

[10]After he has made the offering to Fire who makes the offering flawless, reciting: "Being born, it becomes ever new ...", he serves the remainder of the sacrificial oblation into the Kaṃsa bowl or the Camasa vessel; pours sauces fit for sacrifice over it; and eats fifteen regular-size lumps—[11]the first, saying "Your are for the out-breath!"; the second, saying "Your are for the in-breath!"; the third, saying "Your are for the inter-breath!"; the fourth, saying "Your are for the up-breath!"; and the fifth, saying "Your are for the link-breath!" When he eats only four lumps, he eats the first reciting the first two formulas; when he eats only three lumps, he eats the first reciting the first two and the second reciting the second two; when he eats only two lumps, he eats the first reciting the first two and the second reciting the last three; and when he eats only one lump, he eats it reciting all the formulas.*

[12]He then drinks water, saying,

> You are the waters heard by the gods. Refresh my life. Refresh my out-breath. Refresh my in-breath. Refresh my inter-breath. Refresh my sight. Refresh my hearing. Refresh my mind. Refresh my speech. Refresh my body. Refresh my limbs. Refresh my offspring. Refresh my house. Refresh my men. Refresh me together with my men. May my men never go thirsty (TS 3.1.8.1)

and afterwards makes additional offerings of ghee, reciting these seven texts:

> May my out-breath, in-breath, inter-breath, up-breath, and link-breath become purified. May I become the radiant, free of dust and evil! Svāhā!
>
> May my speech, mind, sight, hearing, taste, smell, semen, intelligence, intentions, and desires become purified. May I become the radiant, free of dust and evil! Svāhā!
>
> May my head, hands, feet, sides, back, belly, thighs, penis, sexual organs, and anus become purified. May I become the radiant, free of dust and evil! Svāhā!
>
> May my outer and inner skin, flesh, blood, fat, marrow, sinews, and bones become purified. May I become the radiant, free of dust and evil! Svāhā!

शद्वस्पर्शरूप° ।

पृथिव्यप्तेजो° ।

अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमया मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहेति सप्तभिरनुवाकैः[3] ।।१२।।

जयप्रभृति सिद्धमा धेनुवरप्रदानात्[1] ।।१३।। सौरीभिरादित्यमुपतिष्ठते[1] चान्द्रमसीभिश्चन्द्रमसम् ।।१४।। अग्ने त्वं सु जागृहीति संविशञ्जपति ।।१५।। त्वमग्ने व्रतपा असीति प्रबुद्धः ।।१६।।

स्त्रीशूद्रैर्नाभिभाषेत मूत्रपुरीषे नावेक्षेत ।।१७।। अमेध्यं दृष्ट्वा जपति । अबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीरिति ।।१८।।

प्रथमायामपरपक्षस्य चतुर्दश ग्रासान् ।।१९।। एवमेकापचयेनामावास्यायाः[1] ।।२०।। अमावास्यायां[1] ग्रासो न विद्यते ।।२१।। अथ[1] प्रथमायां पूर्वपक्षस्यैकः । द्वौ द्वितीयायाम्[2] ।।२२।। एवमेकोपचयेना[1] पौर्णमास्याः[2] ।।२३।। पौर्णमास्यां[1] स्थालीपाकस्य जुहोत्यग्नये या[2] तिथिः[3] स्यान्नक्षत्रेभ्यश्च सदैवतेभ्यः ।।२४।। पुरस्ताच्छ्रोणाया अभिजितः सदैवतस्य हुत्वा गां ब्राह्मणेभ्यो दद्यात् ।।२५।।

तदेतच्चान्द्रायणं पिपीलिकामध्यम् । विपरीतं यवमध्यम् ।।२६।। अतोऽन्यतरच्चरित्वा[1] सर्वेभ्यः पातकेभ्यः पापकृच्छुद्धो[2] भवति ।।२७।। कामाय कामायैतदाहार्यमित्याचक्षते[1] ।।२८।। यं कामं[1] कामयते तमेतेनाप्नोति[2] ।।२९।। एतेन वा[1] ऋषय आत्मानं शोधयित्वा पुरा कर्माण्यसाधयन् । तदेतद्धन्यं पुण्यं[2] पुत्र्यं[3] पौत्र्यं[4] पशव्यमायुष्यं स्वर्ग्यं यशस्यं[5] सार्वकामिकम् ।।३०।। नक्षत्राणां द्युतिं[1] सूर्याचन्द्रमसोरेव[2] सायुज्यं सलोकतामाप्नोति[3] य उ चैनदधीते । य उ चैनदधीते ।।३१।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने अष्टमोऽध्यायः ॥

अथातोऽनश्नत्पारायणविधिं[1] व्याख्यास्यामः ।।१।। शुचिवासाः स्याच्चीरवासा[1] वा ।।२।। हविष्यमन्नमिच्छेदपः[1] फलानि वा ।।३।।

May my (bodily constituents of) sound, touch, visible appearance, taste, and smell become purified. May I become the radiant, free of dust and evil! Svāhā!

May my (bodily constituents of) earth, water, fire, wind, and space become purified. May I become the radiant, free of dust and evil! Svāhā!

May my (body) made of food, breath, mind, intelligence, and bliss become purified. May I become the radiant, free of dust and evil! Svāhā! (cf. MNU 440–56)

[13]The rites from the Jaya offering to the giving of a fine cow are well known. [14]He worships the sun reciting the solar verses, and the moon reciting the lunar verses. [15]He recites softly, "Keep awake, O Fire ...", as he goes to sleep; [16]and "You, O Fire, are the guardian of vows ...", as he wakes up.

[17]Let him not speak with women or Śūdras, or look at urine or excrement. [18]Should he happen to see such filth, let him recite softly: "My mind was out of control, and my sight was wayward. The sun is the best of the celestial lights. May you, O Consecration, forsake me not!" (TS 3.1.1.1–2).

[19]On the first day of the fortnight of the waning moon, he eats fourteen mouthfuls. [20]In this manner he decreases his food by one mouthful a day until the new moon. [21]No food is taken on the new-moon day. [22]Then, on the first day of the fortnight of the waxing moon, he eats one mouthful, and two on the second day. [23]In this manner he increases by one mouthful a day until the full moon. [24]On the full-moon day, he offers an oblation of cooked food to the fire, to the lunar day on which it is offered, and to the lunar mansions together with their respective deities. [25]Having first made an offering to the lunar mansion Abhijit that comes before Śroṇa,* as well as to its deity, he should give a cow to Brahmins.

[26]What has been described above is the lunar penance with its middle like that of an ant. When it is done in the opposite way, its middle is like that of a barley grain.*

[27]When a sinner performs either of these, he become purified of all his sins causing loss of caste. [28]They say that this may be performed to obtain any type of wish; [29]by this a man obtains whatever he wishes. [30]It is by means of this that in ancient times the seers purified themselves and accomplished their goals. It procures wealth, merit, sons, grandsons, cattle, long life, heaven, and fame, as well as everything one desires. [31]A man who recites this obtains the splendor of the lunar mansions, as well as union with and residence in the same world as the sun and the moon themselves.

Vedic Recitation while Fasting

9 [1]Next, we will describe the procedure of reciting the complete Veda while fasting. [2]The performer should be dressed in clean clothes or a bark garment [3]and try to procure food fit for a sacrifice or water and fruits.

ग्रामात्प्राचीं वोदीचीं वा[1] दिशमुपनिष्क्रम्य गोमयेन गोचर्ममात्रं चतुरश्रं[2] स्थण्डिलमुपलिप्य प्रोक्ष्य[3] लक्षणमुल्लिख्याद्भिरभ्युक्ष्याग्निमुपसमाधाय[4] संपरिस्तीर्यैताभ्यो देवताभ्यो जुहुयात् । अग्नये स्वाहा[5] । प्रजापतये स्वाहा[6] । सोमाय स्वाहा[7] । विश्वेभ्यो देवेभ्यः[8] स्वयंभुव[9] ऋग्भ्यो यजुर्भ्यः सामभ्योऽथर्वभ्यः[10] श्रद्धायै प्रज्ञायै मेधायै श्रियै ह्रियै[11] सवित्रे सावित्र्यै सदसस्पतयेऽनुमतये च[12] ।।४।।

हुत्वा वेदादिमारभेत[1] संततमधीयीत ।।५।। नान्तरा व्याहरेन्न[1] चान्तरा विरमेत्[2] ।।६।। अथान्तरा व्याहरेदथान्तरा[1] विरमेत्त्रिः[2] प्राणानायम्य[3] वृत्तान्तादेवारभेत[4] ।।७।। अप्रतिभायां[1] यावता कालेन न[2] वेद तावन्तं कालं[3] तदधीयीत[4] स यदाजानीयादृक्तो[5] यजुष्टः सामत इति ।।८।। तद्ब्राह्मणं तच्छान्दसं[1] तद्दैवतमधीयीत[2] ।।९।।

द्वादश वेदसंहिता[1] अधीयीत[2] । यदनेनानध्याये[3]ऽधीयीत यद्गुरवः कोपिता यान्यकार्याणि[4] भवन्ति[5] ताभिः पुनीते । शुद्धमस्य पूतं ब्रह्म[6] भवति[7] ।।१०।। अत ऊर्ध्वं संचयः ।।११।। अपरा[1] द्वादश वेदसंहिता[2] अधीत्य[3] ताभिरुशनसो लोकमवाप्नोति ।।१२।। अपरा[1] द्वादश वेदसंहिता[2] अधीत्य[3] ताभिर्बृहस्पतेर्लोकमवाप्नोति ।।१३।। अपरा[1] द्वादश वेदसंहिता[2] अधीत्य[3] ताभिः प्रजापतेर्लोकमवाप्नोति ।।१४।। अनश्नन्संहितासहस्रमधीयीत[1] । ब्रह्मभूतो[2] विरजो[3] ब्रह्म भवति ।।१५।।

संवत्सरं भैक्षं[1] प्रयुञ्जानो दिव्यं चक्षुर्लभते ।।१६।। षण्मासान्यावकभक्षश्चतुरो मासानुदकसक्तुभक्षो[1] द्वौ मासौ फलभक्षो मासमब्भक्षो[2] द्वादशरात्रं वाप्राश्नन्[3] क्षिप्रमन्तर्धीयते ज्ञातीन्पुनाति सप्तावरान्सप्त पूर्वानात्मानं[4] पञ्चदशं[5] पङ्क्तिं च पुनाति ।।१७।।

तामेतां देवनिश्रयणीत्याचक्षते[1] ।।१८।। एतया वै देवा देवत्वमगच्छन्नृषय ऋषित्वम् ।।१९।। तस्य ह[1] वा एतस्य यज्ञस्य[2] त्रिविध एवारम्भकालः[3] प्रातःसवने माध्यंदिने सवने ब्राह्मे वापररात्रे ।।२०।। तं वा एतं प्रजापतिः सप्तर्षिभ्यः प्रोवाच सप्तर्षयो महाजज्ञवे महाजज्ञुर्ब्राह्मणेभ्यः[1] । ब्राह्मणेभ्यः ।।२१।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने नवमोऽध्यायः ॥

उक्तो वर्णधर्मश्चाश्रमधर्मश्च[1] ।।१।।

अथ खल्वयं पुरुषो याप्येन कर्मणा मिथ्या वा चरत्ययाज्यं वा याजय

[4]Setting out from the village towards the east or the north, he should apply a coat of cowdung on and sprinkle with water a quadrangular area of ground the size of a cow's hide (B 1.10.1 n.); draw auspicious lines on it; and sprinkle the area with water. He should then put firewood into the fire, spread Kuśa grass around it, and offer oblations to these gods: "To Fire, Svāhā! To Prajāpati, Svāhā! To Soma, Svāhā! To All-gods. To Svayambhu. To Ṛg-verses. To Yajus-formulas. To Sāman-chants. To Athavan-formulas. To Faith. To Intelligence. To Wisdom. To Prosperity. To Modesty. To Savitṛ. To Sāvitrī. To the Guardian of the Abode. To Assent."

[5]After making these offerings, he should start reciting from the very beginning of the Veda and continue the recitation without interruption. [6]During the recitation he should neither talk nor pause. [7]Should he talk or pause during the recitation, let him control his breath three times and start reciting from the exact point where he left off. [8]If he cannot remember* a passage, he should recite a passage he knows for as long as he fails to remember,* substituting Ṛg-verses for Ṛg-verses, Yajus-formulas for Yajus-formulas, and Sāman-chants for Sāman-chants; [9]he may recite the Brāhmaṇa text connected with and the deity and meter of the forgotten passage.

[10]He should recite the Vedic Collection twelve times. If he has recited the Veda during forbidden times, angered his elders (A 1.6.32 n.), or done forbidden things, this recitation cleanses him of all that. The Veda he possesses becomes purified and cleansed. [11]If he recites more than that, the results accumulate. [12]By reciting the Vedic Collection twelve more times, he obtains the world of Uśanas. [13]By reciting the Vedic Collection an additional twelve times, he obtains the world of Bṛhaspati. [14]By reciting the Vedic Collection a further twelve times, he obtain the world of Prajāpati. [15]Should he recite the Vedic Collection one thousand times without eating, becoming Brahman and free from stain, he become Brahman.

[16]If he lives on almsfood for one year, he obtains divine vision. [17]By living on barley for six months, on water and barley meal for four months, on fruits for two months, or on water for one month, or fasting completely for twelve days, he obtains the power to disappear suddenly; he purifies his relatives—seven before him, seven after him, with himself as the fifteenth; and he purifies those alongside whom he eats (A 2.17.21 n.).

[18]This, they say, is the ladder of gods. [19]By means of this, evidently, the gods obtained their status as gods, as also the seers their status as seers. [20]Now, there are just three times when this sacrifice can be started: at the time of the morning or the midday Soma pressing, or during the night's last watch sacred to Brahman (B 2.17.22 n.). [21]It was Prajāpati who disclosed this to the seven seers. The seven seers disclosed it to Mahājajñu, and Mahājajñu to Brahmins.

Justification of Penance

10 [1]We* have explained the Law pertaining to the social classes and the Law pertaining to the orders of life.

[2]Now, when a man here commits foul actions or acts wrongly, officiates at sacrifices of people for whom it is forbidden to officiate, accepts gifts from people

त्यप्रतिग्राह्यस्य[1] वा प्रतिगृह्णात्यनाश्यान्नस्य[2] वान्नमश्नात्यचरणीयेन वा चरति ।।२।। तत्र प्रायश्चित्तं कुर्यान्न[1] कुर्यादिति मीमांसन्ते[2] ।।३।।

न हि कर्म क्षीयत इति ।।४।। कुर्यादित्येव[1] ।।५।। पुनस्तोमेनेष्ट्वा[1] पुनःसवनमायान्तीति[2] विज्ञायते[3] ।।६।। अथाप्युदाहरन्ति[1] । सर्वं पाप्मानं तरति तरति ब्रह्महत्यां योऽश्वमेधेन यजत इति ।।७।। अग्निष्टुता वाभिशस्यमानो[1] यजेतेति च[2] ।।८।।

तस्य निष्क्रयणानि जपस्तपो होम उपवासो दानम् ।।९।। उपनिषदो[1] वेदादयो वेदान्ताः सर्वच्छन्दःसु संहिता मधून्यघमर्षणमथर्वशिरो[2] रुद्राः[3] पुरुषसूक्तं राजनरौहिणे[4] सामनी[5] बृहद्रथंतरे पुरुषगतिर्महानाम्न्यो महावैराजं महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमं[6] बहिष्पवमानः[7] कूश्माण्ड्यः[8] पावमान्यः[9] सावित्री चेति पावनानि ।।१०।। उपसन्न्यायेन[1] पयोव्रतता शाकभक्षता फलभक्षता मूलभक्षता[2] प्रसृतियावको[3] हिरण्यप्राशनं[4] घृतप्राशनं[5] सोमपानमिति मेध्यानि ।।११।। सर्वे शिलोच्चयाः सर्वाः स्रवन्त्यः सरितः पुण्या[1] ह्रदास्तीर्थान्यृषिनिकेतनानि[2] गोष्ठक्षेत्रपरिष्कन्दा[3] इति देशाः ।।१२।। अहिंसा[1] सत्यमस्तैन्यं सवनेषूदकोपस्पर्शनं गुरुशुश्रूषा[2] ब्रह्मचर्यमधःशयनमेकवस्त्रतानाशक[3] इति तपांसि ।।१३।। हिरण्यं गौर्वासोऽश्वो भूमिस्तिला[1] घृतमन्नमिति देयानि ।।१४।। संवत्सरः[1] षण्मासाश्चत्वारस्त्रयो[2] द्वावेकश्चतुर्विंशत्यहो[3] द्वादशाहः[4] षडहस्त्र्यहोऽहोरात्र एकाह[5] इति कालाः ।।१५।।

एतान्यनादेशे क्रियेरन् ।।१६।। एनःसु गुरुषु गुरूणि लघुषु लघूनि ।।१७।। कृच्छ्रातिकृच्छ्रौ चान्द्रायणमिति सर्वप्रायश्चित्तिः । सर्वप्रायश्चित्तिः ।।१८।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने दशमोऽध्यायः ॥

॥ इति तृतीयः प्रश्नः ॥

प्रायश्चित्तानि वक्ष्यामो नानार्थानि पृथक्पृथक् ।
तेषु तेषु च दोषेषु गरीयांसि लघूनि च ।।१।।

from whom it is forbidden to receive gifts, eats food given by people whose food it is forbidden to eat, or indulges in forbidden activities—[3]there is a debate as to whether such a man is required to perform a penance or not.

[4]Some argue that an act can never be wiped out. [5]But he is indeed required to do so, [6]as it is stated, "After offering the Punaḥstoma sacrifice, he gets to participate again in the Soma sacrifice." [7]Now, they also quote: "A man who offers a horse sacrifice overcomes all sins, he overcomes even the murder of a Brahmin" (SB 13.3.1.1); [8]and, "A heinous sinner (A 1.3.25 n.) should offer the Agniṣṭut sacrifice".

[9]The expiations for such a man are softly reciting prayers (A 1.15.1 n.), austerity, ritual offering, fasting, and giving gifts. [10]Upaniṣads; the beginnings of the Vedas; the conclusions of the Vedas (*vedānta*); the Hymn-Collections of all the Vedas; the "Honey" verses; Aghamarṣaṇa hymn; Atharvaśiras; Rudra hymn; Puruṣa hymn; the Sāmans called Rājana, Rauhiṇi, Bṛhat, Rathantara, Puruṣagati, Mahānāmnī, Mahāvairāja, and Mahādivākīrtya; any of the Jyeṣṭha Sāmans; Bahiṣpavamāna Sāman; Kūṣmāṇḍa verses; Pāvamānī verses; and the Sāvitrī verse—these are the purificatory texts. [11]To do the following in accordance with the rules of fasting:* living on milk alone; eating only vegetables; eating only fruits; eating only roots; living on gruel made with one handful of barley; eating gold; eating ghee; and drinking Soma juice—these are the cleansing activities. [12]All mountains; all flowing rivers; sacred lakes; sacred fords; dwellings of seers; cow-pens; sacred grounds; and temples—these are the appropriate places. [13]Practising non-injury; speaking the truth; refraining from theft; bathing at dawn, noon, and dusk; obedience to elders; chastity; sleeping on the floor; wearing a single garment; and fasting—these are the austerities. [14]Gold; cow; garment; horse; land; sesame seeds; ghee; and food—these are the gifts. [15]One year; six months; four months; three months; two months; one month; twenty-four days; twelve days; six days; three days; a day and night; and one day—these are the lengths of time.

[16]When no specific penance has been prescribed, people may perform these, [17]the heavier penances for grave sins and the lighter penances for minor sins. [18]The arduous penance (B 2.2.38), the very arduous penance (B 2.2.40), and the lunar penance (B 3.8) are expiations for all types of sins.

BOOK FOUR

Controlling the Breath as a Penance

1 [1]We will describe separately the penances meant for different offenses, both the heavier penances and the lighter ones.

यद्यत्र हि भवेद्युक्तं तद्धि तत्रैव निर्दिशेत् ।
भूयो भूयो गरीयःसु[1] लघुष्वल्पीयसस्तथा[2] ॥२॥

विधिना[1] शास्त्रदृष्टेन प्राणायामान्[2] समाचरेत् ।
यदुपस्थकृतं पापं पद्भ्यां वा यत्कृतं भवेत् ।
बाहुभ्यां मनसा वाचा श्रोत्रत्वग्घ्राणचक्षुषा ॥३॥

अपि[1] वा चक्षुः श्रोत्रत्वग्घ्राणमनोव्यतिक्रमेषु[2] त्रिभिः प्राणायामैः शुध्यति ॥४॥

शूद्रान्नस्त्रीगमनभोजनेषु[1] केवलेषु[2] पृथक्पृथक्सप्ताहं सप्त सप्त प्राणायामान्धारयेत् ॥५॥ अभक्ष्याभोज्यापेयानाद्यप्राशनेषु[1] तथापण्यविक्रयेषु मधुमांसघृततैलक्षारलवणावरान्नवर्जेषु[2] यच्चान्यदप्येवंयुक्तं द्वादशाहं[3] द्वादश द्वादश प्राणायामान्धारयेत् ॥६॥ पातकपतनीयोपपातकवर्जेषु[1] यच्चान्यदप्येवंयुक्तमर्धमासं[2] द्वादश द्वादश प्राणायामान्धारयेत् ॥७॥ पातकपतनीयवर्जेषु[1] यच्चान्यदप्येवंयुक्तं द्वादश द्वादशाहान्[2] द्वादश द्वादश प्राणायामान्धारयेत् ॥८॥ पातकवर्जेषु[1] यच्चान्यदप्येवंयुक्तं द्वादशार्धमासान्द्वादश द्वादश प्राणायामान्धारयेत् ॥९॥ अथ पातकेषु संवत्सरं द्वादश द्वादश प्राणायामान्धारयेत् ॥१०॥

दद्याद्गुणवते[1] कन्यां नग्निकां ब्रह्मचारिणे[2] ।
अपि वा गुणहीनाय नोपरुन्ध्याद्रजस्वलाम् ॥११॥

त्रीणि वर्षाण्यृतुमतीं यः कन्यां न[1] प्रयच्छति[2] ।
स तुल्यं भ्रूणहत्यायै[3] दोषमृच्छत्यसंशयम् ॥१२॥

न याचते चेदेवं स्याद्याचते चेत्पृथक्पृथक् ।
एकैकस्मिन्नृतौ दोषं पातकं मनुरब्रवीत् ॥१३॥

त्रीणि वर्षाण्यृतुमती काङ्क्षेत पितृशासनम् ।
ततश्चतुर्थे वर्षे तु विन्देत सदृशं पतिम् ।
अविद्यमाने सदृशे गुणहीनमपि श्रयेत् ॥१४॥

बलाच्चेत्प्रहृता[1] कन्या मन्त्रैर्यदि न संस्कृता ।
अन्यस्मै विधिवद्देया यथा कन्या तथैव सा ॥१५॥

निसृष्टायां हुते वापि[1] यस्यै[2] भर्ता म्रियेत सः ।
सा चेदक्षतयोनिः स्याद्गतप्रत्यागता सती ।
पौनर्भवेन[3] विधिना पुनःसंस्कारमर्हति ॥१६॥

[2] Let a man prescribe whichever is suitable for a particular case—heavier penances for severe offenses and lighter ones for minor offenses.

[3] A man should control his breath several times in accordance with the rules given in authoritative texts for sins committed through his sexual organ, feet, hands, mind, speech, hearing, skin, smell, or sight.

[4] Alternatively, when he has committed transgressions through his sight, hearing, skin, smell, or mind, he is purified by controlling his breath three times.

[5] When someone eats the food given by a Śūdra or has sex with a Śūdra woman, for each such offense he should control his breath seven times a day for seven days. [6] When someone consumes forbidden or unfit food, forbidden drink, or improper food; sells forbidden goods with the exception of honey, meat, ghee, sesame oil, spices, salt, or inferior food; or commits other similar offenses, he should control his breath twelve times a day for twelve days. [7] When someone commits a sin—except a grievous, non-grievous, or secondary sin causing loss of caste—, he should control his breath twelve times a day for half a month. [8] When someone commits a sin—except a grievous or non-grievous sin causing loss of caste—, he should control his breath twelve times a day for twelve times twelve days. [9] When someone commits a sin—except a grievous sin causing loss of caste—, he should control his breath twelve times a day for twelve half-months. [10] When someone commits a grievous sin causing loss of caste, on the other hand, he should control his breath twelve times a day for one year.

Offenses Regarding Marriage

[11] A man should give his daughter in marriage while she is still "naked" (G 18.23 n.) to a man of good qualities who has maintained his vow of chastity, or even to a man lacking good qualities; let him not hold back a girl who has started to menstruate.

[12] If a man does not give his daughter in marriage within three years after she has reached puberty, he undoubtedly incurs a guilt equal to that of performing an abortion (A 1.19.15 n.).

[13] That is the case if there is no suitor; but if there are suitors, then he incurs that guilt each time. Manu has declared that he becomes guilty of a grievous sin causing loss of caste at each of her menstrual periods.

[14] For three years a girl who has reached puberty should heed her father's orders. But after that, in the fourth year, she may choose a husband of equal station. If a man of equal station is not found, she may even turn to a man lacking good qualities.

[15] If a virgin has been forcibly abducted but has not been married with the recitation of ritual formulas, she may be given in marriage to another man in accordance with the rules; she is in every respect like a virgin.

[16] If the husband dies after a girl has been given away or after the nuptial offering has been made, and she returns home after going away, she may be given in marriage again following the procedure of a second marriage, provided she is still a virgin.

त्रीणि वर्षाण्यृतुमतीं यो भार्यां नाधिगच्छति ।
स तुल्यं भ्रूणहत्यायै[1] दोषमृच्छत्यसंशयम् ॥१७॥
ऋतुस्नातां[1] तु यो भार्यां संनिधौ नोपगच्छति[2] ।
पितरस्तस्य तं मासं[3] तस्मिन् रजसि शेरते ॥१८॥
ऋतौ नोपैति यो भार्यामनृतौ यश्च गच्छति[1] ।
तुल्यमाहुस्तयोर्दोषमयोनौ यश्च[2] सिञ्चति ॥१९॥
भर्तुः प्रतिनिवेशेन या भार्या स्कन्दयेदृतम् ।
तां ग्राममध्ये विख्याप्य[1] भ्रूणघ्नीं निर्धमेद्गृहात्[2] ॥२०॥
ऋतुस्नातां न चेद्गच्छेन्नियतां[1] धर्मचारिणीम्[2] ।
नियमातिक्रमे तस्य प्राणायामशतं स्मृतम्[3] ॥२१॥
प्राणायामान्पवित्राणि[1] व्याहृतीः[2] प्रणवं[3] तथा ।
पवित्रपाणिरासीनो ब्रह्म नैत्यकमभ्यसेत् ॥२२॥
आवर्तयेत्सदा युक्तः प्राणायामान्पुनः पुनः ।
आ केशान्तान्नखाग्राच्च[1] तपस्तप्यत उत्तमम् ॥२३॥
निरोधाज्जायते वायुर्वायोरग्निश्च जायते ।
तापेनापो[1]ऽधिजायन्ते[2] ततोऽन्तः शुध्यते त्रिभिः ॥२४॥
योगेनावाप्यते ज्ञानं योगो धर्मस्य लक्षणम् ।
योगमूला गुणाः सर्वे तस्माद्युक्तः सदा भवेत् ॥२५॥
प्रणवाद्यास्त्रयो[1] वेदाः प्रणवे पर्यवस्थिताः ।
प्रणवो[2] व्याहृतयश्चैव[3] नित्यं ब्रह्म सनातनम् ॥२६॥
प्रणवे नित्ययुक्तस्य व्याहृतीषु च सप्तसु ।
त्रिपदायां च गायत्र्यां न भयं विद्यते क्वचित् ॥२७॥
सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः[1] प्राणायामः स उच्यते ॥२८॥
सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोडश ।
अपि भ्रूणहनं मासात्पुनन्त्यहरहर्धृताः[1] ॥२९॥
एतदाद्यं तपः श्रेष्ठमेतद्धर्मस्य लक्षणम् ।
सर्वदोषोपघातार्थमेतदेव[1] विशिष्यते ॥
एतदेव विशिष्यत इति ॥३०॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने प्रथमोऽध्यायः ॥

Marital Offenses

[17] If a man does not have sexual intercourse for three years with his wife who menstruates, he incurs a guilt equal to that of performing an abortion (A 1.19.15 n.).

[18] If a man does not have sexual intercourse with his wife after she has taken the bath that concludes her menstrual period when she is nearby, his ancestors will lie during that month in her menstrual discharge.

[19] One who does not have sex with his wife during her season (A 2.1.17 n.), and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina (B 3.7.2 n.)—they all incur the same guilt.

[20] When a wife suppresses her menstrual periods* out of antipathy towards her husband, he should bring her to the middle of the village, declare her to be an abortionist, and drive her away from his house.

[21] If a man does not have sexual intercourse with his virtuous and disciplined wife after she has taken the bath that concludes her menstrual period, for that transgression he should control his breath one hundred times.

Yogic Practice and Control of Breath

[22] Seated with purificatory grass in hand, he should control his breath and recite the purificatory texts, the Calls, the syllable OṂ, and the daily portion of the Veda.

[23] Constantly practising Yoga, he should control his breath repeatedly, generating the most extreme heat of austerity up to the very tips of his hair and nails.

[24] The suppression of breath generates wind; fire arises from wind; and fire gives rise to water. By these three, therefore, he is purified internally.

[25] By Yoga one obtains knowledge. Yoga is the mark of the Law. All good qualities are rooted in Yoga. Therefore, one should constantly practice Yoga.

[26] The syllable OṂ is the beginning and end of the three Vedas. The syllable OṂ and the Calls constitute the eternal Veda.

[27] When a man is constantly devoted to the recitation of OṂ, the seven Calls, and the three-footed Gāyatrī verse, no danger will ever befall him.

[28] When someone recites the Gāyatrī together with OṂ, the Calls, and the Śiras formula while controlling his breath, it is called the control of breath.

[29] Controlling the breath sixteen times every day while reciting the Calls and the syllable OṂ cleanses even an abortionist (A 1.19.15 n.) within one month.

[30] The best austerity begins with this. This is the mark of the Law. And to wipe out all sins, this is the most excellent means.

प्रायश्चित्तानि[1] वक्ष्यामो नानार्थानि पृथक्पृथक् ।
तेषु तेषु च दोषेषु गरीयांसि लघूनि च ॥१॥
यद्यत्र हि भवेद्युक्तं तद्धि तत्रैव निर्दिशेत् ।
भूयो भूयो गरीयःसु लघुष्वल्पीयसस्तथा[1] ॥२॥
विधिना शास्त्रदृष्टेन प्रायश्चित्तानि निर्दिशेत् ॥३॥
प्रतिग्रहीष्यमाणस्तु प्रतिगृह्य तथैव च ।
ऋचस्तरत्समन्द्यस्तु[1] चतस्रः परिवर्तयेत् ॥४॥
अभोज्यानां तु सर्वेषामभोज्यान्नस्य भोजने[1] ।
ऋग्भिस्तरत्समन्दीभिर्मार्जनं[2] पापशोधनम्[3] ॥५॥
भ्रूणहत्याविधिस्त्वन्यस्तं तु वक्ष्याम्यतः परम् ।
विधिना येन मुच्यन्ते पातकेभ्योऽपि सर्वशः ॥६॥
प्राणायामान् पवित्राणि व्याहृतीः प्रणवं तथा ।
जपेदघमर्षणं सूक्तं[1] पयसा द्वादश क्षपाः ॥७॥
त्रिरात्रं वायुभक्षो वा क्लिन्नवासाः[1] प्लुतः शुचिः ॥८॥
प्रतिषिद्धांस्तथाचारानभ्यस्यापि पुनः पुनः[1] ।
वारुणीभिरुपस्थाय[2] सर्वपापैः प्रमुच्यत इति[3] ॥९॥

अथावकीर्ण्यमावास्यायां निश्यग्निमुपसमाधाय दार्विहोमिकीं[1] परिचेष्टां कृत्वा द्वे आज्याहुती जुहोति । कामावकीर्णोऽस्म्यवकीर्णोऽस्मि काम कामाय स्वाहा । कामाभिद्रुग्धोऽस्म्यभिद्रुग्धोऽस्मि काम कामाय स्वाहेति[2] ॥१०॥ हुत्वा[1] प्रयताञ्जलिः कवातिर्यङ्ङग्निमुपतिष्ठेत[2] ।

सं मा सिञ्चन्तु मरुतः समिन्द्रः सं बृहस्पतिः ।
सं मायमग्निः सिञ्चत्वायुषा च बलेन चायुष्मन्तं करोत[3] मेति ।

प्रति हास्मै मरुतः प्राणान्दधति[4] प्रतीन्द्रो बलं प्रति बृहस्पतिर्ब्रह्मवर्चसं प्रत्यग्निरितरत्सर्वम् । सर्वतनुर्भूत्वा[5] सर्वमायुरेति[6] । त्रिरभिमन्त्रयेत[7] । त्रिषत्या हि देवा इति विज्ञायते ॥११॥

योऽपूत इव मन्येत आत्मानमुपपातकैः[1] ।
स हुत्वैतेन विधिना सर्वस्मात्पापात्प्रमुच्यते ॥१२॥

Purificatory Texts

2

[1] We will describe individual penances meant for various types of offenses, both the heavier penances and the lighter ones.

[2–3] Let a man prescribe whichever is suitable for a particular case—heavier penances for severe offenses and lighter ones for minor offenses. Let him prescribe penances in accordance with the rules given in authoritative texts.

[4] A man who has intended to accept, as also a man who has actually accepted gifts [from someone from whom it is forbidden to accept gifts], should recite the four Taratsamandī verses.

[5] When someone has eaten unfit food or food given by unfit persons, the way to remove his sin is to wash himself while reciting the Taratsamandī verses.

[6] Next, I will declare an alternate procedure for expiating the murder of a Brahmin (A 1.19.15 n.), a procedure by which a man is freed also from every type of grievous sin causing loss of caste.

[7–8] During twelve nights, living on milk and controlling his breath, he should recite softly the purificatory texts, the Calls, the syllable OṂ, and the Aghamarṣaṇa hymn. Alternatively, he becomes pure by bathing and then remaining in his wet clothes for three nights, subsisting on nothing but air.

[9] Even if a man has habitually engaged in forbidden practices over and over again, he is freed from all sins by worshipping with the Vāruṇī verses.

[10] Now, a student who has broken his vow of chastity should put firewood into the sacred fire on the night of the new moon, perform the preliminary rites of a Darvīhoma, and make two offerings of ghee, saying: "O Lust, I am a man who has broken his vow of chastity! I am a man who has broken his vow of chastity, O Lust! To Lust, Svāhā! O Lust, I have done wrong! I have done wrong, O Lust! To Lust, Svāhā!" [11] After making this offering, he should join his palms together and, turning somewhat sideways, worship the fire, saying:

> May the Maruts pour upon me, may Indra and Bṛhaspati, and may this fire pour upon me long life and strength. May they make me live long. (TA 2.18)

The Maruts, indeed, give him back the vital breaths, Indra the strength, Bṛhaspati the luster of vedic knowledge, and fire everything else. He is made whole in his body and lives his full life span. Let him then address the gods repeating the formulas three times; "for the gods", it is stated, "are triply true" (TS 3.4.10.5).

[12] When a man feels that he is in some way stained by a secondary sin causing loss of caste, he is freed from all sins by making a fire offering according to the above procedure.

अपि वानाद्यापेयप्रतिषिद्धभोजनेषु दोषवच्च कर्म कृत्वाभिसंधिपूर्वमनभिसंधिपूर्वं[1] वा शूद्रायां च[2] रेतः सिक्त्वायोनौ वाब्लिङ्गाभिर्वारुणीभिश्चोपस्पृश्य[3] प्रयतो भवति ।।१३।। अथाप्युदाहरन्ति ।

अनाद्यापेयप्रतिषिद्धभोजने[1]
विरुद्धधर्माचरिते[2] च कर्मणि ।
मतिप्रवृत्तेऽपि[3] च पातकोपमैर्[4]
विशुध्यतेऽथापि च सर्वपातकैः ।।१४।।

त्रिरात्रं वाप्युवसंस्त्रिरह्नोऽभ्युपयन्नपः[1] ।
प्राणानात्मनि संयम्य त्रिः पठेदघमर्षणम् ।
यथाश्वमेधावभृथ एवं[2] तन्मनुरब्रवीत् ।।१५।।

विज्ञायते च[1] ।

चरणं पवित्रं विततं पुराणं
येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता
अति पाप्मानमरातिं तरेमेति ।।१६।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने द्वितीयोऽध्यायः ॥

प्रायश्चित्तानि[1] वक्ष्यामोऽविख्यातानि[2] विशेषतः ।
समाहितानां युक्तानां प्रमादेषु कथं भवेत् ।।१।।

ओंपूर्वाभिर्व्याहृतिभिः[1] सर्वाभिः[2] सर्वपातकेष्वाचामेत् ।।२।। यत्प्रथममाचामति[1] तेनर्ग्वेदं प्रीणाति यद्द्वितीयं[2] तेन यजुर्वेदं[3] यत्तृतीयं[4] तेन सामवेदम्[5] ।।३।। यत्प्रथमं परिमार्ष्टि तेनाथर्ववेदं[1] यद्द्वितीयं तेनेतिहासपुराणम्[2] ।।४।। यत्सव्यं पाणिं प्रोक्षति पादौ शिरो हृदयं[1] नासिके चक्षुषी श्रोत्रे नाभिं चोपस्पृशति[2] तेनौषधिवनस्पतयः सर्वाश्च देवताः प्रीणाति[3] । [4]तस्मादाचमनादेव सर्वस्मात्पापात्प्रमुच्यते ।।५।।

अष्टौ[1] वा समिध आदध्यात्[2] । देवकृतस्यैनसोऽवयजनमसि स्वाहा । मनुष्यकृतस्यैनसोऽवयजनमसि स्वाहा । पितृकृतस्यैनसोऽवयजनमसि स्वाहा । आत्मकृतस्यैनसोऽवयजनमसि स्वाहा । यद्दिवा च नक्तं चैनश्चकृम तस्यावयजनमसि स्वाहा ।

[13]When someone, moreover, has consumed unfit food or forbidden drink or food, or performed a sinister rite, whether it is done deliberately or not, and when someone deposits his semen in a Śūdra woman or in a place other than the vagina (B 3.7.2 n.), he becomes purified by bathing while reciting the Abliṅga and Vāruṇī verses. [14]Now, they also quote:

> Whether he has consumed unfit food or forbidden drink or food, performed rites that are against the Law, and even committed deliberately sins comparable to sins causing loss of caste—he is cleansed of all that, and even of every sin causing loss of caste.
>
> [15]Or he may fast for three nights, bathe three times a day, and recite the Aghamarṣaṇa hymn while controlling his breath. Manu has declare this to be equal to taking part in the bath that concludes a horse sacrifice.

[16]It is also said:

> This purificatory procedure has been displayed of old, purified by which one passes beyond evil deeds. Purified by that spotless means of purification, may we pass beyond evil and adversity.

Penances for Secret Sins

3 [1] We will describe specifically the penances for secret sins—what should be done when people who are collected and controlled commit mistakes.

[2]For all sins causing loss of caste, a man should sip water while reciting all the Calls preceded by the syllable OṂ. [3]When he sips water the first time, he gladdens thereby the Ṛgveda. When he sips water the second time, he gladdens thereby the Yajurveda. And when he sips water the third time, he gladdens thereby the Sāmaveda. [4]When he wipes his lips the first time, he gladdens thereby the Atharvaveda. And when he wipes his lips the second time, he gladdens thereby the Itihāsa-Purāṇa. [5]When he sprinkles water on his left hand, and when he applies water to his feet, head, heart, nostrils, eyes, ears, and navel, he gladdens thereby plants and trees, as well as all the deities. Therefore, a man is freed from all sins by just sipping water.

[6]Alternatively, he may offer eight pieces of firewood in the fire, saying:

> You are the expiation of sins committed against the gods, Svāhā!
> You are the expiation of sins committed against human beings, Svāhā!
> You are the expiation of sins committed against the forefathers, Svāhā!
> You are the expiation of sins committed against myself, Svāhā!
> You are the expiation of sins that we have committed during the day and the night, Svāhā!
> You are the expiation of sins we have committed while asleep or awake, Svāhā!

यत्स्वपन्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि स्वाहा । यद्विद्वांसश्चाविद्वांसश्चैन-श्चकृम तस्यावयजनमसि स्वाहा । एनस एनसोऽवयजनमसि स्वाहेति ।।६।।

एतैरष्टाभिर्हुत्वा[1] सर्वस्मात्पापात्प्रमुच्यते ।।७।। अथाप्युदाहरन्ति ।

अघमर्षणं[1] देवकृतं शुद्धवत्यस्तरत्समाः[2] ।
कूश्माण्ड्यः[3] पावमान्यश्च[4] विरजा[5] मृत्युलाङ्गलम्[6] ।
दुर्गा व्याहृतयो रुद्रा[7] महादोषविनाशनाः ।
महादोषविनाशना इति[8] ।।८।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने तृतीयोऽध्यायः ॥

प्रायश्चित्तानि[1] वक्ष्यामोऽविख्यातानि[2] विशेषतः ।
समाहितानां युक्तानां प्रमादेषु कथं भवेत् ।।१।।

ऋतं च सत्यं चेति । एतदघमर्षणं त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।२।। आयं[1] गौः पृश्निरक्रमीदिति । एतामृचं त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।३।। द्रुपदादिवेन्मुमुचान[1] इति । एतामृचं त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।४।। हंसः शुचिषदिति । एतामृचं त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।५।। अपि[1] वा सावित्रीं[2] पच्छोऽर्द्धर्चशस्ततः समस्तां[3] त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।६।। अपि[1] वा व्याहृतीर्व्यस्ताः समस्ताश्चेति त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।७।। अपि वा प्रणवमेव त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।८।।

तदेतद्धर्मशास्त्रं[1] नापुत्राय नाशिष्याय नासंवत्सरोषिताय दद्यात् ।।९।। सहस्रं[1] दक्षिण[2] ऋषभैकादशं[3] गुरुप्रसादो वा । गुरुप्रसादो वा ।।१०।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने चतुर्थोऽध्यायः ॥

अथातः संप्रवक्ष्यामि सामर्ग्यजुरथर्वणाम्[1] ।
कर्मभिर्यैरवाप्नोति क्षिप्रं कामान्मनोगतान् ।।१।।
जपहोमेष्टियन्त्राद्यैः[1] शोधयित्वा[2] स्वविग्रहम् ।
साधयेत्सर्वकर्माणि नान्यथा सिद्धिमश्नुते ।।२।।
जपहोमेष्टियन्त्राणि करिष्यन्नादितो द्विजः ।
शुक्लपुण्यदिनर्क्षेषु केशश्मश्रूणि वापयेत् ।।३।।

You are the expiation of sins that we have committed knowingly or unknowingly, Svāhā!
You are the expiation of each and every sin, Svāhā! (Cf. VS 8.13; TS 3.2.5.7)

[7]By making offerings with these eight formulas, one is freed from all sins. [8]Now, they also quote:

> Aghamarṣaṇa, Devakṛta, Śuddhavatī, Taratsama, Kūṣmāṇḍa, Pāvamānī, Virajā, Mṛtyulāṅgala, Sāvitrī verse, the Calls, and the Rudras wipe out the great sins.

4 [1] We will describe specifically the penances for secret sins—what should be done when people who are collected and controlled commit mistakes.

[2]When a man recites three times the Aghamarṣaṇa hymn: "The right and the truth . . .". while standing in water, he is freed from all sins. [3]When a man recites three times the verse, "The spotted bull has come . . .", while standing in water, he is freed from all sins. [4]When a man recites three times the verse: "As one released from the stake . . .", while standing in water, he is freed from all sins. [5]When a man recites three times the verse, "The goose seated in the light . . .", while standing in water, he is freed from all sins. [6]Or else, when a man recites the Sāvitrī verse three times, first foot by foot, then half-verse by half-verse, and finally the entire verse, while standing in water, he is freed from all sins. [7]Or, when a man recites the Calls three times, first individually and then collectively, while standing in water, he is freed from all sins. [8]Or, when a man recites just the syllable OṂ three times while standing in water, he is freed from all sins.

[9]One should not impart this Treatise of Law to someone who is not one's son or pupil or who has not lived with him for at least one year. [10]The fee is one thousand, or ten cows with a bull, or the teacher's kindness.

RITES TO OBTAIN WISHES

Preliminary Purifications

5 [1] Now I will proclaim the rites of the Ṛg-, Sāma-, Yajur-, and Atharva-vedas by which a man will quickly obtain his heart's desires.

[2] He should perform the rites only after purifying his body by the soft recitation of prayers, burnt offerings, oblations, and restrains. He will not attain success otherwise.

[3] When he is about to engage in the soft recitation of prayers, make burnt offerings and oblations, and practise restraints, a Brahmin should first get his head and beard shaved and his nails clipped on an auspicious day and under an auspicious lunar mansion during the fortnight of the waxing moon.

स्नायात्त्रिषवणं[1] पायादात्मानं क्रोधतोऽनृतात् ।
स्त्रीशूद्रैर्नाभिभाषेत ब्रह्मचारी हविर्व्रतः ।।४।।
गोविप्रपितृदेवेभ्यो नमस्कुर्याद्दिवास्वपन्[1] ।
जपहोमेष्टियन्त्रस्थो दिवास्थानो निशासनः[2] ।।५।।
प्राजापत्यो भवेत्कृच्छ्रो दिवा रात्रावयाचितम्[1] ।
क्रमशो वायुभक्षश्च द्वादशाहं त्र्यहं त्र्यहम् ।।६।।
अहरेकं तथा नक्तमज्ञातं वायुभक्षणम्[1] ।
त्रिवृदेष परावृत्तो बालानां कृच्छ्र उच्यते ।।७।।
एकैकं ग्रासमश्नीयात्पूर्वोक्तेन त्र्यहं त्र्यहम् ।
वायुभष्यस्त्र्यहं चान्यदतिकृच्छ्रः[1] स उच्यते[2] ।।८।।
अम्बुभक्षस्त्र्यहानेतान्वायुभक्षस्ततः[1] परम् ।
कृच्छ्रातिकृच्छ्रस्तृतीयो[2] विज्ञेयः सोऽतिपावनः ।।९।।
त्र्यहं त्र्यहं पिबेदुष्णं पयः सर्पिः कुशोदकम् ।
वायुभक्षस्त्र्यहं चान्यत्तप्तकृच्छ्रः स उच्यते ।।१०।।
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासश्च कृच्छ्रः सांतपनः[1] स्मृतः[2] ।।११।।
गायत्र्यादाय[1] गोमूत्रं गन्धद्वारेति गोमयम् ।
आ प्यायस्वेति च क्षीरं दधिक्राव्णेति वै दधि ।
शुक्रमसि ज्योतिरित्याज्यं[2] देवस्य त्वेति[3] कुशोदकम्[4] ।।१२।।
गोमूत्रभागस्तस्यार्धं[1] शकृत्क्षीरस्य तु त्रयम्[2] ।
द्वयं दध्नो घृतस्यैक[3] एकश्च कुशवारिणः[4] ।
एवं सांतपनः[5] कृच्छ्रः[6] श्वपाकमपि शोधयेत्[7] ।।१३।।
गोमूत्रं गोमयं चैव क्षीरं दधि[1] घृतं तथा[2] ।
पञ्चरात्रं तदाहारः पञ्चगव्येन शुध्यति ।।१४।।
यतात्मनो[1]ऽप्रमत्तस्य द्वादशाहमभोजनम् ।
पराको नाम कृच्छ्रोऽयं सर्वपापप्रणाशनः[2] ।।१५।।
गोमूत्रादिभिरभ्यस्तमेकैकं तं[1] त्रिसप्तकम् ।
महासांतपनं[2] कृच्छ्रं वदन्ति ब्रह्मवादिनः ।।१६।।
एकवृद्ध्या सिते पिण्डानेकहान्यासिते[1] ततः ।

[4] Let him bathe at dawn, noon, and dusk; guard himself from anger and untruth; not speak with women or Śūdras; remain chaste; and eat only food fit for sacrifice.

[5] Let him pay homage to cows, Brahmins, ancestors, and gods and refrain from sleeping during the day; and, engaged in the soft recitation of prayers, in making burnt offerings and oblations, and in practising restraints, let him remain standing during the day and seated during the night.

[6] When during twelve days a man successively eats only during the daytime for three days and during the night for three days, eats food given unasked during three days, and lives on air during three days, that is the arduous penance sacred to Prajāpati.

[7] When a man eats one day during the daytime and the next day during the night, the following day eats what is given unasked, and lives on air the last day, and repeats this three times, it is called the arduous penance of children.

[8] When someone eats a single mouthful of food a day during the first three three-day periods according to rules given above and lives on air during the final three days, it is called the very arduous penance.

[9] When a man lives on water during those three-day periods and lives on air during the final three days, this third type should be known as penance beyond the very arduous penance, which is highly purifying.

[10] When a man drinks only hot milk, hot ghee, and a hot decoction of Kuśa grass during the three three-day periods respectively, and lives on air during the final three days, it is called the hot-arduous penance.

[11] When a man subsists on cow's urine, cowdung, milk, curd, ghee, and a decoction of Kuśa grass for one day each, and on the final day lives on air, tradition calls that the Sāntapana penance.

[12–13] He takes the cow's urine with the Gāyatrī formula, the cowdung with the formula "Perceived by the smell . . .", the milk with the formula "Swell up . . .", the curd with the formula "Of Dadhikrāvan. . .", the ghee with the formula "You are the sheen . . .", and the decoction of Kuśa grass with the formula "Aroused by god Savitṛ. . .". He mixes one part of cow's urine, half that amount of cowdung, three parts of milk, two parts of curd, one part of ghee, and one part of the Kuśa decoction. This is the Sāntapana penance; it purifies even a Śvapāka.

[14] When a man subsists one day each on cow's urine, cowdung, milk, curd, and ghee for five days, he is purified by these five products of the cow.

[15] When a man, self-controlled and vigilant, lives without eating for twelve days, that arduous penance is called Parāka; it effaces all sins.

[16] When a man lives one day each on cow's urine and so forth for a total of seven times three days, vedic savants call that arduous penance the Great-Sāntapana.

[17] When a man observes two fasts during the two fortnights, increasing the food eaten by one mouthful during the fortnight of the waxing moon

पक्षयोरुपवासौ द्वौ तद्धि चान्द्रायणं स्मृतम् ॥१७॥
चतुर:[1] प्रातरश्नीयात्पिण्डान्विप्रः समाहितः[2] ।
चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं चरेत्[3] ॥१८॥
अष्टावष्टौ[1] मासमेकं पिण्डान्मध्यंदिने स्थिते ।
नियतात्मा हविष्यस्य यतिचान्द्रायणं चरेत्[2] ॥१९॥
यथाकथंचित्पिण्डानां द्विजस्तिस्रस्त्वशीतयः ।
मासेनाश्नन्हविष्यस्य चन्द्रस्यैति[1] सलोकताम् ॥२०॥
यथोद्यंश्चन्द्रमा हन्ति जगतस्तमसो भयम्[1] ।
एवं[2] पापाद्भयं हन्ति द्विजश्चान्द्रायणं चरन्[3] ॥२१॥
कणपिण्याकतक्राणि यवाचामो[1]ऽनिलाशनः ।
एकत्रिपञ्चसप्तेति पापघ्नोऽयं तुलापुमान् ॥२२॥
यावकः सप्तरात्रेण वृजिनं हन्ति देहिनाम् ।
सप्तरात्रोपवासो[1] वा दृष्टमेतन्मनीषिभिः ॥२३॥
पौषभाद्रपदज्येष्ठास्वार्द्राकाशातपाश्रयात्[1] ।
त्रीञ्छुक्लान्मुच्यते पापात्पतनीयादृते द्विजः ॥२४॥
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
यवाचामेन[1] संयुक्तो[2] ब्रह्मकूर्चो[3]ऽतिपावनः ॥२५॥
अमावास्यां निराहारः पौर्णमास्यां तिलाशनः ।
शुक्लकृष्णकृतात्पापान्मुच्यतेऽब्दस्य पर्वभिः ॥२६॥
भैक्षाहारोऽग्निहोत्रिभ्यो[1] मासेनैकेन शुध्यति ।
यायावरवनस्थेभ्यो दशभिः पञ्चभिर्दिनैः ॥२७॥
एकाहधनिनोऽन्नेन[1] दिनेनैकेन शुध्यति ।
कापोतवृत्तिनिष्ठस्य[2] पीत्वापः शुध्यते त्रिभिः[3] ॥२८॥
ऋग्यजुःसामवेदानां वेदस्यान्यतमस्य[1] वा ।
पारायणं त्रिरभ्यस्येदनश्नन्सोऽतिपावनः ॥२९॥
अथ चेत्त्वरते कर्तुं दिवसं[1] मारुताशनः ।
रात्रौ जलस्थितो[2] व्युष्टः प्राजापत्येन तत्समम् ॥३०॥

and decreasing by one mouthful during the fortnight of the waning moon, the traditional texts call it the lunar penance.

[18] When a Brahmin eats four lumps of food in the morning with a collected mind and four lumps after sunset, he is performing the lunar penance of children.

[19] When a man, self-controlled, eats eight lumps of food fit for sacrifice at noon each day for one month, he is performing the lunar penance of ascetics.

[20] When a Brahmin eats eighty times three (240) lumps of food fit for sacrifice during one month in any manner whatsoever, he attains the same world as the moon.

[21] As the moon, when it rises, removes the fear of darkness from the world, so a Brahmin, when he performs the lunar penance, removes the fear of sin.

[22] When a man subsists on rice alone for one day, on oil-cake for three days, on watered buttermilk for five day, and on barley water for seven days, and lives on air for one day, it is the Tulāpuruṣa penance that destroys sins.

[23] Living on barley gruel, as also a seven-day fast, wipes out the sins of embodied beings within seven day—this was discovered by wise men.

[24] By remaining in wet clothes during the fortnight of the waxing moon in the lunar month December–January, by living in the open air during the same fortnight in August–September, and by exposing himself to the sun during the same fortnight in May–June, a Brahmin is freed from all sins except those that cause loss of caste.

[25] Cow's urine, cowdung, milk, curd, ghee, and a decoction of Kuśa grass when mixed with barley water is the highly purifying Brahmakūrca.

[26] When a man fasts on new-moon days and eats only sesame seeds on full-moon days, within the course of one year he will be freed from sins committed during the fortnights of the waxing and waning moon.

[27] Subsisting on almsfood obtained from Brahmins who perform the daily fire sacrifice purifies a man in one month, whereas subsisting on almsfood obtained from Yāyāvaras (B 3.1.1) purifies him in ten day, and from forest hermits in five days.

[28] Subsisting on food obtained from a man who keeps provisions sufficient for a single day purifies a man in one day. A man who subsists by drinking water given by a person living the Kāpotā life (B 3.2.15) is purified in three days.

[29] A man should recite three times the Ṛg-, Yajur-, and Sāma-vedas or just one of these Vedas from beginning to end while fasting. That is an exceptional means of purification.

[30] If, however, someone wants to finish it fast, let him live on air during daytime and spend the night standing in water until daybreak. That is equal to the arduous penance sacred to Prajāpati (B 4.5.6).

गायत्र्याष्टसहस्रं[1] तु जपं[2] कृत्वोत्थिते[3] रवौ ।
मुच्यते सर्वपापेभ्यो यदि न[4] भ्रूणहा भवेत् ॥३१॥
योऽन्नदः सत्यवादी च भूतेषु कृपयास्थितः ।
पूर्वोक्तयन्त्रशुद्धेभ्यः सर्वेभ्यः सोऽतिरिच्यते ॥३२॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने पञ्चमोऽध्यायः ॥

समाधुच्छन्दसा[1] रुद्रा गायत्री प्रणवान्विता ।
सप्त व्याहृतयश्चैव जप्याः पापविनाशनाः ॥१॥
मृगारेष्टिः पवित्रेष्टिस्त्रिहविः[1] पावमान्यपि ।
इष्टयः पापनाशिन्यो वैश्वानर्या[2] समन्विताः[3] ॥२॥
इदं चैवापरं गुह्यमुच्यमानं निबोधत ।
मुच्यते सर्वपापेभ्यो महतः[1] पातकादृते ॥३॥
पवित्रैर्मार्जनं कुर्वन् रुद्रैकादशिनीं[1] जपन्[2] ।
पवित्राणि घृतैर्जुह्वत्प्रयच्छन्हेमगोतिलान्[3] ॥४॥
योऽश्नीयाद्यावकं पक्वं गोमूत्रे सशकृद्रसे[1] ।
सदधिक्षीरसर्पिष्के[2] मुच्यते सोंऽहसः क्षणात् ॥५॥
प्रसूतो[1] यश्च शूद्रायां येनागम्या च लङ्घिता ।
सप्तरात्रात्प्रमुच्येते[2] विधिनैतेन तावुभौ ॥६॥
रेतोमूत्रपुरीषाणां प्राशनेऽभोज्यभोजने ।
पर्याधानेज्ययोरेतत्परिवित्ते[1] च[2] भेषजम्[3] ॥७॥
अपातकानि[1] कर्माणि कत्वैव[2] सुबहून्यपि ।
मुच्यते सर्वपापेभ्य इत्येद्वचनं सताम् ॥८॥
मन्त्रमार्गप्रमाणं तु विधानं समुदीरितम् ।
भरद्वाजादयो[1] येन ब्रह्मणः सात्मतां[2] गताः ॥९॥
प्रसन्नहृदयो विप्रः प्रयोगादस्य कर्मणः ।
कामांस्तांस्तानवाप्नोति ये ये कामा हृदि स्थिताः ।
ये ये कामा हृदि स्थिता इति[1] ॥१०॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने षष्ठोऽध्यायः ॥

निवृत्तः पापकर्मभ्यः प्रवृत्तः पुण्यकर्मसु ।
यो विप्रस्तस्य सिध्यन्ति विना यन्त्रैरपि क्रियाः ॥१॥

[31] By reciting the Gāyatrī verse eight thousand times at sunrise, a man is freed from all sins, provided he is not a murderer of a learned Brahmin.

[32] A man who distributes food, speaks the truth, and is full of compassion to creatures is far better than any man purified by the above mentioned restraints.

6

[1] The Rudra verses accompanied by the Mādhuchandas hymns, the Gāyatrī verse together with the syllable OṂ, and the seven Calls should be recited; they wipe out sins.

[2] The Mṛgāra, the Pavitreṣṭi, the Trihavis, and the Pāvamānī, together with the Vaiśvānarī, are the offerings that wipe out sins.

[3–4] Listen further to this other secret that I will disclose. A man is freed from all sins except the grievous sins causing loss the of caste by washing himself while reciting the purificatory verses (B 3.10.10), by reciting softly the eleven Rudra verses, by making oblations of ghee while reciting the purificatory verses, and by giving gold, a cow, and sesame seeds.

[5] When a man eats barley gruel cooked in cow's urine together with liquid cowdung, curd, milk, and ghee, he is instantly freed from sin.

[6] A man who fathers a child from a Śūdra woman, as also a man who has sexual intercourse with a woman with whom sex is forbidden—both are freed from their sins in seven days by this method.

[7] It is also the remedy for consuming semen, urine, or feces and for eating unfit food, as well as for a younger brother who establishes his sacred fire, performs the Soma sacrifice, or gets married before his older brother.

[8] A man is thus freed from all his sins, even if he has committed a very large number of them, provide they do not entail loss of caste—that is the judgement of virtuous men.

[9] This procedure, which is based on the authority of the vedic tradition, is declared to be that by which the likes of Bharadvāja attained the same nature as Brahman.

[10] When a Brahmin perform this rite with a tranquil heart, he obtains whatever his heart desires.

7

[1] When a Brahmin has turned away from sinful acts and practices meritorious deeds, his rites will succeed even without practising the above restraints.

ब्राह्मणा ऋजवस्तस्माद्यद्यदिच्छन्ति[1] चेतसा ।
तत्तदासादयन्त्याशु[2] संशुद्धा[3] ऋजुकर्मभिः[4] ।।२।।
एवमेतानि यन्त्राणि तावत्कार्याणि धीमता ।
कालेन यावतोपैति विग्रहः[1] शुद्धिमात्मनः[2] ।।३।।
एभिर्यन्त्रैर्विशुद्धात्मा[1] त्रिरात्रोपोषितस्ततः ।
तदारभेत[2] येनर्द्धिं[3] कर्मणा प्राप्तुमिच्छति ।।४।।
क्ष्मापवित्रः[1] सहस्राक्षो मृगारोंऽहोमुचौ[2] गणौ ।
पावमान्यश्च कूश्माण्ड्यो[3] वैश्वानर्य[4] ऋचश्च याः ।।५।।
घृतौदनेन[1] ता जुह्वत्सप्ताहं[2] सवनत्रयम् ।
मौनव्रती[3] हविष्याशी निगृहीतेन्द्रियक्रियः[4] ।।६।।
सिंहे[1] म इत्यपां पूर्णे पात्रेऽवेक्ष्य चतुष्पथे ।
मुच्यते सर्वपापेभ्यो महतः पातकादपि ।।७।।
वृद्धत्वे यौवने बाल्ये यः कृतः पापसंचयः ।
पूर्वजन्मसु चाज्ञानात्तस्मादपि[1] विमुच्यते[2] ।।८।।
भोजयित्वा द्विजानन्ते पायसेन ससर्पिषा[1] ।
गोभूमितिलहेमानि[2] भुक्तवद्भ्यः प्रदाय च ।।९।।
विप्रो भवति पूतात्मा निर्दग्धवृजिनेन्धनः ।
काम्यानां कर्मणां योग्यस्तथाधानादिकर्मणाम्[1] ।।१०।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने सप्तमोऽध्यायः ॥

अतिलोभात्प्रमादाद्वा यः करोति क्रियामिमाम् ।
अन्यस्य सोंऽहसाविष्टो गरगीरिव[1] सीदति ।।१।।
आचार्यस्य पितुर्मातुरात्मनश्च क्रियामिमाम् ।
कुर्वन्भात्यर्कवद्विप्रः सा कार्यैषामतः क्रिया ।।२।।
क एतेन सहस्राक्षं पवित्रेणाकरोच्छुचिम् ।
अग्निं वायुं रविं सोमं यमादींश्च[1] सुरेश्वरान् ।।३।।
यत्किंचित्पुण्यनामेह[1] त्रिषु लोकेषु विश्रुतम्[2] ।
विप्रादि तत्कृतं केन[3] पवित्रक्रिययानया ।।४।।
प्राजापत्यमिदं गुह्यं[1] पापघ्नं[2] प्रथमोद्भवम् ।
समुत्पन्नान्यतः पश्चात्पवित्राणि सहस्रशः ।।५।।

[2] Upright Brahmins, therefore, purified by upright activities, accomplish whatever they have set their minds on.

[3] Thus a wise man should practice these restraints until such time as he achieves the purity of his body.

Gaṇa Oblation for Securing Wishes

[4] Having purified himself by these restraints and fasted for three nights, he should commence the rite by which he seeks to achieve success.

[5–7] Kṣmāpavitra, Puruṣa hymn, Mṛgāra verses, the two Gaṇas* called Aṃhomuca, Pāvamānī verses, Kūśmāṇḍī verses, and Vaiśvānarī verses—by offering ghee and rice in the sacred fire at dawn, noon, and dusk for seven days while reciting these formulas, as he remains silent, eating food fit for sacrifice, and controlling his senses and actions, and by gazing into a pot full of water placed at a cross-roads while reciting "Into the lion my ...", a man is freed from all sins, even from grievous sins causing loss of caste.

[8] He is freed also from the sins he has heaped up unintentionally in his old age, youth, and childhood, as well as in his previous births.

[9–10] When, at the conclusion of that rite, he feeds Brahmins with milk-rice mixed with ghee and, after they have eaten, presents them with cows, land, sesame seeds, and gold—that Brahmin, his sins burnt up like a kindling stick, becomes purified and ready to perform rites for securing wishes, as also rites such as the establishment of the sacred fires.

8

[1] If a man performs this rite for someone else either though excessive greed or though carelessness, he becomes tainted with sin and perishes as if he had drunk poison.

[2] A Brahmin who performs this rite for the sake of his teacher, father, mother, or himself shines forth like the sun. Therefore, one may perform this rite for them.

[3] The Creator made the Thousand-eyed god pure by means of this purificatory rite, as also Fire, Wind, Sun, Moon, Yama, and the other gods.

[4] Whatever holy name there is in this world, a name such as "Brahmin" known across the three worlds, the Creator made it by means of this purificatory rite.

[5] This secret of Prajāpati was the first rite to be created for destroying sins. Thousands of other purificatory rites were produced after that.

योऽब्दायनर्तुपक्षाहाञ्जुहोत्यष्टौ[1] गणानिमान् ।
पुनाति चात्मनो वंश्यान्दश पूर्वान्दशावरान्[2] ।।६।।
ज्ञायते[1] चामरैर्द्युस्थैः[2] पुण्यकर्मेति भूस्थितः ।
देववन्मोदते भूयः स्वर्गलोकेपि पुण्यकृत् ।।७।।
एतानष्टौ गणान् होतुं न शक्नोति यदि द्विजः ।
एकोऽपि तेन होतव्यो रजस्तेनास्य नश्यति ।।८।।
सूनवो यस्य शिष्या वा जुह्वत्यष्टौ[1] गणानिमान् ।
अध्यापनपरिक्रितैरंहसः[2] सोऽपि मुच्यते ।।९।।
धनेनापि परिक्रीतैरात्मपापजिघांसया[1] ।
हावनीया ह्यशक्तेन नावसाद्यः शरीरधृक्[2] ।।१०।।
धनस्य क्रियते त्यागः कर्मणां सुकृतामपि ।
पुंसोऽनृणस्य पापस्य विमोक्षः क्रियते क्वचित् ।।११।।
विमुक्तो[1] विधिनैतेन सर्वपापार्णसागरात् ।
आत्मानं मन्यते शुद्धं समर्थं कर्मसाधने[2] ।।१२।।
सर्वपापार्णमुक्तात्मा[1] क्रिया आरभते तु याः[2] ।
अयत्नेनैव ताः[3] सिद्धिं[4] यान्ति शुद्धशरीरिणः[5] ।।१३।।
प्राजापत्यमिदं पुण्यमृषिणा[1] समुदीरितम् ।
इदमध्यापयेन्नित्यं[2] धारयेच्छृणुतेऽपि वा[3] ।
मुच्यते सर्वपापेभ्यो[4] ब्रह्मलोके महीयते[5] ।।१४।।
यान्सिषाधयिषुर्मन्त्रान्द्वादशाहानि[1] ताञ्जपेत् ।
घृतेन पयसा दध्ना प्राश्य निश्योदनं सकृत् ।।१५।।
दशवारं[1] तथा होमः[2] सर्पिषा सवनत्रयम्[3] ।
पूर्वसेवा[4] भवेदेषां[5] मन्त्राणां कर्मसाधने ।
मन्त्राणां कर्मसाधन इति[6] ।।१६।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने अष्टमोऽध्यायः ॥

॥ इति चतुर्थः प्रश्नः ॥

॥ इति बौधायनधर्मसूत्रं समाप्तम् ॥

[6] A man who offers this Gaṇa oblation for a year, for half a year, for a season, for a fortnight, or for a day purifies his ten ancestors and his ten descendants.

[7] And, while he is still on earth, he will become known to the gods in heaven as a man of meritorious deeds; and, as a man who has performed meritorious deeds, he will also rejoice in heaven like a god.

[8] If a Brahmin is unable to offer all these eight Gaṇa oblations, he should offer at least one of them, and it will destroy his stains.

[9] When someone's children or pupils offer the eight Gaṇa oblations, through the agency of these individuals, whom he has bought by his instruction, he is also freed from sin.

[10] When someone is unable to perform them himself, he may pay some people to offer these oblations with the desire of destroying his sins; an embodied man should not torment himself.

[11] Money is donated to secure the success of even proper rites. In some rites it frees a man without debt from his sin.

[12] Freed from the surging ocean of sin by this rite, a man should consider himself purified and competent to perform rites successfully.

[13] And when, freed from the torrent of all sins, someone undertakes any rite, it will become successful effortlessly for that man with a purified body.

[14] When someone teaches this ceaselessly, recalls it, or even listens to it, he will be freed from all sins and become exalted in the world of Brahman.

[15] A man should recite softly for twelve days those formulas by which he seeks to secure his wishes, eating once a day at night rice mixed with ghee, milk, and curd.

[16] To secure one's wishes, one should offer the oblation together with ghee in the fire ten times at dawn, noon, and dusk, before he recites those formulas.

That concludes the Baudhāyana Dharmasūtra.

Vasiṣṭha Dharmasūtra

THIS Dharmasūtra has been handed down as an independent treatise unconnected to any Kalpasūtra. Traditionally, Vasiṣṭha has been associated with the Ṛgveda, and this is attested to by Kumārila (PMS 1.3.15). Like Gautama, this text is divided into chapters, reflecting the practice of later Smṛtis. Probably because it did not have the benefit of an ancient commentary, this Dharmasūtra does not have a strong manuscript tradition and contains some very corrupt passages.

Führer's first edition (1883) was based on only five manuscripts, and in the Preface to the second edition (1914) he confesses that he was able to find only one additional manuscript. The commentary of Kṛṣṇapaṇḍita was written in Benares in the middle of the nineteenth century and is of little value. Führer appears to have depended heavily on this edition. For the present edition I have used two other manuscripts from Nepal and citations in several medieval sources.

Although much of the text is in sūtra-style prose, manuscripts and editions identify this as "Dharmaśāstra" or "Smṛti". Indeed, as I have pointed out in the introduction (pp. 6), Vasiṣṭha represents a transitional phase from the prose Dharmasūtras to the verse Smṛtis. Manuscripts regularly call the text "dharmaśāstra" or "smṛti". I have discussed the probable date and geographical provenance of Vasiṣṭha in the Introduction (pp. 4–10).

The description of the manuscripts and editions, as well as the critical apparatus to the edition containing variants and the explanatory notes to the translation are found in pp. 614–56.** Given the wide use of Führer's edition and Bühler's translation, I have maintained the sūtra division established by them, even when my edition departs from their division. When I have departed from their division or when I have eliminated a sūtra, I have given their sūtra number within brackets (see, e.g., 3.63; 7.9).

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वसिष्ठधर्मसूत्रम्

अथातः पुरुषनिःश्रेयसार्थं धर्मजिज्ञासा ॥१॥ ज्ञात्वा चानुतिष्ठन्धार्मिकः[1] ॥२॥ प्रशस्यतमो भवति लोके प्रेत्य च[1] स्वर्गलोकं[2] समश्नुते ॥३॥

श्रुतिस्मृतिविहितो धर्मः ॥४॥ तदलाभे शिष्टाचारः प्रमाणम् ॥५॥ शिष्टः[1] पुनरकामात्मा ॥६॥ अगृह्यमाणकारणो[1] धर्मः[2] ॥७॥

[1]प्रागादर्शात्प्रत्यक्कालकवनादुदक्पारियात्राद्दक्षिणेन[2] हिमवतः[3] [८] उत्तरेण[1] विन्ध्यस्य[2] [९] [1]ये धर्मा ये चाचारास्ते[2] सर्वे[3] प्रत्येतव्याः ॥१०॥ न त्वन्ये[1] प्रतिलोमकक्षधर्माणः[2] ॥११॥ एतदार्यावर्तमित्याचक्षते[1] । गङ्गायमुनयोरन्तराप्येके[2] ॥१२॥ यावद्वा कृष्णमृगो विचरति तावद्ब्रह्मवर्चसमित्यन्ये[1] ॥१३॥ अथापि भाल्लविनो[1] निदाने गाथामुदाहरन्ति ॥१४॥

पश्चात्सिन्धुर्विधरणी[1] सूर्यस्योदयनं पुरः[2] ।
यावत्कृष्णोऽभिधावति[3] तावद्वै ब्रह्मवर्चसमिति[4] ॥१५॥

त्रैविद्यवृद्धा यं[1] ब्रूयुर्धर्मं धर्मविदो जनाः ।
पवने[2] पावने[3] चैव स धर्मो[4] नात्र संशय इति ॥१६॥

देशधर्मजातिधर्मकुलधर्माञ्श्रुत्यभावादब्रवीन्मनुः ॥१७॥

KNOWLEDGE OF LAW

1 [1]Next comes the desire to know the Law for the sake of attaining the highest goal of man.* [2]Now, someone who knows the Law and follows it is a righteous man (*dhārmika*). [3]Such a man becomes pre-eminent in this world and wins heaven after death.

SOURCES OF LAW

[4]The Law is set forth in the Vedas and the Traditional Texts (A 2.15.25 n.). [5]When these do not address an issue, the practice of cultured people (Va 6.43; B 1.1.5–6) becomes authoritative. [6]Now, a cultured man is free from desires. [7]For something to be the Law, it must not have a tangible motive (A 1.12.8–11 n.).

Geography and the Law

[8]The Laws and practices of the region east of where the Sarasvatī disappears, west of Kālaka forest, north of Pāriyātra mountains, and south of the Himalayas—[9](or) north of the Vindhya mountain*—[10]all those should be recognized as authoritative, [11]but not others, the corrupt Laws of jungle regions.* [12]This is called the land of the Āryas. Some also say that it is the region between the Ganges and Yamunā. [13]According to others, vedic splendor extends as far as the black antelope roams. [14]The Bhāllavins, moreover, in their *Book of Causes** cite this verse (B 1.2.11):

> [15]Vedic splendor extends only as far as the black antelopes roam east of the boundary river and west of where the sun rises.
>
> [16]What men who have a deep knowledge of the three Vedas and are learned in the Law declare to be the Law, that, undoubtedly, is the Law for cleansing and for administering cleansing.

Regional Law

[17]When there are no specific rules in vedic texts, Manu has said that one may follow the Laws of one's region, caste, or family.

सूर्याभ्युदितः[1] सूर्याभिनिम्रुक्तः[2] कुनखी श्यावदन्तः परिवित्तिः परिवेत्ताग्रेदिधि-षूर्दिधिषूपतिर्वीरहा[3] ब्रह्मोज्झ[4] इत्येनस्विनः[5] ॥१८॥

पञ्च महापातकान्याचक्षते[1] ॥१९॥ गुरुतल्पं सुरापानं भ्रूणहत्या[1] ब्राह्मणसुव-र्णापहरणं[2] पतितसंयोगश्च[3] ॥२०॥ ब्राह्मेण वा यौनेन वा ॥२१॥ अथाप्युदाहरन्ति[1] ।

संवत्सरेण पतति पतितेन सहाचरन् ।
याजनाध्यापनाद्यौनान्न तु यानासनाशनादिति[2] ॥२२॥

योऽग्नीनपविध्येद्गुरुं[1] च यः प्रतिदध्नुयान्नास्तिको[2] नास्तिकवृत्तिः[3] सोमं च[4] विक्रीणी-यादित्युपपातकानि ॥२३॥

तिस्रो ब्राह्मणस्य भार्या[1] वर्णानुपूर्वेण[2] द्वे राजन्यस्य एकैका[3] वैश्यशूद्रयोः[4] ॥२४॥ शूद्रामप्येके[1] मन्त्रवर्जं तद्वत्[2] ॥२५॥ तथा न[1] कुर्यात् ॥२६॥ अतो[1] हि ध्रुवः कुलापकर्षः प्रेत्य चास्वर्गः[2] ॥२७॥

SINS

List of Sinners

[18]A man who is asleep when the sún rises or sets, or has bad nails or black teeth; a man whose younger brother gets married before him or who gets married before his older brother; a man who marries a younger sister whose older sister remains unmarried or an older sister whose younger sister is already married; a man who has extinguished his sacred fires or forgets the Veda—these are sinners.

Grievous Sins Causing Loss of Caste

[19]They teach that there are five grievous sins causing loss of caste: [20]having sex with the wife of an elder (A 1.6.32 n.), drinking liquor, murdering a Brahmin, stealing gold from a Brahmin, and associating with outcastes [21]either through vedic instruction or through marriage. [22]Now, they also quote:

> When someone associates with an outcaste—not, however, by officiating at his sacrifices, by teaching him, or by contracting a marriage with him—but by travelling in the same vehicle or sitting on the same seat as he, or by eating together with him, he himself becomes an outcaste within a year. (cf. B 2.2.35 n.)

Secondary Sins Causing Loss of Caste

[23]Throwing away one's fires, assailing one's elder, being an infidel, obtaining one's livelihood from infidels, and selling Soma—these are secondary sins causing loss of caste.

MARRIAGE

Number of Wives

[24]According to the order of the classes, a Brahmin may take three wives, a Kṣatriya two, and a Vaiśya and a Śūdra one each. [25]According to some, one may even marry a Śūdra woman just as one marries others but without the recitations of ritual formulas. [26]One should not do so, [27]for it results in the certain decline of one's family and the exclusion from heaven after death.

षड्विवाहाः ।।२८।। ब्राह्मो दैव आर्षो गान्धर्वः क्षात्रो मानुषश्चेति ।।२९।। इच्छत उदकपूर्वं[1] यां[2] दद्यात्स[3] ब्राह्मः ।।३०।। यज्ञतन्त्रे वितत ऋत्विजे कर्म कुर्वते कन्यां दद्यादलंकृत्य तं[1] दैवमित्याचक्षते ।।३१।। गोमिथुनेन चार्षः[1] ।।३२।। सकामां कामयमानः सदृशीं योनिमुह्यात्स[1] गान्धर्वः ।।३३।। यां[1] बलेन[2] प्रमथ्य[3] हरन्ति[4] स क्षात्रः ।।३४।। पणित्वा[1] धनक्रीती[2] स मानुषः ।।३५।। तस्माद्दुहितृमतेऽधिरथं शतं देयमितीह क्रयो विज्ञायते ।।३६।। या पत्युः क्रीता सत्यथान्यैश्चरतीति[1] ह चातुर्मास्येषु[2] ।।३७।। अथाप्युदाहरन्ति ।

विद्या प्रनष्टा[1] पुनरभ्युपैति
कुलप्रणाशे[2] त्विह सर्वनाशः ।
कुलापदेशेन हयोऽपि[3] पूज्यस्
तस्मात्कुलीनां स्त्रियमुद्वहन्तीति[4] ।।३८।।

त्रयो वर्णा ब्राह्मणस्य निर्देशेन[1] वर्तेरन्[1] ।।३९।। [1]ब्राह्मणो धर्मान्प्रब्रूयात् ।।४०।। राजा[1] चानुशिष्यात्[2] ।।४१।।

राजा तु धर्मेणानुशासन्षष्ठं[1] धनस्य हरेत् ।।४२।। अन्यत्र ब्राह्मणात्[1] ।।४३।। इष्टापूर्तस्य तु षष्ठमंशं भजतीति[1] ह ।।४४।। ब्राह्मणो वेदमाढ्यं[1] करोति ब्राह्मण आपद उद्धरति[2] तस्माद्ब्राह्मणोऽनाद्यः[3] । सोमोऽस्य राजा[4] भवतीति ह[5] ।।४५।।
प्रेत्य चाभ्युदयिकमिति ह[1] विज्ञायते ह विज्ञायत इति[2] ।।४६।।

॥ इति वासिष्ठधर्मशास्त्रे प्रथमोऽध्यायः ॥

चत्वारो वर्णा ब्राह्मणक्षत्रियवैश्यशूद्राः ।।१।। त्रयो वर्णा द्विजातयो ब्राह्मण-क्षत्रियवैश्याः ।।२।।
तेषाम्

मातुरग्रे विजननं[1] द्वितीयं मौञ्जिबन्धने[2] ।
अत्रास्य[3] माता सावित्री पिता त्वाचार्य उच्यते ।।३।।

Types of Marriage

[28]There are six types of marriage: [29]Brahma, Divine, Seer's, Gandharva, Kṣatriya, and Human. [30]When a girl is given to a suitor after pouring water, it is a "Brahma" marriage. [31]When during the course of a sacrifice a man adorns a girl and gives her to the officiating priest as he performs the ritual, they call it a "Divine" marriage. [32]When a girl is given for a cow and a bull, it is a "Seer's" marriage. [33]When a man in love has sex with a woman in love of a similar station, it is the "Gandharva" marriage. [34]When a man abducts a girl, putting down opposition by force, it is the "Kṣatriya" marriage. [35]When a man negotiates a price and purchases a girl for money, it is the "Human" marriage. [36]Purchase is pointed out in this passage: "Therefore, the groom should give one hundred cows together with a chariot to the bride's father" (A 2.13.11). [37]And in the chapter on seasonal sacrifices it is said: "When a woman has been purchased by her husband and afterwards has affairs with other men ..."* [38]Now, they also quote:

> Lost knowledge comes back again; but when the family is lost, everyhing here is lost. Even a horse gets honor on account of its family line. Therefore, people marry wives from distinguished families.

GOVERNANCE BY BRAHMIN AND KING

[39]The three classes shall abide by the instructions of the Brahmin. [40]The Brahmin shall proclaim their duties (*dharma*), [41]and the king shall govern them accordingly.

Taxes

[42]Governing in accordance with the Law, however, the king may take in taxes a sixth part of their wealth, [43]except from Brahmins. [44]Indeed, it is said "From them he takes as his share a sixth part of their sacrifices and good works" (cf. G 11.11); [45]"The Brahmin makes the Veda rich; the Brahmin rescues from misfortune. Therefore, the Brahmin is not to be fed upon; Soma is his king" (SB 5.4.2.3); [46]and "After death, moreover, he prospers".

SOCIAL CLASSES

2 [1]There are four classes: Brahmin, Kṣatriya, Vaiśya, and Śūdra. [2]Three classes are twice-born: Brahmin, Kṣatriya, and Vaiśya (A 1.1.16–18). [3]Of these—

> The first birth is from the mother and the second at the tying of the Muñja-grass girdle. At the latter birth, the Sāvitrī verse is his mother, while the teacher is said to be his father.

वेदप्रदानात्पितेत्याचार्यमाचक्षते ।।४।। अथाप्युदाहरन्ति[1] । द्वयमु ह[2] वै पुरुषस्य[3] रेतो[4] ब्राह्मणस्योर्ध्वं नाभेरधस्तादवाचीनमन्यत्तद्यदूर्ध्वं[5] नाभेस्तेन हैतत्प्रजा[6] जायते यद्ब्राह्मणानुपनयति[7] यदध्यापयति[8] यद्याजयति[9] यत्साधुकरोति । अथ यदवाचीनं[10] नाभेस्तेनेहास्यौरसी[11] प्रजा जायते । तस्माच्छ्रोत्रियमनूचानमप्रजोऽसीति[12] न वद-न्तीति[13] हारीतः[14] ।।५।।

अथाप्युदाहरन्ति[1] ।

न ह्यस्य[2] विद्यते कर्म किंचिदा मौञ्जिबन्धनात् ।
वृत्त्या शूद्रसमो ह्येष[3] यावद्वेदे[4] न जायत इति[5] ।।६।।

अन्यत्रोदककर्मस्वधापितृसंयुक्तेभ्यः[1] ।।७।।

विद्या ह वै ब्राह्मणमाजगाम
गोपाय मां शेवधिस्तेऽहमस्मि[1] ।
असूयकायानृजवेऽयताय[2]
न मां[3] ब्रूया वीर्यवती तथा स्याम् ।।८।।
यमेव[1] विद्याः शुचिमप्रमत्तं[2]
मेधाविनं ब्रह्मचर्योपपन्नम् ।
यस्ते न द्रुह्येत्कतमच्चनाहस्[3]
तस्मै मां ब्रूया[4] निधिपाय ब्रह्मन्[5] ।।९।।
य आतृणत्त्यवितथेन[1] कर्णाव्
अदुःखं[2] कुर्वन्नमृतं[3] संप्रयच्छन् ।
तं मन्येत पितरं मातरं च
तस्मै न द्रुह्येत्कतमच्चनाहः[4] ।।१०।।
अध्यापिता ये गुरुं नाद्रियन्ते
विप्रा वाचा मनसा कर्मणा वा ।
यथैव ते न गुरोर्भोजनीयास्
तथैव तान्न[1] भुनक्ति श्रुतं तत् ।।११।।
दहत्यग्निर्यथा कक्षं ब्रह्म पृष्टमनादृतम्[1] ।
न ब्रह्म तस्मै प्रब्रूयाच्छक्यं मानमकुर्वत[2] इति ।।१२।।

षट् कर्माणि ब्राह्मणस्य[1] ।।१३।।स्वाध्यायाध्ययनमध्यापनं[1] यज्ञो[2] याजनं[3] दानं[4] प्रति-ग्रहश्चेति ।।१४।। त्रीणि राजन्यस्य ।।१५।। अध्ययनं[1] यज्ञो[2] दानं च[3] ।।१६।। शस्त्रेण

The Teacher

[4]The teacher is said to be the father because he imparts the Veda. [5]They likewise quote: "A Brahmin man clearly has two kinds of semen, the one located above the navel and the other located below the navel and going downward. By means of the semen above the navel children are born to him when he initiates Brahmins, when he teaches them, when he officiates at their sacrifices, and when he makes them good people. By means of the semen going downward from the navel, on the other hand, the children of his loins are born." Hārīta says: "About a vedic scholar and savant, therefore, they never say, 'You have no children'" (B 1.21.13).

[6]Now, they also quote:

> No rites at all pertain to him until the Muñja-grass girdle is tied, for he is equal to a Śūdra with respect to conduct until he is born through the Veda—

[7]except rites connected with offering water, saying Svadhā, and ancestors.

> [8]Now, vedic knowledge came up to the Brahmin and said: "Guard me; I am your treasure. Do not disclose me to a man who is envious, crooked, or uncontrolled. Thus I shall wax strong.
>
> [9]"A man you know to be pure, alert, wise, and chaste, a man who will not become hostile towards you under any circumstance—only to such a man should you disclose me as to a guardian of your treasure."
>
> [10]The man who drills his ears with the truth, making him free from pain and conferring immortality upon him—that man he should consider as his father and mother, and at no time should he show hostility towards him.*
>
> [11]When Brahmins do not honor in thought, word, or deed the teacher who taught them, just as they are of no use to their teacher, so their learning will be of no use to them.
>
> [12]As a fire burns up dry grass, so the Veda burns a man who requests it without showing any respect. Let him never disclose the Veda to such a man, who fails to honor him according to his ability. (= Yāska, *Nirukta*, 2.4)

Occupations

[13]A Brahmin has six occupations: [14]studying the Veda and teaching, offering sacrifices and officiating at sacrifices, giving and receiving gifts. [15]A Kṣatriya has three occupations: [16]studying, offering sacrifices, and giving gifts. [17]The Law

च प्रजापालनं स्वधर्मस्तेन जीवेत् ।।१७।। एतान्येव त्रीणि[1] वैश्यस्य ।।१८।। कृषि-र्वाणिज्यं[1] पाशुपाल्यं कुसीदं च[2] ।।१९।। एतेषां[1] परिचर्या शूद्रस्यानियता[2] वृत्तिरनि-यतकेशवेषाः[3] ।।२०।। सर्वेषां[1] वा[2] मुक्तशिखावर्जम्[3] ।।२१।।

अजीवन्तः स्वधर्मेणानन्तरां[1] पापीयसीं[2] वृत्तिमातिष्ठेरन्[3] ।।२२।। न तु[1] कदा-चिज्ज्यायसीम्[2] ।।२३।।

वैश्यजीविकामास्थाय पण्येन जीवतोऽश्मलवणमपण्यं[1] शाणकौशेयक्षौमाजिनानि[2] च[3] ।।२४।। तान्तवस्य[1] रक्तं सर्वं च कृतान्नं[2] ।।२५।। पुष्पमूलफलानि[1] च[2] । गन्धरसा[3] उदकं च । ओषधीनां[4] रसः सोमश्च[5] । शस्त्रं[6] विषं मांसं[7] च । क्षीरं[8] सविकारम् । अयस्त्रपु[9] जतु सीसं च ।।२६।। अथाप्युदाहरन्ति ।

सद्यः पतति मांसेन लाक्षया लवणेन च ।
त्र्यहेण शूद्रो भवति ब्राह्मणः क्षीरविक्रयादिति[1] ।।२७।।

ग्राम्यपशूनामेकशफाः[1] केशिनश्च सर्वे चारण्याः[2] पशवो वयांसि दंष्ट्रिणश्च[3] ।।२८।। धान्यानां तिलानाहुः ।।२९।। अथाप्युदाहरन्ति ।

भोजनाभ्यञ्जनाद्दानाद्यदन्यत्कुरुते[1] तिलैः ।
कृमिर्भूत्वा[2] स विष्ठायां[3] पितृभिः सह मज्जतीति[4] ।।३०।।

कामं वा स्वयं[1] कृष्योत्पाद्य तिलान्विक्रीणीरन्[2] । न त्वेवायाज्ययाजनं[3] प्रतिषिद्ध-प्रतिग्रहो वास्तीति[4] । अथाप्युदाहरन्ति ।

अग्नय इव दीप्यन्ते तपोहोमैर्द्विजोत्तमाः[5] ।
प्रतिग्रहेण शाम्यन्ति उदकेनाग्नयो यथा ।।३१।।

तस्मात्साण्डाभ्यामनस्योताभ्यां[1] प्राक्प्रातराशात्कर्षी[2] स्यात् ।।३२।। निदाघेऽपः प्रयच्छेत्[1] ।।३३।।

लाङ्गलं पवीरवत्सुशेवँ[1] सोमपित्सरु । तदुद्वपति[2] गामविं[3] प्रफर्व्यं[4] च
पीवरीं प्रस्थावद्रथवाहनमिति[5] ।।३४।।

लाङ्गलं[1] पवीरवद्वीरवत्सुमनुष्यवदनडुद्वत्सुशेवं कल्याणनासिकं कल्याणी ह्यस्य नासिका नासिकयोद्वपति[2] दूरेऽपविध्यति सोमपित्सरु सोमो ह्यस्य प्राप्नोति तत्सरु तदुद्वपति गां चाविं चाजानश्वानश्वतरखरोष्ट्रांश्च[3] प्रफर्व्यं च पीवरीं

specific to him is the protection of his subjects by the use of weapons; he should obtain his livelihood by this means. [18]The same three are the occupations of a Vaiśya, [19]and in addition agriculture, trade, animal husbandry, and lending money on interest. [20]To serve these classes is the unrestricted means of livelihood for Śūdras.

Hair Dressing And what they wear, and the way they wear their hair are also unrestricted.* [21]This applies optionally to all, except that they may not let their topknot hang loose.*

Occupations in Times of Adversity [22]Those who are unable to sustain themselves through the Law proper to them may resort to the next worse livelihood, [23]but never to the one that is superior.*

Trade [24]Someone living by trade after assuming a Vaiśya livelihood may not trade in the following: rocks and salt; hemp cloth, silk, linen, and skins; [25]among clothes, those that are dyed; all prepared foods; [26]flowers, roots, and fruits; perfumes, seasonings, and water; among plants, juices and Soma; weapons, poison, and meat; milk and milk products; iron, tin, lac, and lead;

— [27]Now, they also quote:

> By selling meat, lac, or salt, a Brahmin falls from his caste immediately;
> and by selling milk, he becomes a Śūdra in three days.* —

[28]among domestic animals, the one-hoofed and the furry, and all wild animals;* birds and fanged beasts; [29]among grain, they mention sesame. [30]Now, they also quote:

> If a man uses sesame for any purpose other than eating, anointing, and giving as a gift, reborn as a worm, he will plunge into a pile of shit together with his ancestors.

[31]Or else, people may freely sell sesame if they have tilled the ground and grown it themselves, given that officiating at sacrifices of people at whose sacrifices one is forbidden to officiate or accepting what one is forbidden to accept is clearly not tenable. Now they also quote:

> Brahmins blaze like fires by means of austerity and sacrificial offerings.
> They are extinguished by accepting gifts, as fires by water.

[32]Therefore, he should plow the land before breakfast, using a pair of uncastrated bulls whose noses have not been pierced. [33]When plowing in the summer, he should give them water to drink.

> [34]The plow accompanied by stout ones, provided with a fine share, and with a handle for the drinker of Soma—it digs up a cow, a sheep, a plump maid, and a swift horse for the chariot. (VS 12.71)

[35]"The plow accompanied by stout ones"—accompanied by virile ones, namely, by men and oxen; "provided with a fine share"—provided with a good looking plowshare, for its plowshare is good looking and with the plowshare it digs up, that is, pierces deep; "and with a handle for the drinker of Soma"—for Soma reaches him, and that is the handle; "it digs up a

दर्शनीयां कल्याणीं च[4] प्रथमयुवतीम् ।।३५।।
कथं हि लाङ्गलमुद्वपेदन्यत्र[1] धान्यविक्रयात्[2] ।।३६।।
रसा रसैर्समतो[1] हीनतो[2] वा निमातव्याः[3] ।।३७।। न त्वेव लवणं रसैः ।।३८।।
तिलतण्डुलपक्वान्नविद्यामनुष्याश्च[1] विहिताः परिवर्त्तकेन ।।३९।।

ब्राह्मणराजन्यौ वार्धुष्यं[1] न[2] दद्याताम्[3] ।।४०।। अथाप्युदाहरन्ति ।

समर्घं धान्यमुद्धृत्य[1] महार्घं[2] यः प्रयच्छति ।
स वै वार्धुषिको नाम ब्रह्मवादिषु गर्हितः ।।४१।।
ब्रह्महत्यां[1] च वृद्धिं च तुलया[2] समतोलयत् ।
अतिष्ठद्[3] भ्रूणहा कोट्यां[4] वार्धुषिः समकम्पत[5] इति[6] ।।४२।।

कामं वा परिलुप्तकृत्याय[1] पापीयसे दद्याताम् ।।४३।। द्विगुणं हिरण्यं त्रिगुणं[1] धान्यम् ।।४४।। धान्येनैव रसा व्याख्याताः ।।४५।। पुष्पमूलफलानि च ।।४६।। तुलाधृतमष्टगुणम् ।।४७।। अथाप्युदाहरन्ति ।

द्विकं[1] त्रिकं चतुष्कं[2] च पञ्चकं[3] च शतं स्मृतम् ।
मासस्य वृद्धिं गृह्णीयाद्वर्णानामनुपूर्वशः[4] ।।४८।।
राजा तु मृतभावेन[1] द्रव्यवृद्धिं विनाशयेत्[2] ।
पुना राजाभिषेकेण[3] द्रव्यमूलं च[4] वर्धते[5] ।।४९।।
वसिष्ठवचनप्रोक्तां[1] वृद्धिं वार्धुषिके शृणु ।
पञ्च माषास्तु[2] विंशत्या एवं[3] धर्मो न हीयत इति ।।
न हीयत इति[4] ।।५०।।

॥ इति वासिष्ठधर्मशास्त्रे द्वितीयोऽध्यायः ॥

[1]अश्रोत्रिया अननुवाक्या[2] अनग्नयो वा[3] शूद्रसधर्माणो[4] भवन्ति[5] ।।१।। मानवं[1] चात्र श्लोकमुदाहरन्ति[2] ।

योऽनधीत्य[3] द्विजो वेदमन्यत्र[4] कुरुते[5] श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ।।२।।
नानृग्ब्राह्मणो भवति[1] न वणिङ् न कुशीलवः[2] ।
न शूद्रप्रेषणं[3] कुर्वन्न[4] स्तेनो न चिकित्सकः ।।३।।

cow, a sheep" as well as goats, horses, mules, donkeys, and camels; "a plump maid"—beautiful, good looking, in the flower of her youth.*

[36]For how can the plow dig that up unless he sells the grain.

[37]Seasonings may be bartered for seasonings of the same or lesser value, [38]but never salt for seasonings. [39]Sesame, rice, cooked food, knowledge, and human beings are also sactioned for barter.

Lending on Interest [40]Brahmins and Kṣatriyas shall not lend anything on interest. [41]Now, they also quote:

> When a man who acquires grain at the going rate of interest and lends it at a higher rate,* he is an usurer and is denounced by vedic savants.
>
> [42]Usury and abortion (A 1.19.15 n.) were once weighted on a balance. The abortionist rose to the top, while the usurer trembled. (cf. B 1.10.23)

[43]Or else, they may freely lend on interest to someone who neglects his ritual duties or to lowly person.* [44]The interest on gold is double the principal, on grain triple the principal. [45]The rule with respect to grain applies to seasonings, [46]as well as flowers, roots, and fruits. [47]The interest on articles measured by weight is eight times the principal.* [48]Now, they also quote:

> Two, three, four, or five per cent a month is laid down in traditional texts, and he may charge these rates of interest according to the order of the classes.
>
> [49]When the king dies, however, the interest on loans ceases to accrue. The principal begins to accrue interest again when the new king is anointed.
>
> [50]Listen to the rate of interest laid down by Vasiṣṭha for moneylenders: five Māṣas for twenty (G 12.29 n.). In this way the Law is not violated.

Brahmins and Learning

3 [1]Brahmins who are not learned, who do not teach, or who do not maintain the sacred fires become equal to Śūdras. [2]On this point they cite a verse of Manu:

> When, without studying the Veda, a twice-born man strives after other matters, he quickly sinks to the level of a Śūdra in this very life together with his descendants. (M 2.168)
>
> [3]A man ignorant of the Veda cannot be a Brahmin, and neither can a trader, an actor, a man taking orders from a Śūdra, a thief, or a physician.

अव्रता[1] ह्यनधीयाना यत्र भैक्षचरा द्विजाः[2] ।
तं ग्रामं दण्डयेद्राजा चोरभक्तप्रदो[3] हि सः ।।४।।
अव्रतानाममन्त्राणां[1] जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न[2] विद्यते ।।५।।
यद्वदन्ति तमोमूढा[1] मूर्खा धर्ममजानतः[2] ।
तत्पापं शतधा भूत्वा तद्वक्तॄनधिगच्छति[3] ।।६।।
चत्वारो वा[1] त्रयो वापि यं[2] ब्रूयुर्वेदपारगाः ।
स धर्म इति विज्ञेयो नेतरेषां सहस्रशः[3] ।।७।।
श्रोत्रियायैव[1] देयानि हव्यकव्यानि नित्यशः ।
अश्रोत्रियाय दत्तं हि[2] पितॄन्नैति न देवताः[3] ।।८।।
यस्य[1] चैकगृहे[2] मूर्खो दूरे चापि[3] बहुश्रुतः ।
बहुश्रुताय दातव्यं नास्ति मूर्खे[4] व्यतिक्रमः ।।९।।
ब्राह्मणातिक्रमो नास्ति विप्रे[1] वेदविवर्जिते ।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते ।।१०।।
यश्च[1] काष्ठमयो हस्ती यश्च[1] चर्ममयो मृगः ।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः ।।११।।
विद्वद्भोज्यान्यविद्वांसो[1] येषु राष्ट्रेषु[2] भुञ्जते ।
तान्यनावृष्टिमृच्छन्ति[3] महद्वा जायते भयमिति[4] ।।१२।।

अप्रज्ञायमानं वित्तं[1] योऽधिगच्छेद्राजा[2] तद्धरेदधिगन्त्रे[3] षष्ठमंशं प्रदाय[4] ।।१३।। ब्राह्मणश्चेदधिगच्छेत्[1] षट्सु कर्मसु[2] वर्त्तमानो न[3] राजा हरेत् ।।१४।।

आततायिनं हत्वा नात्र प्राणच्छेत्तुः[1] किंचित्किल्बिषमाहुः[2] । ।।१५।। अथाप्युदाहरन्ति ।

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते आततायिनः[1] ।।१६।।
आततायिनमायान्तमपि वेदान्तपारगम्[1] ।
जिघांसन्तं जिघांसीयान्न तेन ब्रह्महा भवेत् ।।१७।।
स्वाध्यायिनं कुले जातं यो हन्यादाततायिनम् ।
न तेन भ्रूणहा स स्यान्[1] मन्युस्तन्मन्युमृच्छतीति[2] ।।१८।।

त्रिणाचिकेतः[1] पञ्चाग्निस्त्रिसुपर्णश्चतुर्मेधा[2] वाजसनेयी षडङ्गविद्ब्रह्मदेयानुसन्ता-

[4] The king should punish a village from which Brahmins who do not keep to their vows or study the Veda obtain almsfood, for such a village is giving sustenance to a thief.

[5] Even if people who do not keep to their vows or study the Veda and who use their caste only to make a living come together in their thousands, they are incapable of constituting a legal assembly (Va 3.20).

[6] When fools, befuddled by darkness, make a pronouncement without knowing the Law, that sin, compounded a hundredfold, engulf those who proclaim it.

[7] When three or four experts in the Veda proclaim something, it should be recognized as the Law, not what others say, be they in their thousands.

[8] Offerings meant for gods or ancestors should always be given only to a learned Brahmin, for what is given to one who is not a learned Brahmin reaches neither the gods nor the ancestors.

[9] Even if a learned man lives far away, while a fool lives in one's own house, one should give a gift to the learned man; one does not incur the sin of neglecting a Brahmin when the man is a fool.

[10] One does not incur the sin of neglecting a Brahmin when the man is a fool and bereft of vedic knowledge, for one does not offer an oblation in the ash ignoring a blazing fire.

[11] An elephant made of wood, a deer made of leather, and an uneducated Brahmin: all these three are so only in name.

[12] Those kingdoms in which ignorant men eat what ought to be eaten by the learned will experience a drought or a great calamity.

Treasure-Trove [13] If someone finds a treasure whose owner is unknown, the king may take it after giving one-sixth to the finder. [14] If, however, the treasure is found by a Brahmin devoted to the six occupations proper to him, the king should not take it.

Killing an Assailant [15] When someone kills an assailant, they say that the killer incurs no guilt. [16] Now, they also quote:

An arsonist, a poisoner, a man brandishing a weapon, a robber, and a man who seizes one's land or abducts one's wife—these six are called assailants.

[17] A man may kill an assailant who attacks with the intent to kill, even if he is deeply versed in Vedas including the Vedāntas; it does not make him a Brahmin killer.

[18] When someone kills even a man learned in the Vedas and born in an illustrious family who is trying to kill him, it does not make him a murderer of a learned Brahmin; there wrath recoils on wrath.

Persons Who Purify Others [19] An expert in the three Nāciketa fire altars; a man who maintains the five sacred fires (A 2.17.22 n.); a man who knows the three "Bird" verses; an expert in the four types of sacrifices (A 2.17.22 n.); a man who knows the White Yajur Veda; a man who knows the six Vedic Supplements (A

नश्छन्दोगो ज्येष्ठसामगो मन्त्रब्राह्मणविद्यश्च[3] धर्मानधीते[4] यस्य च[5] दशपुरुषं[6] मातृ-पितृवंशः श्रोत्रियो विज्ञायते[7] विद्वांसः स्नातकाश्चैते[8] पङ्क्तिपावना भवन्ति[9] ।।१९।।

चातुर्विद्यो[1] विकल्पी[2] च अङ्गविद्धर्मपाठकः ।
आश्रमस्थास्त्रयो मुख्याः पर्षदेषा[3] दशावरा[4] ।।२०।।

उपनीय तु यः[1] कृत्स्नं[2] वेदमध्यापयेत्स आचार्यः ।।२१।। यस्त्वेकदेशं स उपाध्यायः ।।२२।। यश्च वेदाङ्गानि ।।२३।।

आत्मत्राणे वर्णसंवर्गे[1] वा[2] ब्राह्मणवैश्यौ शस्त्रमाददीयाताम् ।।२४।। क्षत्रियस्य तु तन्नित्यमेव रक्षणाधिकारात् ।।२५।।

प्रक्षाल्य पादौ पाणी[1] चा मणिबन्धात्प्राग्वोदग्वासीनोऽङ्गुष्ठमूलस्योत्तरतो[2] रेखा[3] ब्राह्मं[4] तीर्थं तेन त्रिराचामेदशब्दवत्[5] ।।२६।। द्विः परिमृज्यात्[1] ।।२७।। खान्यद्भिः[1] संस्पृशेत् ।।२८।। मूर्धन्यपो निनयेत्सव्ये च पाणौ ।।२९।। व्रजंस्तिष्ठञ्छयानः प्रणतो[1] वा नाचामेत्[2] ।।३०।।

हृदयंगमाभिरद्भिरबुद्बुदाभिर्ब्राह्मणः[1] [३१] ।
कण्ठगाभिस्तु[2] क्षत्रियः[3] [३२] ।
वैश्योऽद्भिः प्राशिताभिः[4] [३३] स्त्रीशूद्रं[5] स्पृष्टाभिरेव च[6] ।।३४।।

2.8.10–11); a son of a woman given in marriage according to the "Brahma" rite (Va 1.30); a man who knows the Sāma Veda; a man who sings the Jyeṣṭha Sāman; a man who knows both the mantra and the liturgical portions of the Veda (see p. 2); a man who studies the Laws; a man in whose family nine generations of ancestors on both the father's and mother's side are known to have been learned Brahmins; learned men; and bath-graduates (A 1.30.9 n.)—these are persons who purify those alongside whom they eat (A 2.17.21 n.).

Legal Assembly

> [20] Four men, each proficient in one of the four Vedas; one exegete; one who knows the Vedic Supplements (A 2.8.10–11); one legal scholar; and three leading men belonging to three different orders of life—these constitute a legal assembly with a minimum of ten members.

Definition of Teacher [21] The man who initiates a person and teaches him the entire Veda, however, is called "teacher"; [22] whereas someone who teaches just a section of the Veda is called "tutor", [23] as also someone who teaches the Vedic Supplements.

Taking up Arms

[24] A Brahmin or a Vaiśya may take up arms to defend himself and to prevent the mixing of classes. [25] A Kṣatriya, on the other hand, should do so all the time, because it is incumbent upon him to protect the people.

PURIFICATION

Purification of Persons

[26] Having washed his feet and his hand up to the wrists and seated on his haunches facing the east or the north, he should sip water three times without making any sound and using the part of the hand sacred to Brahman, that is, the line above the base of the thumb (B 1.8.14–16 n.); [27] wipe his lips twice; [28] rub water on the cavities of his head (G 1.36 n.); [29] and pour water on his head and on his left hand. [30] He should not sip water while he is walking, standing, lying down, or stooping.

> [31] A Brahmin is purified by water free of bubbles and reaching the heart; [32] a Kṣatriya by water reaching the throat; [33] a Vaiśya by water taken into the mouth; [34] and a woman or Śūdra by water merely touching the lips (A 1.16.2 n.).

प्रदरादपि या गोस्तर्पणसमर्थाः[1] स्युः[2] ॥३५॥ न[1] वर्णगन्धरसदुष्टाभिर्याश्च[2] स्युरशुभागमाः ॥३६॥

न मुख्या विप्रुष उच्छिष्टं कुर्वन्त्यनङ्गस्पृष्टाः[1] ॥३७॥ सुप्त्वा भुक्त्वा क्षुत्वा[1] स्नात्वा पीत्वा रुदित्वा[2] चाचान्तः[3] पुनराचामेद्[4] वासश्च परिधाय ॥३८॥ ओष्ठौ[1] च[2] संस्पृश्य यत्रालोमकौ[3] ॥३९॥ न[1] श्मश्रुगतो लेपः[2] ॥४०॥

दन्तवद्दन्तसक्तेषु यच्चाप्यन्तर्मुखे[1] भवेत् ।
आचान्तस्यावशिष्टं स्यान्निगिरन्नेव[2] तच्छुचिः[3] ॥४१॥
परानप्याचामयतः[1] पादौ[2] या विप्रुषो गताः ।
भूम्या[3] तास्तु समाः प्रोक्तास्[4] ताभिर्नोच्छिष्टभाग्भवेत्[5] ॥४२॥
प्रचरन्नभ्यवहारेषूच्छिष्टं[1] यदि संस्पृशेत् ।
भूमौ निधाय[2] तद् द्रव्यम् आचम्य[3] प्रचरेत्पुनः ॥४३॥

यद्यन्मीमांस्यं स्यात् तत्तदद्भिः[1] संस्पृशेत् ॥४४॥

श्वहताश्च मृगा वन्याः[1] पातितं च[2] खगैः[3] फलम् ।
बालैरनुपरिक्रान्तं[4] स्त्रीभिराचरितं च यत्[5] ॥४५॥
प्रसारितं च यत्पण्यं ये दोषाः स्त्रीमुखेषु च ।
मशकैर्मक्षिकाभिश्च निलीनेनोपहन्यते[1] ॥४६॥
क्षितिस्थाश्चैव या आपो गवां तृप्तिकराश्च[1] याः ।
परिसंख्याय तान्सर्वाञ्शुचीनाह प्रजापतिरिति ॥४७॥

लेपगन्धापकर्षणे[1] शौचममेध्यलिप्तस्याद्भिर्मृदा[2] च ॥४८॥ तैजसमृन्मयदारवतान्तवानां[1] भस्मपरिमार्जनप्रदाहतक्षणनिर्णेजनानि[2] ॥४९॥ तैजसवदुपलमणीनाम् ॥५०॥ मणिवच्छङ्खशुक्तीनाम्[1] ॥५१॥ दारुवदस्थ्नाम्[1] ॥५२॥ रज्जुविदलचर्मणां चैलवच्छौचम् ॥५३॥ गोवालैः फलमयानाम्[1] ॥५४॥ गौरसर्षपकल्केन[1] क्षौमजानाम्[2] ॥५५॥

भूम्यास्तु[1] संमार्जनोपलेनोल्लेखनप्रोक्षणोपकरणैर्यथास्थानं[2] दोषविशेषात्प्रायत्यमुपैति[3] ॥५६॥ अथाप्युदाहरन्ति ।

खननाद्दहनाद्वर्षाद्गोभिराक्रमणादपि[1] ।
चतुर्भिः शुध्यते भूमिः पञ्चमाच्चोपलेपनात्[2] ॥५७॥

[35]Even water from a crevice may be used if it is sufficient to slake the thirst of a cow, [36]but not water contaminated with coloring, perfume, or seasonings, or collected in a foul place.

[37]Saliva spattering from the mouth does not make a person impure if it does not touch his body. [38]After sleeping, eating, sneezing, bathing, drinking, or crying, he should sip water over again even if he had already sipped water, as also after putting on a garment [39]or touching a hairless part of the lips. [40]No taint is created by the hair of the beard getting into the mouth.

> [41] Bits of food sticking between the teeth are like the teeth themselves, as also whatever is in the mouth and what remains after sipping.* One becomes purified by simply swallowing them.
>
> [42] Even when someone pours water for others to sip and drops splash on his feet, they do not make him unclean; they are said to be the same as the ground.*
>
> [43] If a person touches something unclean while handling food, he should lay that food on the ground, sip some water, and continue with his activity once again.

Purification of Things

[44]Whenever a person has a doubt regarding the purity of something, he should sprinkle some water on it.

> [45–7] Wild animals killed by dogs; a fruit made to fall by a bird; what has been passed around by children or handled by women; goods displayed for sale; impurities in the mouths of women; anything touched by gnats and flies settling on it;* water collected on the ground sufficient to slake the thirst of cows—having enumerated all these, Prajāpati declared them to be pure.

[48]Anything stained with an impure substance is purified when the stain and smell are removed with earth and water (G 1.42 n.). [49]Articles made of metal are to be scrubbed with ash; earthenware is to be fired; wooden implements should be scraped; and cloth is to be washed. [50]Stones and gems are purified like metal; [51]conch shells and mother of pearl like gems; [52]bone like wood; [53] and ropes, cane, and leather like cloth. [54]Articles made of fruits are purified by rubbing them with cow's hair, [55]and those made of linen by rubbing them with a paste of yellow mustard.

[56]The purity of a piece of land is restored by sweeping, smearing with cowdung, scraping, sprinkling water, and by scattering clean soil, depending on the degree of defilement. [57]Now, they also quote:

> Digging, burning, scraping, and trampling by cows—by these four means, and fifthly by smearing with cowdung, a piece of land is purified.

रजसा शुध्यते नारी नदी वेगेन शुध्यति[1] ।
भस्मना शुध्यते कांस्यं ताम्रामम्लेन शुध्यति[2] ॥५८॥
मद्यैर्मूत्रैः पुरीषैर्वा[1] श्लेष्मपूयाश्रुशोणितैः[2] ।
संस्पृष्टं नैव शुध्येत पुनःपाकेन मृन्मयम्[3] ॥५९॥
अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति[1] ॥६०॥

अद्भिरेव काञ्चनं पूयते[1] ॥६१॥ तथा रजतम्[1] ॥६२ (६३)॥

अङ्गुलिकनिष्ठिकामूले दैवं तीर्थम् ॥६४॥ अङ्गुल्यमृषीणाम्[1] ॥६५॥ अङ्गुल्यग्रेषु[1] मानुषम् ॥६६॥ पाणिमध्य[1] आग्नेयम् ॥६७॥ प्रदेशिन्यङ्गुष्ठयोरन्तरा[1] पित्र्यम् ॥६८॥

रोचत इति[1] सायंप्रातरशनान्यभिपूजयेत्[2] ॥६९॥ स्वदितमिति पित्र्येषु[1] ॥७०॥ संपन्नमित्याभ्युदयिकेष्वाभ्युदयिकेष्वेति[1] ॥७१॥

॥ इति वासिष्ठधर्मशास्त्रे तृतीयोऽध्यायः ॥३॥

प्रकृतिविशिष्टं चातुर्वर्ण्यं संस्कारविशेषाच्च ॥१॥

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ।

इत्यपि[1] निगमो भवति[2] ॥२॥

गायत्र्या[1] ब्राह्मणमसृजत[2] त्रिष्टुभा राजन्यं जगत्या वैश्यं न केनचिच्छन्दसा शूद्रमित्यसंस्कार्यो[3] विज्ञायते । त्रिष्वेव निवासः स्यात्[4] ॥३॥

सर्वेषां सत्यमक्रोधो दानमहिंसा प्रजननं[1] च ॥४॥

[58] A woman is purified by her menstrual flow, a river by its current, brass with ash, and copper with an acidic cleanser.

[59] Earthenware that has come into contact with liquor, urine, feces, phlegm, pus, tears, or blood cannot be purified by being fired again.

[60] The body is purified by water, the mind by truth, the spirit by knowledge and austerity, and the intellect by knowledge.

[61] Gold is cleaned with just water, [62] [63] as also silver.

Parts of Hand for Sipping

[64] The base of the little finger is the part of the hand sacred to the gods; [65] the middle of the fingers is the part sacred to the seers; [66] the tips of the fingers is the part sacred to human beings; [67] the middle of the palm is the part sacred to Fire; [68] and the part between the forefinger and the thumb is sacred to the ancestors (B 1.8.14–16 n.).

EATING ETIQUETTE

[69] He should pay homage to his morning and evening meals, by saying "I am delighted!"; [70] at ancestral offerings, by saying "I have eaten well!"; [71] and at rites for prosperity, by saying "It is perfect!"

SOCIAL CLASSES

4 [1] The four classes are distinguished by their origin and by the distinction of the sacramentary rite. [2] There is also the vedic passage:

> His mouth became the Brahmin; his arms were made into the Kṣatriya; his thighs are the Vaiśya; and from his feet the Śūdra was born. (RV 10.90.12)

[3] "He created the Brahmin with the Gāyatrī meter, the Kṣatriya with the Triṣṭubh meter, and the Vaiśya with the Jagatī meter; whereas the Śūdra he created without the use of any meter."* This passage points out that the Śūdra is not to undergo the sacramentary rite. Residence is meant only for the three classes.*

[4] Speaking the truth, refraining from anger, giving gifts, not killing living creatures, and fathering children—these are common to all classes.

पितृदेवतातिथिपूजायामप्येव[1] पशुं हिंस्यादिति मानवम्[2] ।।५।।

मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
अत्रैव च पशुं हिंस्यान्नान्यथेत्यब्रवीन्मनुः[1] ।।६।।
नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्माद्यागे वधोऽवधः[1] ।।७।।

अथापि ब्राह्मणाय वा[1] राजन्याय वाभ्यागताय[2] वा[3] महोक्षं[4] वा[5] महाजं वा पचेदेवमस्मा[6] आतिथ्यं[7] कुर्वन्तीति[8] ।।८।।

उदकक्रियाशौचं[1] च[2] । द्विवर्षात्प्रभृति[3] मृत उभयं कुर्यात्[4] ।।९।। [1]दन्तजननादित्येके ।।१०।।

शरीरमग्निना संयोज्यानवेक्षमाणा[1] अपोऽभ्यवयन्ति[2] ।।११।। ततस्तत्रस्था एव[1] सव्योत्तराभ्यां[2] पाणिभ्यामुदकक्रियां[3] कुर्वीरन्[4] । अयुग्मा[5] दक्षिणामुखाः[6] ।।१२।। पितॄणां वा एषा दिग्या दक्षिणा ।।१३।। गृहान्व्रजित्वाघप्रस्तरे[1] त्र्यहमनश्नन्त आसीरन्[2] ।।१४।। [1]क्रीतोत्पन्नेन वा[2] वर्तेरन् ।।१५।।

दशाहं शावमाशौचं सपिण्डेषु विधीयते[1] ।।१६।।

मरणात्प्रभृति दिवसगणना[1] । सपिण्डत्वं[2] साप्तपुरुषं[3] विज्ञायते ।।१७।। अप्रत्तानां[1] तु[2] स्त्रीणां त्रिपुरुषं[3] विज्ञायते[4] ।।१८।। प्रत्तानामितरे कुर्वीरंस्ताश्च[1] तेषाम्[2] ।।१९।।

MEAT AND HOSPITALITY

[5]The treatise of Manu states: "An animal may be killed only on the occasion of paying homage to ancestors, gods, or guests."

> [6]When offering the honey mixture (A 2.8.8), at a sacrifice, and during rites for ancestors and gods—only on these occasions, Manu has declared, should an animal be killed.
>
> [7]Without killing a living creature you can never obtain meat; and killing living creatures does not get you to heaven. Killing an animal at a sacrifice, therefore, is not a killing.*

[8]"He should, moreover, cook a big ox or a big male goat for a Brahmin, for a Kṣatriya, or for a visitor.* In this way they show him hospitality" (cf. SB 3.4.1.2).

OBSERVANCES AT THE DEATH OF A RELATIVE

[9]Libations of water and period of impurity.

When a person dies after the age of two, one should perform both; [10]according to some, after a person has teethed.

Libations of Water

[11]After cremating the body, they should go away without looking back and enter a place of water. [12]Then, standing right there, they should pour libations of water with both hands. They are to be poured on uneven days and facing the south. [13]The south, clearly, is the direction of the ancestors. [14]After returning home, they should remain seated on mats-for-impurity* fasting for three days; [15]or they should live on what has been purchased.

Periods of Impurity after Death and Birth

> [16]A ten-day period of death-impurity is enjoined on those belonging to the same ancestry (A 2.14.2 n.).

[17]The days are counted from the time of death. The category of common ancestry extends up to the seventh generation; [18]in the case of unmarried women, however, up to the third generation.* [19]Others should perform the funerary rites of married women; and such women should perform them for those people.*

जननेऽप्येवमेव स्यान्निपुणां[1] शुद्धिमिच्छताम्[2] ।।२०।।

मातापित्रोर्वा[1] बीजनिमित्तत्वात्[2] ।।२१।। मातुरित्येके[1] ।।२२।।अथाप्युदाहरन्ति ।

नाशौचं सूतके[1] पुंसः संसर्गं चेन्न[2] गच्छति ।
रजस्तत्राशुचि ज्ञेयं[3] तच्च पुंसि न विद्यत इति[4] ।।२३।।

तच्चेदन्तः[1] पुनरापतेच्छेषेण शुध्येरन् ।।२४।। रात्रिशेषे द्वाभ्याम् ।।२५।। प्रभाते तिसृभिः ।।२६।। ब्राह्मणो दशरात्रेण[1] ।। २७।। पञ्चदशरात्रेण[1] राजन्यः[2] ।।२८।। विंशतिरात्रेण वैश्यः[1] ।। २९।। शूद्रो मासेन शुध्यति ।।

अथाप्युदाहरन्ति[1] ।

आशौचे[2] यस्तु शूद्रस्य सूतके वापि भुक्तवान् ।
स गच्छेन्नरकं घोरं तिर्यग्योन्यां[3] च जायते[4] ।।३१।।
अनिर्दशाहे[1] परशवे[2] नियोगाद्भुक्तवान्द्विजः[3] ।
कृमिर्भूत्वा स देहान्ते तां विष्ठां समुपाश्नुत[4] इति[5] ।।३२।।

द्वादश मासान्द्वादशार्धमासान्वानश्नन्संहिताध्ययनमधीयानः[1] पूतो भवतीति विज्ञायते ।।३३।।

ऊनद्विवर्षे[1] प्रेते गर्भपतने[2] वा[3] सपिण्डानां त्रिरात्रमाशौचम्[4] ।।३४।। सद्यः शौचमिति गौतमः[1] ।।३५।। देशान्तरस्थे प्रेते[1] ऊर्ध्वं दशाहाच्छ्रुत्वैकरात्रमाशौचम्[2] ।।३६।। आहिताग्निश्चेत्प्रवसन्म्रियेत[1] पुनः संस्कारं कृत्वा शववच्छौचमिति गौतमः[2] ।।३७।।

यूपचितिश्मशानरजस्वलासूतिकाशुचींश्च[1] स्पृष्ट्वा[2] सशिरस्कोऽभ्युपेयादप[3] इत्यप इति[4] ।।३८।।

।। इति वासिष्ठधर्मशास्त्रे चतुर्थोऽध्यायः ।।४।।

अस्वतन्त्रा स्त्री पुरुषप्रधाना[1] ।।१।। अनग्निकानुदक्या वामृतमिति[1] विज्ञायते ।।२।
अथाप्युदाहरन्ति[1] ।

> [20] The very same rule regarding impurity applies also to a birth for those who desire perfect purity.

[21] Alternatively, it applies only to the mother and the father, because it results from the seed; [22] according to some, only to the mother. [23] Now, they also quote:

> At a birth there is no period of impurity for the man, unless he comes into contact with her. One should know that the impure element there is the vaginal discharge, and that does not occur in the man.

[24] If during that period another arises, they become pure at the end of the time remaining from the first period of impurity; [25] but if only one day remains, then at the end of two days; [26] and if it happens on the morning after the conclusion of the first period, then at the end of three days. [27] A Brahmin becomes pure after ten days, [28] a Kṣatriya after fifteen days, [29] a Vaiśya after twenty days, [30] and a Śūdra after a month.

[31] Now, they also quote:

> When a man eats the food of a Śūdra who is in a state of impurity caused by a death or a birth, he will go to hell and take birth in the womb of an animal.
>
> [32] If a Brahmin accepts an invitation and eats at the house of an outsider during the ten days of impurity caused by a death, when he dies he will be reborn as a worm and eat the feces of that man.

[33] "Such a man," it is said, "becomes purified after reciting a vedic collection of hymns for twelve months or twelve fortnights without eating" (B 3.9).

[34] When a child less than two years old dies or when there is a miscarriage, the period of impurity of those belonging to the same ancestry (A 2.14.2 n.) lasts for three days; [35] according to Gautama, they become pure immediately (cf. G 14.44). [36] When someone living in a distant region dies and the news arrives after ten days, the period of impurity lasts for one day. [37] According to Gautama, when a man who has established his sacred fires dies while he is away on a journey, his final obsequies are to be performed anew followed by the period of death-impurity.

[38] If someone touches a sacrificial post, a pyre, a cemetery, a menstruating woman, a woman who has just given birth, and sordid men (A 1.21.12–19), he should enter water submerging his body and head under water.

WOMEN

Dependence on Men

5 [1] A woman cannot act independently; she is under the authority of the man. [2] "A woman who is neither a girl running naked (G 18.23 n.) nor in her menstrual period," it is stated, "is ambrosia." [3] Now, they also quote:

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
पुत्रश्च[2] स्थविरे[3] भावे न स्त्री स्वातन्त्र्यमर्हतीति[4] ।।३।।

तस्या भर्तुरभिचार[1] उक्तं प्रायश्चित्तं रहस्येषु[2] ।।४।।

मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ।।५।।

त्रिरात्रं रजस्वलाशुचिर्भवति[1] ।।६।। सा नाञ्ज्यात् । नाभ्यञ्ज्यात्[1] । नाप्सु[2] स्नायात् । अधः शयीत । न दिवा[3] स्वप्यात्[4] । नाग्निं स्पृशेत् । न रज्जुं सृजेत्[5] । न दन्तान्धावयेत् । न मांसमश्नीयात् । न ग्रहान्निरीक्षेत[6] । न हसेत् । न[7] किंचिदाचरेत्[8] । न[9] खर्वेण[10] पिबेदञ्जलिना[11] वा पिबेदखर्वेण वा पात्रेण लोहितायसेन वा[12] ।।७।। विज्ञायते हि[1] । इन्द्रस्त्रिशीर्षाणं[2] त्वाष्ट्रं हत्वा पाप्मगृहीतो महत्तमाधर्मसंबद्धोऽहमित्येवमात्मानममन्यत[3] । तं सर्वाणि भूतान्यभ्यक्रोशन्[4] भ्रूणहन्भ्रूणहन्निति[5] । स स्त्रिय उपाधावदस्यै[6] मे भ्रूणहत्यायै[7] तृतीयं भागं[8] प्रतिगृह्णीतेति[9] । ता अब्रुवन्किं नो भूयादिति[10] । सोऽब्रवीद्वरं वृणीध्वमिति[11] । ता अब्रुवन्नृतौ प्रजां विन्दामह इति काममा विजनितोः[12] संभवामेति[13] । तथेति ताः[14] प्रतिजगृहुः[15] । सैषा भ्रूणहत्या[16] मासि[17] मास्याविर्भवति[18] । तस्माद्रजस्वलाया अन्नं नाश्नीयाद्भ्रूणहत्याया[19] एवैषा रूपं प्रतिमुच्यास्ते[20] । तदाहुः[21] । अञ्जनाभ्यञ्जनमेवास्या न प्रतिग्राह्यं तद्धि स्त्रिया अन्नमिति[22] ।।८।।

तस्मात् तस्या[1] अन्नं[2] न[3] बीभत्सन्ते मैवं[4] मेधमुपागादिति[5] ।।९।।

उदक्यान्वासते[1] येषां[2] ये च केचिदनग्नयः[3] ।
कुलं चाश्रोत्रियं[4] येषां[5] सर्वे ते शूद्रधर्मिण इति[6] ।।
सर्वे ते शूद्रधर्मिण इति[7] ।।१०।।

।। इति वासिष्ठधर्मशास्त्रे पञ्चमोऽध्यायः ।।५।।

आचारः परमो[1] धर्मः सर्वेषामिति निश्चयः ।
हीनाचारपरीतात्मा[2] प्रेत्य चेह च नश्यति[3] ।।१।।
नैनं तपांसि[1] न ब्रह्म नाग्निहोत्रं न दक्षिणाः[2] ।
हीनाचारमितो[3] भ्रष्टं तारयन्ति कथंचन ।।२।।

> Her father takes care of her in her childhood; her husband takes care of her in her youth; and her son takes care of her in her old age. A woman is not fit to act independently.

[4]The penance for her being unfaithful to her husband has been declared in the secret penances:

> [5] For month after month their menstrual flow washes away their sins. (Va 28.4)

Menstruation

[6]A menstruating woman remains impure for three days. [7]She should not apply collyrium on her eyes or oil on her body, or bathe in water; she should sleep on the floor and not sleep during the day; she should not touch the fire, make a rope, brush her teeth, eat meat, or look at the planets; she should not laugh or do any work; and she should not drink from a damaged cup. She may drink from her cupped hands, from an undamaged cup, or from a copper vessel (cf. TS 2.5.1.7).* [8]For it is stated: "Indra, after he had killed the three-headed son of Tvaṣṭṛ, was seized by sin, and he regarded himself in this manner: 'An exceedingly great guilt attaches to me.' And all creatures railed against him: 'Brahmin-killer! Brahmin-killer!' He ran to the women and said: 'Take over one-third of this my guilt of killing a Brahmin.' They asked: 'What will we get?' He replied: 'Make a wish.' They said: 'Let us obtain offspring during our season, and let us enjoy sexual intercourse freely until we give birth.' He replied: 'So be it!' And they took the guilt upon themselves. That guilt of killing a Brahmin manifests itself every month. Therefore, one should not eat the food of a menstruating woman, for such a woman has put on the aspect of the guilt of killing a Brahmin. Now, they say: 'One should never accept collyrium or oil from such a woman, because for women that is food.' "* (TS 2.5.1.2–6)

[9]Therefore, people do not shrink from her food. Lest, in this manner, such a woman approach a sacrifice:*

> [10]People in whose homes menstruating women participate in ritual activities, people who do not maintain the sacred fires, and people in whose family there hasn't been a vedic scholar—all these are equal to Śūdras.

GOOD CONDUCT

6

> [1] Good conduct is the highest Law for all—that is certain. A man seeped in vile conduct comes to ruin in this world and the next.

> [2] Whether it is austerities, vedic learning, daily fire sacrifices, or gifts to priests—nothing will rescue a man of vile conduct who has gone astray.

आचारहीनं न पुनन्ति वेदा
यद्यप्यधीताः सह षड्भिरङ्गैः ।
छन्दांस्येनं मृत्युकाले त्यजन्ति
नीडं शकुन्ता इव जातपक्षाः[1] ॥३॥
आचारहीनस्य तु ब्राह्मणस्य
वेदाः षडङ्गास्त्वखिलाः[1] सयज्ञाः[2] ।
कां प्रीतिमुत्पादयितुं[3] समर्था
अन्धस्य दारा इव दर्शनीयाः ॥४॥
नैनं छन्दांसि वृजिनात्तारयन्ति
मायाविनं मायया वर्तमानम् ।
द्वेऽप्यक्षरे[1] सम्यगधीयमाने
पुनाति तद्ब्रह्म यथा इषेऽब्दाः[2] ॥५॥
दुराचारो हि पुरुषो लोके भवति निन्दितः ।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥६॥
आचारात्[1] फलते धर्म[2] आचारात्[3] फलते धनम् ।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम् ॥७॥
सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः[1] ।
श्रद्दधानोऽनसूयश्च[2] शतं वर्षाणि जीवति ॥८॥
आहारनिर्हारविहारयोगाः
सुसंवृता धर्मविदा तु कार्याः ।
वाग्बुद्धिवीर्याणि[1] तपस्तथैव
धनायुषी गुप्ततमे तु[2] कार्ये[3] ॥९॥

उभे मूत्रपुरीषे तु[1] दिवा कुर्यादुदङ्मुखः ।
रात्रौ तु दक्षिणा[2] कुर्यादेवं[3] ह्यायुर्न रिष्यति[4] ॥१०॥
प्रत्यग्निं प्रति सूर्यं च प्रति गां प्रति च द्विजम्[1] ।
प्रति सोमोदकं संध्यां[2] प्रज्ञा नश्यति मेहतः ॥११॥
न नद्यां मेहनं कुर्यान्[1] न पथि न च भस्मनि[2] ।
न गोमये न वा कृष्टे नोप्ते क्षेत्रे न शाद्वले[3] ॥
नोपजीव्यच्छायासु[4] ॥१२॥

[3] The Vedas do not purify a man bereft of good conduct, even if he has studied them together with the six supplements (A 2.8.10–11). The vedic lore forsakes him at the time of death, like birdlings a nest when they have grown their wings.

[4] Like a pretty wife to her husband who is blind, what happiness can all the Vedas together with the supplements and sacrifices bring to a Brahmin who is bereft of good conduct?

[5] The vedic lore cannot rescue from his wickedness a deceitful man living by deceit. When even a couple of syllables are learnt properly, that Veda purifies the man, like clouds in the autumnal month.*

[6] For a man of evil conduct is the object of contempt in the world. Woes follow him all the time; afflicted with sicknesses, his life is cut short.

[7] Through good conduct flourishes righteousness (*dharma*); through good conduct flourishes wealth; through good conduct he obtains success; and good conduct erases inauspicious marks.

[8] Even if he lacks auspicious marks, a man of good conduct, full of generosity (B 1.10.4 n.) and free from envy, will live a hundred years.

[9] Eating, voiding urine and excrement, and sexual activity—a man who knows the Law should undertake these activities in great secrecy. Speech, thought, and prowess, as well as ascetic toil, wealth, and age should likewise be kept well concealed.

Excretion

[10] He should void both urine and excrement facing the north during the day and the south during the night. In this way his allotted span of life will not be diminished.

[11] If a man urinates in the direction of a fire, the sun, a cow, a Brahmin, the moon, water, or the twilight it will destroy his intelligence.

[12] He should not pass urine in a river, on a road, on ash, on cowdung, on plowed land, on a field that has been sown with seed, or on a grassy patch.

Nor in a shady spot offering shelter.

छायायामन्धकारे वा रात्रावहनि वा द्विजः ।
यथासुखमुखः कुर्यात्प्राणबाधाभयेषु[1] च ॥१३॥

उद्धृताभिरद्भिः कार्यं कुर्यात् ॥१४॥ स्नानमनुद्धृताभिरपि[1] ॥१५॥

आहरेन्मृत्तिकां विप्रः कूलात्ससिकता तु या[1] ॥१६॥
अन्तर्जले देवगृहे वल्मीके मूषकस्थले[1] ।
कृतशौचावशिष्टाश्च[2] न ग्राह्याः पञ्च मृत्तिकाः ॥१७॥
एका लिङ्गे करे तिस्र उभयोर्मृद्द्वयं स्मृतम्[1] ।
पञ्चापाने दशैकस्मिन्नुभयोः सप्त मृत्तिकाः[2] ॥१८॥
एतच्छौचं गृहस्थानां[1] द्विगुणं ब्रह्मचारिणाम्[2] ।
त्रिगुणं वानप्रस्थानां[3] यतीनां तु चतुर्गुणम्[4] ॥१९॥

अष्टौ ग्रासा मुनेर्भक्तं[1] वानप्रस्थस्य[2] षोडश[3] ।
द्वात्रिंशत्तु[4] गृहस्थस्यापरिमितं[5] ब्रह्मचारिणः[6] ॥२०॥
आहिताग्निरनड्वांश्च[1] ब्रह्मचारी च[2] ते त्रयः ।
अश्नन्त[3] एव सिध्यन्ति नैषां सिद्धिरनश्नताम् ॥२१॥
तपोदानोपहारेषु[1] व्रतेषु नियमेषु च ।
इज्याध्ययनधर्मेषु यो नासक्तः[2] स निष्क्रियः[3] ॥२२॥

[1]योगस्तपो दमो[2] दानं सत्यं शौचं श्रुतं[3] घृणा[4] ।
विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम्[5] ॥२३॥
दीर्घवैरमसूया[1] चासत्यं[2] ब्राह्मणदूषणम् ।
पैशुन्यं निर्दयत्वं च जानीयाच्छूद्रलक्षणम् ॥२४॥

[13] When he is standing in the shade, when it is dark, or when he fears for his life, a Brahmin may do it day or night facing any direction he wants.

Purification

[14] He should perform rites with water that has been drawn out (G 9.10 n.), [15] but he may bathe even with water that has not been drawn out.

[16] A Brahmin should fetch some sandy earth (G 1.42 n.) from the bank of a river.

[17] Earth from under water, a temple, an anthill, or a mound over a rat-hole, and earth left behind by someone after his purification—he should not take these five types of earth.

[18] Tradition lays down one application of earth on the penis, three on the left hand, and two on both hands; and five applications on the anus, ten on the left hand, and seven on both hands.

[19] This is the purification for householders. It is twice that much for students, three times for forest hermits, and four times for ascetics.

Food

[20] A sage's meal is eight mouthfuls, a forest hermit's sixteen, a householder's twenty-two, and a student's an unlimited quantity.

[21] A man who has set up the three ritual fires, a draft ox, and a student—these three are able to do their tasks only if they eat. They cannot do them if they do not eat. (A 2.9.13; B 2.13.7–8)

[22] When someone is not attached to austerities, giving alms, offering oblations, vows, observances, sacrifices, study, and righteous conduct, he is an inactive sage.

Brahmin and Śūdra

[23] Discipline, austerity, self-control, liberality, truthfulness, purity, vedic learning, compassion, erudition, intelligence, and religious faith—these are the characteristics of a Brahmin.

[24] Bearing long grudges, envy, mendacity, reviling Brahmins, slander, and ruthlessness—these should be recognized as the characteristics of a Śūdra.

ये शान्तदान्ता:[1] श्रुतिपूर्णकर्णा[2]
जितेन्द्रिया: प्राणिवधान्निवृत्ता:[3] ।
प्रतिग्रहे सङ्कुचिताग्रहस्तास्[4]
ते ब्राह्मणास्तारयितुं समर्था: ॥२५॥
किंचिद्वेदमयं पात्रं किंचित्पात्रं तपोमयम् ।
पात्राणामपि तत्पात्रं[1] शूद्रान्नं यस्य नोदरे ॥२६॥
शूद्रान्नेनोदरस्थेन[1] य:[2] कश्चिन् म्रियते[3] द्विज: ।
स भवेच्छूकरो ग्राम्यस्तस्य वा[4] जायते कुले ॥२७॥
शूद्रान्नरसपुष्टाङ्गो ह्यधीयानोऽपि[1] नित्यश: ।
जुह्वन्वापि[2] जपन्वापि[3] गतिमूर्ध्वां[4] न विन्दति[5] ॥२८॥
शूद्रान्नेन तु भुक्तेन[1] मैथुनं योऽधिगच्छति ।
यस्यान्नं तस्य ते[2] पुत्रा न च स्वर्गार्हको[3] भवेत्[4] ॥२९॥
स्वाध्यायाढ्यं[1] योनिमन्तं[2] प्रशान्तं
वैतानस्थं[3] पापभीरुं बहुज्ञम् ।
स्त्रीषु क्षान्तं[4] धार्मिकं गोशरण्यं
व्रतै: क्लान्तं[5] तादृशं पात्रमाहु: ॥३०॥
आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु ।
विनश्येत्पात्रदौर्बल्यात्तच्च[1] पात्रं[2] रसाश्च ते ॥३१॥
एवं गां च[1] हिरण्यं च[2] वस्त्रमश्वं महीं तिलान् ।
अविद्वान्प्रतिगृह्णानो भस्मीभवति दारुवत्[3] ॥३२॥

नाङ्गनखवादनं[1] कुर्यात् ॥३३॥ नखैश्च भाजनादौ[1] ॥३४॥ न चापोऽञ्जलिना पिबेत् ॥३५॥ न पादेन[1] पाणिना वा जलमभिहन्यात्[2] ॥३६॥ न जलेन जलम्[1] ॥३७॥ नेष्टकाभि: फलानि[1] शातयेत्[2] ॥३८॥ न फलेन फलम् ॥३९॥

न कल्को न कुहको[1] भवेत् ॥४०॥ न म्लेच्छभाषां शिक्षेत[1] ॥४१॥ अथाप्युदाहरन्ति ।

न पाणिपादचपलो न नेत्रचपलो भवेत् ।
न च वागङ्गचपल[1] इति शिष्टस्य गोचर: ॥४२॥
पारंपर्यागतो[1] येषां वेद: सपरिबृंहण: ।
ते शिष्टा ब्राह्मणा[2] ज्ञेया: श्रुतिप्रत्यक्षहेतव:[3] ॥४३॥
यं न सन्तं न चासन्तं[1] नाश्रुतं न बहुश्रुतम् ।

[25]Those who are tranquil and self-controlled, whose ears are ever occupied with listening to the Vedas, who have mastered their senses, who refrain from killing living creatures, and who close their hands when they are offered gifts—they are the Brahmins who have the capacity to redeem others.

[26]Some are worthy to receive gifts because of their vedic learning, and others because of their austerities. Among all men worthy of receiving gifts, the most worthy is the man into whose stomach the food of a Śūdra has never entered.

[27]If a Brahmin dies with the food of a Śūdra in his stomach, he will be reborn as a village pig or in the family of that Śūdra.

[28]For a man whose body is nourished by the food of a Śūdra does not find the celestial path, even though he recites the Veda, offers sacrifices, and is constantly engaged in the soft recitation of prayers (A 1.15.1 n.).

[29]If a man has sex after eating the food of a Śūdra, however, his sons will belong to the man who gave the food; and he is not worthy of heaven.

[30]A man who is rich in vedic recitation and comes from a good family; who is perfectly tranquil, devoted to performing sacrifices, and afraid of sin; who has vast knowledge and is patient with women; who is righteous (*dhārmika*), protects cows, and wears himself out with penances—such a man, they say, is worthy to receive gifts.

[31]As milk, curd, ghee, or honey poured into an unbaked pot perishes because the pot was weak, as do the pot and those delicacies; [32]so when an ignorant man accepts a cow, gold, a garment, a horse, a piece of land, or sesame seeds, he is reduced to ashes like a piece of wood.

Rules of Good Conduct

[33]He shall not make a noise by cracking his joints or striking his nails; [34]tap an eating bowl with his nails; [35]drink water from his cupped hands; [36]splash the water with his foot or hand; [37]splash water on to water; [38]or pluck fruits by throwing brickbats [39]or by throwing one fruit at another.

[40]He should not become a cheat or a hypocrite, [41]or learn the language of barbarians. [42]Now, they also quote:

> "He should not be fickle in anything he does, whether it is with his hands, feet, eyes, speech, or body"—that is the view of cultured people.
>
> [43]Those Brahmins, in whose families the study of the Veda together with its supplements is hereditary, and who are able to adduce as proofs express vedic texts (G 3.36 n.), should be recognized as the cultured.

न सुवृत्तं न दुर्वृत्तं वेद कश्चित्स ब्राह्मणः ।।
स ब्राह्मण इति[2] ।।४४।।

।। इति वासिष्ठधर्मशास्त्रे षष्ठोऽध्यायः ।।६।।

चत्वार आश्रमाः ।।१।। ब्रह्मचारिगृहस्थवानप्रस्थपरिव्राजकाः ।।२।। तेषां वेदमधीत्य[1] वेदौ[2] वेदान्वाविशीर्णब्रह्मचर्यो[3] यमिच्छेत्तमावसेत्[4] ।।३।।

ब्रह्मचार्याचार्यं[1] परिचरेदा शरीरविमोक्षणात्[2] ।।४।। आचार्ये च प्रेते[1]ऽग्निं परिचरेत् ।।५।। विज्ञायते ह्यग्निराचार्यस्तवेति[1] ।।६।।

संयतवाक् ।।७।। चतुर्थषष्ठाष्टमकालभोजी[1] भैक्षस्य[2] ।।८[९]।। गुर्वधीनः ।।१०।। जटिलः शिखाजटो वा ।।११।।

गुरुं गच्छन्तमनुगच्छेद् आसीनं चेत्तिष्ठन्शयानं चेदासीन[1] उपासीत[2] ।।१२।। आहूताध्यायी ।।१३।। सर्वं लब्धं[1] निवेद्य तदनुज्ञया भुञ्जीत[2] ।।१४।।

खट्वाशयनदन्तप्रक्षालनाञ्जनाभ्यञ्जनवर्जी[1] ।।१५।। तिष्ठेदहनि रात्रावासीत[1] ।।१६।। त्रिरह्नोऽभ्युपेयादप इत्यप इति[1] ।।१७।।

।। इति वासिष्ठधर्मशास्त्रे सप्तमोऽध्यायः ।।

गृहस्थो विनीतक्रोधहर्षो[1] गुरुणानुज्ञातः स्नात्वासमानार्षेयीम्[2] अस्पृष्टमैथुनाम् अवरवयसीं[3] सदृशीं भार्यां विन्देत[4] ।।१।। पञ्चमीं मातृबन्धुभ्यः सप्तमीं पितृबन्धुभ्यः[1] ।।२।। वैवाह्यमग्निमिन्धीत[1] ।।३।।

सायमागतमतिथिं नापरुन्ध्यात्[1] ।।४।। नास्यानश्नन् गृहे वसेत् ।।५।।

यस्य नाश्नाति वासार्थी ब्राह्मणो गृहमागतः ।
सुकृतं तस्य यत्किंचित्सर्वमादाय गच्छति[1] ।।६।।

> [44]When no one knows whether he is good or bad, learned or ignorant, virtuous or vile, he is indeed a Brahmin.

ORDERS OF LIFE

7 [1]There are four orders of life: [2]student, householder, forest hermit, and wandering ascetic. [3]After studying one, two, or all the Vedas, a man who has not violated his vow of chastity may live in whichever of these he prefers.

Student

[4]Student—he should serve his teacher until death [5]and, when the teacher dies, the sacred fire; [6]for it is stated, "The fire is your teacher" (SG 2.3.1).

[7]He should be restrained in his speech, [8][9]eat almsfood every fourth, sixth, or eighth mealtime* (A 1.25.10 n.), [10]obey his teacher, [11]and wear all his hair matted or just the topknot.

[12]He should walking behind his teacher when he is walking. He should wait upon him, standing by if he is seated and sitting if he is lying down. [13]He should recite his lesson only when he is called upon to do so. [14]He should announce everything he has received to the teacher and eat with his permission.

[15]He should refrain from sleeping on a bed, brushing his teeth, applying collyrium on his eyes or oil on his body, wearing shoes, or carrying an umbrella. [16]He should remain standing during the day and seated at night, [17]and bathe three times a day.

Householder

8 [1]Householder—after bringing his anger and excitement under control and taking the final bath with the permission of his teacher, he should select for his wife a woman who does not belong to a lineage with the same ancestral seer (A 2.11.15 n.), who has not experienced sex before, who is younger than he and belongs to the same class as he, [2]and who is not related within four degrees on the mother's side or six degrees on the father's side. [3]He should kindle the nuptial fire.

Hospitality [4]He should not turn away a guest who arrives in the evening. [5]A guest should not remain in his house without being given to eat.

> [6]When a Brahmin who has come to someone's house seeking a place to stay is given nothing to eat, he leaves taking with him all the good works of that man.

एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः[1] स्मृतः ।
अनित्यं हि स्थितो[2] यस्मात्तस्मादतिथिरुच्यते ॥७॥
नैकग्रामीण अतिथिर्विप्रः साङ्गतिकस्तथा[1] ।
काले प्राप्ते अकाले[2] वा नास्यानश्नन् गृहे वसेत् ॥८॥

श्रद्धाशीलोऽस्पृहयालुरलमग्न्याधेयाय[1] नानाहिताग्निः स्यात् ॥९॥ अलं च सोमाय नासोमयाजी[1] ॥१०॥

युक्तः स्वाध्याये यज्ञे प्रजनने[1] च ॥११॥ गृहेष्वभ्यागतं प्रत्युत्थानासनवाक्सूनृतानसूयाभिर्महयेत्[1] ॥१२॥ यथाशक्ति चान्नेन सर्वभूतानि[1] ॥१३॥

गृहस्थ एव यजते गृस्थस्तप्यते तपः ।
चतुर्णामाश्रमाणां तु[1] गृहस्थस्तु[2] विशिष्यते ॥१४॥
यथा नदीनदाः सर्वे समुद्रे[1] यान्ति संस्थितिम् ।
एवमाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्[2] ॥१५॥
यथा मातरमाश्रित्य सर्वे जीवन्ति जन्तवः ।
एवं गृहस्थमाश्रित्य सर्वे जीवन्ति भिक्षुकाः[1] ॥१६॥
नित्योदकी नित्ययज्ञोपवीती
नित्यस्वाध्यायी पतितान्नवर्जी ।
ऋतौ च[1] गच्छन्विधिवच्च जुह्वन्
न ब्राह्मणश्च्यवते ब्रह्मलोकात् ॥
ब्रह्मलोकादिति[2] ॥१७॥

॥ इति वासिष्ठधर्मशास्त्रे अष्टमोऽध्यायः ॥

वानप्रस्थो जटिलश्चीराजिनवासा[1] ॥१॥ ग्रामं च न प्रविशेत्[1] ॥२॥ न फालकृष्टमधितिष्ठेत्[1] ॥३॥ अकृष्टं[1] मूलफलं[2] संचिन्वीत[3] ॥४॥ ऊर्ध्वरेताः ॥५॥ क्षमाशयः ॥६॥ मूलफलभैक्षेणाश्रमागतमतिथिमभ्यर्चयेत्[1] ॥७॥ दद्यादेव न[1] प्रतिगृह्णीयात् ॥८॥ त्रिषवणमुदकोपस्पर्शी[1] ॥९॥

[1]श्रामणकेनाग्निमाधायाहिताग्निः[2] ॥१०॥ वृक्षमूलिक[1] ऊर्ध्वं[2] षड्भ्यो मासेभ्योऽनग्निरनिकेतः[3] ॥११॥ दद्याद्देवपितृमनुष्येभ्यः ।
स गच्छेत्स्वर्गमानन्त्यमित्यानन्त्यम्[1] ॥१२॥

॥ इति वासिष्ठधर्मशास्त्रे नवमोऽध्यायः ॥

[7] A Brahmin who spends one night, according to tradition, is called a guest. He is called "guest" because his stay is brief.*

[8] A Brahmin who lives in the same village or comes for a social visit is not a guest. Whether he comes at the proper time or not, a guest should not remain in his house without receiving food.

Sacrifices [9] A man who is generous (B 1.10.4 n.) and without greed, should neither live without the sacred fires if he has the means to establish them, [10] nor fail to offer the Soma sacrifice if he has the means to offer it.

Duties [11] He should be intent on reciting his Veda, offering sacrifices, and begetting offspring. [12] He should honor anyone who comes to his house by rising up to meet him, offering him a seat, and giving kind greetings and unstinting praise; [13] and all creatures by giving them food according to his ability.

[14] A householder alone offers sacrifices; a householder performs austerities. Of all the four orders, the householder is the best.

[15] As all rivers and rivulets ultimately end up in the ocean, so people of all the orders ultimately end up in the householder.*

[16] As all living beings live dependent on their mothers, so all mendicants live dependent on the householder.

[17] When a Brahmin always carries water with him (B 1.7.1), always wears the sacrificial cord (A 1.6.18 n.), always recite his Veda, avoids the food of outcastes, has sexual intercourse with his wife during her season (A 2.1.17 n.), and offers sacrifices according to the rules, he does not fall from the world of Brahman.

Forest Hermit

9 [1] Forest hermit—he should wear matted hair and a garment of bark or skin. [2] He should not enter a village [3] or step on plowed land. [4] He should gather uncultivated roots and fruits; [5] observe chastity; [6] be full of patience; [7] and when guests come to his hermitage, honor them with almsfood of roots and fruits. [8] He should only give and never receive, [9] and bathe at dawn, noon, and dusk.

[10] After establishing the sacred fire according to the hermit procedure (G 3.27 n.), he should become a person who maintains the sacred fire. [11] He lives at the foot of a tree. After six months, he lives homeless and without a fire. [12] He should make offerings to gods, ancestors, and men.

He will thus attain an endless heavenly abode.

परिव्राजकः सर्वभूताभयदक्षिणां[1] दत्त्वा प्रतिष्ठेत[2] ॥१॥ अथाप्युदाहरन्ति ।

अभयं सर्वभूतेभ्यो दत्त्वा चरति यो मुनिः[1] ।
तस्यापि सर्वभूतेभ्यो न भयं जातु विद्यते ॥२॥
अभयं सर्वभूतेभ्यो दत्त्वा[1] यस्तु निवर्तते[2] ।
हन्ति जातानजातांश्च प्रतिगृह्णाति यस्य च[3] ॥३॥
संन्यसेत्सर्वकर्माणि[1] वेदमेकं न संन्यसेत्[2] ।
वेदसंन्यसनाच्छूद्रस्[3] तस्माद्वेदं न संन्यसेत्[4] ॥४॥
एकाक्षरं परं ब्रह्म[1] प्राणायामाः[2] परं तपः[3] ।
उपवासात्परं भैक्षं दया दानाद्विशिष्यत इति[4] ॥५॥

मुण्डोऽममोऽपरिग्रहः[1] ॥६॥ सप्तागाराण्यसङ्कल्पितानि[1] चरेद्भैक्षम्[2] ॥७॥ विधूमे सन्नमुसले ॥८॥

एकशाटीपरिहितः[1] ॥९॥ अजिनेन वा[1] ॥१०॥ गोप्रलूनैस्तृणैरवस्तृतशरीरः[1] स्थण्डिलशायी ॥११॥

अनित्यां वसतिं वसेत् ॥१२॥ ग्रामान्ते[1] देवगृहे शून्यागारे[2] वृक्षमूले वा ॥१३॥ मनसा ज्ञानमधीयानः[1] ॥१४॥ अरण्यनित्यः[1] ॥१५॥ न ग्राम्यपशूनां संदर्शने[1] विचरेत्[2] ॥१६॥ अथाप्युदाहरन्ति[1] ।

अरण्यनित्यस्य जितेन्द्रियस्य
सर्वेन्द्रियप्रीतिनिवर्तकस्य ।
अध्यात्मचिन्तागतमानसस्य
ध्रुवा[2] ह्यनावृत्तिरुपेक्षकस्येति[3] ॥१७॥

अव्यक्तलिङ्गोऽव्यक्ताचारः ॥१८॥ अनुन्मत्त उन्मत्तवेषः[1] ॥१९॥ अथाप्युदाहरन्ति ।

न शब्दशास्त्राभिरतस्य मोक्षो
न चापि लोकग्रहणे[1] रतस्य ।
न भोजनाच्छादनतत्परस्य[2]
न चापि[3] रम्यावसथप्रियस्य ॥२०॥
न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया ।
नानुशासनवादाभ्यां[1] भिक्षां लिप्सेत कर्हिचित् ॥२१॥
अलाभे न विषादी स्याल्लाभे नैव च[1] हर्षयेत् ।
प्राणयात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः[2] ॥२२॥

Wandering Ascetic

10 [1] Wandering ascetic—he should depart after giving the gift of safety to all creatures. [2] Now, they also quote:

When a sage wanders about after giving the gift of safety to all creatures, no creature poses a threat to his own safety.

[3] After giving the gift of safety to all creatures, however, when someone backslides, he brings to ruin the past and future generations of his family, as also anyone who accepts anything from him.

[4] Let him abandon all ritual activities; the Veda alone let him never abandon. By abandoning the Veda he becomes a Śūdra; therefore let him never abandon the Veda.

[5] The Monosyllable OṂ is the highest Veda; the control of breathing is the highest austerity. Eating almsfood is better than fasting; and compassion far excels the distribution of gifts.

[6] A wandering ascetic should be shaven-headed, free from selfish yearning, and without possessions. [7] He should go randomly to seven houses to beg for almsfood [8] at a time when smoke is not rising from the kitchens and the pestles have been laid aside (B 2.11.22 n.).

[9] He should wrap himself with a single piece of cloth [10] or with an antelope skin. [11] Covering his body with hay cut for the cows,* he should sleep on the ground

[12] Let him not keep a fixed residence, [13] staying in the outskirts of a village, in a temple or an abandoned house, or at the foot of a tree, [14] and applying his mind to the cultivation of knowledge. [15] Living always in the wilderness, [16] let him never walk within sight of village animals. [17] Now, they also quote:

Freedom from rebirth, indeed, is secure for a man who always lives in the wilderness; has brought his senses under control and put an end to all sensual pleasures; focuses his mind on contemplating the Highest Self; and looks upon everything dispassionately.

[18] He should display neither the emblems* of his state nor his way of life [19] and, although he is not mad, give the appearance of being mad. [20] Now, they also quote:

Liberation is not achieved by a man who takes delight in verbal sciences and in captivating the folks, has his heart on food and clothes, and loves beautiful residences.

[21] He should never try to get almsfood by interpreting portents or omens, by displaying his knowledge of astrology or somatomancy, by giving advice, or by participating in debates.

[22] Let him neither be disheartened when he does not receive nor elated when he does. Let him take only as much as would sustain his life, free from attachment even to the few articles in his possession.

न कुट्यां[1] नोदके सङ्गो[2] न चैले न त्रिपुष्करे ।
नागारे नासने नान्ने[3] यस्य[4] वै मोक्षवित्तु स[5] इति[6] ।।२३।।

ब्राह्मणकुले वा[1] यल्लभेत[2] तद्भुञ्जीत सायंप्रातर्मधुमांसवर्जम्[3] ।।२४।। न[1] च तृप्येत् ।।२५।।

ग्रामे वा वसेत् ।।२६।। अजिह्मोऽशठोऽसङ्कुसुकः[1] ।।२७।। न चेन्द्रियसंसर्गं[1] कुर्वीत केनचित् ।।२८।। उपेक्षकः सर्वभूतानां[1] ।।२९।।

पैशुन्यमत्सराभिमानाहंकाराश्रद्धानार्जवात्मस्तवपरगर्हादम्भलोभमोहक्रोधासूयाविवर्जनं[1] सर्वाश्रमाणां[2] धर्म इष्टः[3] ।।३०।। यज्ञोपवीत्युदककमण्डलुहस्तः[1] शुचिर्ब्राह्मणो[2] वृषलान्नवर्जी[3] न हीयते ब्रह्मलोकाद्ब्रह्मलोकात्[4] ।।३१।।

॥ इति वासिष्ठधर्मशास्त्रे दशमोऽध्यायः ॥

षडर्घार्हा[1] भवन्ति ।।१।। ऋत्विग्विवाह्यो[1] राजा पितृव्यस्नातकमातुलाश्च[2] ।।२।।

वैश्वदेवस्य सिद्धस्य सायंप्रातर्गृह्याग्नौ[1] जुहुयात् ।।३।। गृहदेवताभ्यो बलिं हरेत् ।।४।। श्रोत्रियायाग्रभागं[1] दत्त्वा ब्रह्मचारिणे वानन्तरं[2] पितृभ्यो दद्यात् ।।५।। ततोऽतिथिं[1] भोजयेच्छ्रेयांसं श्रेयांसम्[2] आनुपूर्व्येण ।।६।। स्वगृह्याणां[1] कुमारीबालवृद्धतरुणप्रजाताः[2] ।।७।। ततोऽपरान्[1] गृह्यान् ।।८।। श्वचाण्डालपतितवायसेभ्यो भूमौ[1] निर्वपेत् ।।९।। शूद्रायोच्छिष्टमनुच्छिष्टं वा[1] दद्यात्[2] ।।१०।। शेषं दम्पती[1] भुञ्जीयाताम्[2] । [3]सर्वोपयोगे तु[4] पुनःपाकः[5] कार्यः[6] ।।११।।

यदि निरुप्ते[1] वैश्वदेवेऽतिथिरागच्छेद्विशेषेणास्मा[2] अन्नं कारयेत् ।।१२।। ब्राह्मणायाभ्यागतायाप आनयन्ति[1] । विज्ञायते[2] हि[3] ।

[23]Hut, water, clothes, tripod (B 2.17.11 n.), house, seat, food—a man who is not attached to these has surely won liberation.

[24]Alternatively,* let him eat what he obtains from a Brahmin household morning and evening, avoiding honey and meat. [25]Let him not eat until he is sated.

[26]Alternatively, he may live in a village, [27]without being crooked, dishonest, or irresolute. [28]Let him not become sensually attached to anything. [29]Let him look upon all creatures dispassionately.*

Virtues Common to All Orders

[30]To refrain from slander, envy, pride, egotism, disbelief, dishonesty, praising oneself, running down others, hypocrisy, greed, perplexity, anger, and jealousy—this is the Law approved* for all orders of life. [31]A Brahmin who wears a sacrificial cord, carries a water pot, is pure, and avoids the food of Śūdras will not fail to win the world of Brahman.

DISTRIBUTION OF FOOD AND RECEPTION OF GUESTS

Guests

11 [1]Six individuals are worthy to receive the welcome water (G 5.32 n.): [2]an officiating priest, a bridegroom, a king, a paternal uncle, a bath-graduate, and a maternal uncle.*

[3]Morning and evening, he should offer in the fire a portion of the food he has cooked as an oblation to the All-gods; [4]make a Bali offering to the house deities; [5]give the first portion to a vedic scholar or a student; and immediately thereafter make an offering to his ancestors. [6]After that he should give food to the guests according to their relative eminence; [7]among those of his household, to the young women, the children, the elderly, the youngsters, and the women who have recently given birth; [8]and finally to other members of his family. [9]He should throw some food on the ground for dogs, Cāṇḍālas, outcastes, and crows; [10]and give leftover (A 1.3.27 n.) or fresh food to a Śūdra. [11]The householder and his wife should eat what remains. If, however, all the food has been used up, food should be cooked again.

[12]If a guest arrives after he has made the offering to the All-gods, he should have food prepared specially for him. [13]For a Brahmin who has arrived they bring water, for it is stated:

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान्[4] ।
तस्मादप आनयन्ति
अन्यत्र[5] वर्षाभ्यः —
तां च[6] शान्तिं जना विदुरिति ॥१३॥

तं भोजयित्वोपासीत ॥१४॥ ततो गच्छन्तम्[1] आ सीमान्तमनुव्रजेदनुज्ञानाद्वा[2] ॥१५॥

अपरपक्ष[1] ऊर्ध्वं चतुर्थ्याः[2] पितृभ्यो दद्यात् ॥१६॥ पूर्वेद्युर्ब्राह्मणान्संनिपात्य यतीन् गृहस्थान्साधून् वापरिणतवयसोऽविकर्मस्थाञ्श्रोत्रियानशिष्याननन्तेवासिनः[1] ॥१७॥ शिष्यानपि गुणवतो भोजयेत् ॥१८॥ नग्नशुक्लक्लीबान्धश्यावदन्तकुष्ठिकुनखि-वर्जम्[1] ॥१९॥ अथाप्युदाहरन्ति[1] ।

अथ[2] चेन्मन्त्रविद्युक्तः[3] शारीरैः पङ्क्तिदूषणैः[4] ।
अदुष्यं[5] तं यमः प्राह पङ्क्तिपावन एव सः ॥२०॥

श्राद्धे नोद्वासनीयानि उच्छिष्टान्या दिनक्षयात् ।
श्च्योतन्ते[1] हि[2] सुधाधारास्ताः[3] पिबन्त्यकृतोदकाः ॥२१॥

उच्छिष्टं न प्रमृज्यात्तु[1] यावन्नास्तमितो रविः ।
क्षीरधारास्ततो यान्त्यक्षय्याः[2] संचरभागिनः[3] ॥२२॥

प्राक्संस्कारात्प्रमीतानां[1] सप्रेष्याणामिति[2] श्रुतिः[3] ।
भागधेयं मनुः प्राह उच्छिष्टोच्छेषणे[4] उभे ॥२३॥

उच्छेषणं भूमिगतं विकिरं[1] लेपमौदकम्[2] ।
अनुप्रेतेषु[3] विसृजेदप्रजानामनायुषाम् ॥२४॥

उभयोः शाखयोर्मुक्तं[1] पितृभ्योऽन्नं निवेदितम् ।
तदन्तरं प्रतीक्षन्ते ह्यसुरा दुष्टचेतसः ॥२५॥

तस्मादशून्यहस्तेन[1] कुर्यादन्नमुपागतम्[2] ।
भाजनं[3] वा समालभ्य तिष्ठेतोच्छेषणाद्बुधः[4] ॥२६॥

द्वौ दैवे[1] पितृकृत्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत्सुसमृद्धोऽपि न प्रसज्जेत[2] विस्तरे[3] ॥२७॥

> A Brahmin guest enters a house as the fire common to all men. Therefore, they bring water—

except during the rainy season—

> and people call that a rite of appeasement. (cf. KaU 1.7)

[14]After giving food to that guest, he should pay him homage. [15]Then, when he departs, he should follow him up to the village boundary or until he gives him leave to return.

Ancestral Offerings

[16]He should offer oblations to the ancestors after the fourth day in the fortnight of the waning moon. [17]Having issued invitations to the Brahmins the day before, he should feed ascetics or virtuous householders who are not too old, do not follow bad occupations, and are vedic scholars, and who neither have been his pupils nor are living with him as pupils; [18]or he may even feed his pupils who possess fine qualities, [19]but avoid people who go naked,* suffer from white leprosy, are impotent or blind, have black teeth, suffer from black leprosy, or have bad nails. [20]Now, they also quote:

> If, however, a man who knows the Veda is afflicted with bodily defects that defile those alongside whom he eats, Yama has proclaimed him faultless; he undoubtedly purifies those alongside whom he eats. (A 2.17.21 n.)
>
> [21] At an ancestral offering the leftovers should not be removed until the end of the day, for streams of nectar ooze from them, which are drunk by those who have not been offered libations of water. (B 2.15.12 n.)
>
> [22] One should not clean up the leftovers until the sun has set; rich streams of milk flow from them meant for those who get their share with difficulty.*
>
> [23] Both the leftovers and the fallen fragments, Manu has declared, are, according to scripture, the share of those who have died before their initiation, together with the servants.
>
> [24] Fragments fallen on the ground, what is scattered, and the wet smearings he should offer to those among the dead who were young and without offspring.*
>
> [25] With perverse minds the demons surely wait for their chance nearby when someone offers food to the ancestors without using both hands.
>
> [26] Let him, therefore, not serve the food that is brought with either hand empty; or let a wise man stand holding the plate until remnants have been produced.*
>
> [27] He should feed two at an offering to the gods and three at an offering to ancestors, or one at either offering. Even a rich man should not indulge in feeding a larger number.

सत्क्रियां देशकालौ च शौचं ब्राह्मणसंपदम्[1] ।
पञ्चैतान्विस्तरो हन्ति तस्मात्तं परिवर्जयेत् ।।२८।।
अपि वा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
श्रुतशीलोपसंपन्नं[1] सर्वालक्षणवर्जितम्[2] ।।२९।।
यद्येकं भोजयेच्छ्राद्धे दैवं तत्र कथं भवेत् ।
अन्नं पात्रे समुद्धृत्य सर्वस्य प्रकृतस्य तु[1] ।।३०।।
देवतायतने कृत्वा ततः श्राद्धं प्रवर्तयेत्[1] ।
प्रास्येदग्नौ तदन्नं[2] तु[3] दद्याद्वा ब्रह्मचारिणे ।।३१।।
यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः ।
तावद्धि पितरोऽश्नन्ति यावन्नोक्ता हविर्गुणाः ।।३२।।
हविर्गुणा न वक्तव्याः पितरो[1] यावदतर्पिताः[2] ।
पितृभिस्तर्पितैः पश्चाद्वक्तव्यं शोभनं हविः ।।३३।।
नियुक्तस्तु यतिः[1] श्राद्धे दैवे वा मांसमुत्सृजेत्[2] ।
यावन्ति पशुरोमाणि तावन्नरकमृच्छति ।।३४।।
त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ।
त्रीणि चात्र[1] प्रशंसन्ति शौचमक्रोधमत्वराम् ।।३५।।
दिवसस्याष्टमे भागे मन्दीभवति भास्करः ।
स कालः कुतपो ज्ञेयः[1] पितृणां दत्तमक्षयम् ।।३६।।
श्राद्धं दत्त्वा च[1] भुक्त्वा च मैथुनं योऽधिगच्छति ।
भवन्ति पितरस्तस्य तन्मासं[2] रेतसो भुजः ।।३७।।
यस्ततो जायते गर्भो[1] दत्त्वा भुक्त्वा च पैतृकम् ।
न स विद्यामवाप्नोति[2] क्षीणायुश्चैव जायते[3] ।।३८।।
पिता पितामहश्चैव तथैव प्रपितामहः ।
उपासते सुतं जातं शकुन्ता इव पिप्पलम् ।।३९।।
मधुमांसैश्च शाकैश्च पयसा पायसेन च[1] ।
एष नो[2] दास्यति श्राद्धं वर्षासु च मघासु च ।।४०।।
संतानवर्द्धनं पुत्रमुद्यतं[1] पितृकर्मणि[2] ।
देवब्राह्मणसंपन्नमभिनन्दन्ति पूर्वजाः ।।४१।।
नन्दन्ति[1] पितरस्तस्य सुवृष्टैरिव[2] कर्षकाः ।
यद्गयास्थो ददात्यन्नं[3] पितरस्तेन पुत्रिण इति[4] ।।४२।।

[28]A large number is detrimental to five things: offering proper hospitality, doing things at the right place and the right time, carrying out purifications, and finding Brahmins of quality. Therefore, he should refrain from feeding a large number.

[29]Or else, he may feed a single Brahmin who has mastered the Veda, is endowed with learning and virtue, and is free of any unfavorable bodily marks. (Va 11.19)

[30–1]How can an offering to the gods be made at an ancestral offering where just one man is fed? Taking some from all the prepared food and putting it in a bowl, he should place it in a temple and then continue with the ancestral offering. He should throw that food in the fire, however, or give it to a student.

[32]The ancestors will eat as long as the food is warm, the diners eat in silence, and no comment is made about the quality of the oblation.

[33]No comment must be made on the quality of the oblation until the ancestors have been sated. After the ancestors have been sated, they should say "The oblation was exquisite!"

[34]If an ascetic invited to an offering to the ancestors or gods refuses to eat meat, he will go to hell for as many years as the number of hairs on that animal's body.

[35]Three things purify an ancestral offering: a daughter's son, the midday, and sesame seeds. Three things they commend for it: purification, not being angry, and avoiding haste.

[36]During the eighth part of the day the sun moves slowly; this period is known as "midday"; and anything given to ancestors at this time becomes inexhaustible.

[37]If someone engages in sexual intercourse after offering or eating at an ancestral oblation, his ancestors eat his semen during that month.

[38]A child born from such a union after offering or eating at an oblation to the ancestors does not acquire knowledge and is born with a brief life span.

[39–40]When a son is born, his father, grandfather, and great-grandfather hover around him, as birds around a fig tree, saying: "He will present ancestral offerings to us with honey, meat, vegetables, milk, and milk-rice pudding during the rainy seasons and the Maghā constellation". (A 1.6.18 n.)

[41]The ancestors rejoice at a son who extends the family line, is diligent in presenting ancestral offerings, and is devoted to gods and Brahmins.

[42]When someone offers food to his ancestors at Gayā, they rejoice, just as farmers rejoice at fields that have received abundant rain; in him his ancestors are blessed with a true son.

श्रावण्याग्रहायिण्योश्चान्वष्टक्यां च पितृभ्यो दद्यात् ।।४३।। द्रव्यदेशब्राह्मण-संनिधाने[1] वाकालनियमः[2] ।।४४।।

अवश्यं[1] ब्राह्मणोऽग्नीनादधीत[2] ।।४५।। दर्शपूर्णमासाग्रयणेष्टिचातुर्मास्यपशुसोमैश्च[1] यजेत[2] ।।४६।। नैयमिकं[1] ह्येतदृणसंस्तुतं[2] च ।।४७।। विज्ञायते हि । त्रिभिर्ऋणैर्ऋण-वान्ब्राह्मणो जायत इति[1] । यज्ञेन[2] देवेभ्यः प्रजया पितृभ्यो ब्रह्मचर्येण ऋषिभ्य इत्येष वानृणो यज्वा यः पुत्री ब्रह्मचर्यवानिति ।।४८।।

गर्भाष्टमेषु ब्राह्मणमुपनयीत ।।४९।। गर्भादेकादशेषु[1] राजन्यम् ।।५०।। गर्भाद् द्वादशेषु[1] वैश्यम् ।।५१।।

पालाशो[1] वा[2] दण्डो[3] ब्राह्मणस्य ।।५२।। नैय्यग्रोधः क्षत्रियस्य वा ।।५३।। औदुम्बरो वा वैश्यस्य ।।५४।। केशसंमितो[1] ब्राह्मणस्य ।।५५।। ललाटसंमितः क्षत्रियस्य ।।५६।। घ्राणसंमितो[1] वैश्यस्य ।।५७।। मौञ्जी रशना ब्राह्मणस्य ।।५८।। धनुर्ज्या क्षत्रि-यस्य ।।५९।। शणतान्तवी[1] वैश्यस्य ।।६०।। कृष्णाजिनमुत्तरीयं ब्राह्मणस्य ।।६१।। रौरवं क्षत्रियस्य[1] ।।६२।। गव्यं बस्ताजिनं[1] वा[2] वैश्यस्य ।।६३।। शुक्लमहतं[1] वासो ब्राह्मणस्य ।।६४।। [1]माञ्जिष्ठं[2] क्षत्रियस्य ।।६५।। हारिद्रं[1] कौशेयं[2] वैश्यस्य ।।६६।। सर्वेषां वा तान्तवमरक्तम् ।।६७।।

[43]He should make ancestral offerings on the full-moon days of July–August and November–December and on the ninth day of the fortnight of the waning moon in the four lunar months between November and March. [44]When extraordinary materials or Brahmins or an extraordinary place is at hand, however, rules regarding the proper time do not apply.

Sacrifices

[45]A Brahmin has the obligation to establish the sacred fires. [46]And he should offer the full-moon and the new-moon sacrifices, the sacrifices of the first fruits, the seasonal sacrifices, the animal sacrifices, and the Soma sacrifices; [47]for this is specifically enjoined and is also acclaimed as a debt. [48]It is stated: "A Brahmin is born carrying three debts—of sacrifice to the gods, of offspring to the ancestors, and of studentship to the seers. That man is free from debts who has offered a sacrifice, fathered a son, and lived as a student." (cf. TS 6.3.10.5)

THE STUDENT

Time of Initiation

[49]One should initiate a Brahmin in the eighth year from conception, [50]a Kṣatriya in the eleventh year from conception, [51]and a Vaiśya in the twelfth year from conception.

Insignia

[52]A Brahmin's staff should be of Palāśa wood, [53]a Kṣatriya's of banyan wood, [54]and a Vaiśya's of Udumbara wood. [55]A Brahmin's staff should reach the hair of the head, [56]a Kṣatriya's the forehead, [57]and a Vaiśya's the nose. [58]A Brahmin's girdle should be made of Muñja grass, [59]a Kṣatriya's of a bowstring, [60]and a Vaiśya's of hemp thread. [61]A Brahmin's upper garment should be the skin of a black antelope, [62]a Kṣatriya's the skin of the spotted Ruru antelope, [63]and a Vaiśya's the skin of a cow or a male goat. [64]A Brahmin's garment should be white and unblemished, [65]a Kṣatriya's dyed madder, [66]and a Vaiśya's yellow silk. [67]Or else, people of all classes may wear undyed cotton garments.

भवत्पूर्वां[1] ब्राह्मणो भिक्षां याचेत्[2] ॥६८॥ भवन्मध्यां[1] राजन्यः ॥६९॥ भवदन्त्यां[1] वैश्यः[2] ॥७०॥

आ षोडशाद्ब्राह्मणस्य नातीतः[1] कालः ॥७१॥ आ द्वाविंशात्क्षत्रियस्य ॥७२॥ आ चतुर्विंशाद्वैश्यस्य ॥७३॥ अत ऊर्ध्वं पतितसावित्रीका भवन्ति ॥७४॥ नैतानुपनयेन्नाध्यापयेन्न[1] याजयेन्नैभिर्विवाहयेयुः[2] ॥७५॥

पतितसावित्रीक उद्दालकव्रतं चरेत् ॥७६॥ द्वौ मासौ यावकेन वर्तयेन्मासं पयसार्धमासमामिक्षयाष्टरात्रं[1] घृतेन षड्रात्रमयाचितेन[2] त्रिरात्रमब्भक्षोऽहोरात्रमुपवसेत्[3] ॥७७॥ अश्वमेधावभृथं वा[1] गच्छेत् ॥७८॥ [1]व्रात्यस्तोमेन[2] वा यजेत[3] वा यजेत इति[4] ॥७९॥

॥ इति वासिष्ठधर्मशास्त्रे एकादशोऽध्यायः ॥

अथातः स्नातकव्रतानि ॥१॥ स न कंचिद्याचेतान्यत्र[1] राजान्तेवासिभ्यः ॥२॥ क्षुधापरीतस्तु[1] किंचिदेव याचेत कृतमकृतं वा क्षेत्रं गामजाविकमन्ततो[2] हिरण्यं धान्यमन्नं वा ॥३॥ न तु स्नातकः क्षुधावसीदेदित्युपदेशः ॥४॥

न मलिनवाससा सह संवसेत[1] ॥५॥ नारजस्वलया[1] ॥६॥ नायोग्यया[1] ॥७॥ न कुलंकुलः[1] स्यात् ॥८॥ वत्सतन्त्रीं[1] विततां नातिक्रामेत्[2] ॥९॥ नोद्यन्तमादित्यं पश्येन्नास्तं यन्तम्[1] ॥१०॥

नाप्सु[1] मूत्रपुरीषे कुर्यात् ॥११॥ न निष्ठीवेत्[1] ॥१२॥ परिवेष्टितशिरा भूमिमयज्ञियैस्तृणैरन्तर्धाय[1] मुत्रपुरीषे कुर्यादुदङ्मुखश्चाहनि नक्तं दक्षिणामुखः संध्यामासीतोत्तरम्[2] ॥१३॥ अथाप्युदाहरन्ति[1] ।

Begging

[68]A Brahmin should request almsfood placing "Madam" at the beginning, [69]a Kṣatriya placing "Madam" in the middle, [70]and a Vaiśya placing "Madam" at the end (A 1.3.28–30 n.).

Time Limit for Initiation

[71]For a Brahmin the time for initiation does not lapse until the sixteenth year, [72]for a Kṣatriya until the twenty-second year, [73]and for a Vaiśya until the twenty-fourth year. [74]After that time they become excluded from the Sāvitrī; [75]and no one should initiate them, teach them, officiate at their sacrifices, or enter into marriage alliances with them.

[76]A man who is excluded from the Sāvitrī should perform the Uddālaka penance: [77]for two months he should live on barley gruel, for one month on milk, for a fortnight on curd, for eight days on ghee, for six days on food received unasked, and for three days on water; and he should fast for a day and night. [78]Alternatively, he may participate in the ritual bath that concludes a horse sacrifice; [79]or he may perform the Vrātyastoma sacrifice.

THE BATH-GRADUATE

Proper Conduct

12 [1]Next, we will describe the observances of a bath-graduate (A 1.30.4 n.). [2]He should not beg for anything except from the king or a pupil of his. [3]If he is raked by hunger, however, he may beg for a little something—a plowed or unplowed piece of land, a cow, a goat, or a sheep, and in the last place gold, grain, or food. [4]The directive, however, is that a bath-graduate should not languish because of hunger.

[5]He should not have sex with a menstruating woman, [6]with a pre-pubescent girl, [7]or with an inappropriate woman.* [8]Let him not carry tales from one family to another (G 9.53 n.). [9]He should not step over a rope to which a calf is tied [10]or look at the sun at sunrise or sunset.

[11]He should not urinate or defecate in water, [12]or spit into it. [13]He should void urine and excrement with his head covered and after spreading some grass unfit for ritual purposes on the ground, facing the north during the day and the south during the night, and sitting down facing the north during the twilights. [14]Now, they also quote:

स्नातकानां तु नित्यं स्यादन्तर्वासस्तथोत्तरम्
यज्ञोपवीते द्वे यष्टिः सोदकश्च कमण्डलुः ॥१४॥
अप्सु पाणौ च काष्ठे च कथितः[1] पावकः शुचिः[2]
तस्मादुदकपाणिभ्यां[3] परिमृज्यात्[4] कमण्डलुम् ॥१५॥
पर्यग्निकरणं ह्येतन्मनुराह[1] प्रजापतिः । [१६]
कृत्वा चावश्यकार्याणि[1] आचामेच्छौचवित्तम[2] इति[3] ॥१७॥

प्राङ्मुखोऽन्नानि भुञ्जीत ॥१८॥ तूष्णीं साङ्गुष्ठं कृत्स्नं[1] ग्रासं ग्रसेत् ॥१९॥ न च मुखशब्दं[1] कुर्यात् ॥२०॥

ऋतुकालगामी[1] स्यात्पर्ववर्जं स्वदारेषु[2] ॥२१॥ नातीर्थमुपेयात्[1] ॥२२॥ अथाप्युदाहरन्ति ।

यस्तु पाणिगृहीताया आस्ये कुर्वीत मैथुनम् ।
भवन्ति पितरस्तस्य तन्मासं रेतसो भुजः[1] ॥
या स्यादनतिचारेण[2] रतिः सा धर्मसंश्रिता[3] ॥२३॥

अपि च काठके[1] विज्ञायते[2] । अपि नः श्वो[3] विजनिष्यमाणाः पतिभिः[4] सह शयीरन्निति[5] स्त्रीणामिन्द्रदत्तो[6] वर इति[7] ॥२४॥

न[1] वृक्षमारोहेत् ॥२५॥ न कूपमवरोहेत् ॥२६॥ नाग्निं मुखेनोपधमेत् ॥२७॥ नाग्निं ब्राह्मणं चान्तरेण व्यपेयात्[1] ॥२८॥ नाग्न्योः ॥२९॥ न[1] ब्राह्मणयोरनुज्ञाप्य[2] वा ॥३०॥ भार्यया सह नाश्नीयादवीर्यवदपत्यं भवतीति वाजसनेयके विज्ञायते ॥३१॥ नेन्द्रधनुर्नाम्ना निर्दिशेत् ॥३२॥ मणिधनुरिति[1] ब्रूयात् ॥३३॥

पालाशमासनं पादुके[1] दन्तधावनमिति वर्जयेत् ॥३४॥ नोत्सङ्गे भक्षयेत् ॥३५॥ नासन्द्यां भुञ्जीत[1] ॥३६॥

वैणवं दण्डं धारयेत् ॥३७॥ रुक्मकुण्डले च ॥३८॥ न बहिर्मालां[1] धारयेदन्यत्र रुक्ममय्याः[2] ॥३९॥ सभाः[1] समवायांश्च वर्जयेत्[2] ॥४०॥ अथाप्युदाहरन्ति ।

अप्रामाण्यं च वेदानामार्षाणां चैव कुत्सनम्[1]
अव्यवस्था च सर्वत्र एतन्नाशनमात्मन[2] इति ॥४१॥

नावृतो[1] यज्ञं गच्छेद्यदि व्रजेत्प्रदक्षिणं पुनराव्रजेत्[2] ॥४२॥ अधिवृक्षसूर्यमध्वानं न प्रतिपद्येत[1] ॥४३॥ नावं च सांशयिकीं नाधिरोहेत्[1] ॥४४॥ बाहुभ्यां[1] न नदीं तरेत् ॥४५॥ उत्थायापररात्रमधीत्य न पुनः प्रतिसंविशेत् ॥४६॥ प्राजापत्ये मुहूर्ते ब्राह्मणः कांश्चिन्नियमाननुतिष्ठेदनुतिष्ठेदिति[1] ॥४७॥

॥ इति वासिष्ठधर्मशास्त्रे द्वादशोऽध्यायः ॥

> Bath-graduates should always wear a lower and an upper garment and two sacrificial cords (A 1.6.18 n.), and carry a staff and a pot filled with water.
>
> [15] Pure fire, it is said, resides in the water, the hand, and a stick. He should clean the water pot, therefore, with his hand and water; [16] for Manu, the Lord of creatures, has proclaimed this to be the encircling with fire (B 1.6.2).
>
> [17] After he has answered a call of nature, a man with a sound knowledge of the rules of purification should sip some water.

[18] He should eat his food facing the east. [19] He should silently swallow the whole lump, pushing it into the mouth with his thumb [20] and not make any sound with his mouth.

[21] He should engage in sexual intercourse with his wife during her season (A 2.1.17 n.), avoiding the days of the moon's change (A 1.26.14 n.). [22] Let him not have intercourse in a place other than the vagina. [23] Now, they also quote:

> If a man performs the sex act in the mouth of the woman he has married, during that month his ancestors will feed on his semen. Sexual intercourse performed without transgressing (the vagina) is in conformity with the Law.

[24] It is, moreover, stated in the Kāṭhaka: "'May we lie with our husbands even when we are going to give birth the following day.' This is the wish granted to women by Indra" (cf. Va 5.8).

[25] He should not climb trees; [26] go down into wells; [27] blow on a fire with his mouth; [28] or pass between a Brahmin and a fire, [29] between two fires, [30] or between two Brahmins—or he may do so after receiving their permission. [31] He should not eat in the company of his wife; in the Veda of the Vājasaneyins it is stated: "His children will lack manly vigor" (SB 10.5.2.9). [32] He should not point out a rainbow using the name "Indra's bow" (*indradhanus*); [33] instead, he should call it "jewelled bow" (*maṇidhanus*; cf. A 1.31.16; G 9.19.–24; B 2.6.11–19).

[34] He should avoid stools, footwear, or tooth cleaners made with Palāśa wood (A 1.32.9 n.); [35] and not eat food placed on his lap [36] or on a chair.

[37] He should carry a bamboo staff [38] and wear a pair of gold earrings. [39] Outdoors, he should not wear a necklace, except one made of gold. [40] He should avoid casinos and fairs (A 1.3.12 n.). [41] Now, they also quote:

> To deny the authority of the Vedas, to vilify the seers, and to act contrary to the rules in any matter is to destroy one's self.

[42] He should not go to a sacrifice unless he has been chosen to officiate; but if he does, he should return keeping his right side towards it (A 1.7.2 n.). [43] He should not set out on a journey when the sun is seen over the trees,* [44] get into an unsafe boat, [45] or cross a river by swimming (A 1.32.26 n.).

[46] If he gets up in the last watch of the night, he should recite the Veda and not go back to sleep. [47] At the time sacred to Prajāpati* a Brahmin should perform some religious observance.

अथातः[1] स्वाध्यायोपाकर्म[2] श्रावण्यां पौर्णमास्यां प्रौष्ठपद्यां वा ॥१॥ अग्निमुपसमाधायाक्षतधाना[1] जुहोति ॥२॥ देवेभ्य ऋषिभ्यश्छन्दोभ्यश्चेति[1] ॥३॥ ब्राह्मणान्स्वस्तिवाच्य दधि प्राश्य ततोऽध्यायानुपाकुर्वीरन्[1] ॥४॥

अर्धपञ्चमान्मासानर्धषष्ठान्[1] वा[2] ॥५॥ अत[1] ऊर्ध्वं शुक्लपक्षेष्वधीयीत ॥६॥ कामं तु वेदाङ्गानि ॥७॥

तस्यानध्यायाः ॥८॥ संध्यास्तनिते[1] ॥९॥ संध्यासु[1] ॥१०॥ अन्तःशवदिवाकीर्त्येषु[1] नगरेषु ॥११॥ कामं गोमयपर्युषिते परिलिखिते वा ॥१२॥ श्मशानान्ते ॥१३॥ शयानस्य ॥१४॥ श्राद्धिकस्य ॥१५॥ मानवं चात्र श्लोकमुदाहरन्ति ।

फलान्यपस्तिलान्[1] भक्षान्[2] यच्चान्यच्छ्राद्धिकं[3] भवेत् ।
प्रतिगृह्याप्यनध्यायः पाण्यास्या ब्राह्मणाः स्मृता[4] इति ॥१६॥

धावतः पूतिगन्धप्रभृतावीरिणे[1] ॥१७॥ वृक्षारूढस्य[1] ॥१८॥ नावि सेनायां च ॥१९॥ भुक्त्वा चार्द्रपाणेः[1] ॥२०॥ वाणशब्दे[1] ॥२१॥ चतुर्दश्याममावास्यायामष्टम्यामष्टकासु[1] ॥२२॥ प्रसारितपादोपस्थकृतोपाश्रितस्य[1] च[2] ॥२३॥ गुरुसमीपे ॥२४॥ मिथुनव्यपेतायां[1] च शय्यायाम्[2] ॥२५॥ वाससा च मिथुनव्यपेतेनानिर्णिक्तेन[1] ॥२६॥ ग्रामान्ते ॥२७॥ छर्दितस्य ॥२८॥ मूत्रितस्योच्चारितस्य[1] ॥२९॥

ऋग्यजुषां[1] च सामशब्दे[2] वा ॥३०॥ अजीर्णे ॥३१॥ निर्घाते[1] ॥३२॥ भूमिचलने ॥३३॥ चन्द्रसूर्योपरागे[1] ॥३४॥

दिङ्नादपर्वतप्रपातेषूपलरुधिरपांसुवर्षेष्वाकालिकम्[1] ॥३५॥ उल्काविद्युत्समासे[1]

Annual Course of Study

13 [1]Next, the commencement of the annual course of vedic study. It takes place on the full moon day of July–August or August–September. [2]He should kindle the fire and offer whole rice grains in it, [3]saying: "To the gods! To the seers! To the Vedas!" [4]He should get Brahmins to say "May there be well-being!", feed them with curd, and then begin the study of the vedic lessons.

[5]He should continue the study for four and a half or five and a half months (A 1.9.1–3 n.). [6]Outside of that period, he should study the Veda during the fortnights of the waxing moon. [7]If he wants to, he may study the Vedic Supplements (A 2.8.10–11).

Suspension of Vedic Recitation

[8]Vedic recitation is suspended [9]when it thunders during twilight; [10]at the morning and evening twilights; [11]in places where there is a corpse or a Cāṇḍāla; in towns— [12]or, if he wishes, he may recite it there after smearing an area with cowdung and drawing a line around it—; [13]near a cemetery; [14]when he is lying down; [15]and when he has accepted anything at an ancestral offering. [16]In this connection, they cite this verse from Manu:

> Even after accepting fruits, water, sesame seeds, foodstuffs, or anything else given at an ancestral offering, vedic recitation is suspended; a Brahmin's hand, tradition says, is his mouth. (B 1.21.8–10 n.)

[17]Vedic recitation is suspended when he is running; when there is a foul smell and the like; in a barren area; [18]when he has climbed a tree; [19]in a boat and an army encampment; [20]after eating, as long as his hands are wet; [21]when the sound of a lute is heard; [22]on the fourteenth day of every fortnight; on new-moon days; on the eighth day of every fortnight; at the ancestral offerings on the eighth day after the full moon; [23]when he is seated with his legs stretched out, cross-legged, or leaning against something; [24]near his elders (A 1.6.32 n.); [25]on the bed in which he has had sexual intercourse; [26]while wearing the clothes he had on when he had intercourse, unless they have been washed; [27]in the outskirts of a village; [28]after vomiting; [29]and after voiding urine or excrement.

[30]The recitation of the Ṛgveda and the Yajurveda is suspended when the recitation of the Sāmaveda is heard (G 16.21 n.). [31]Vedic recitation is suspended when he has indigestion; [32]when lightning strikes; [33]when there is an earthquake; [34]and during an eclipse of the moon or the sun.

[35]When a strange sound comes from the sky or there is an earth slide on a mountain, and when it rains stones, blood, or dust, vedic recitation is suspended until the same time the next day. [36]When meteors fall and lightning flashes at the

त्रिरात्रम् ॥३६॥ उल्काविद्युत्सज्योतिषम् ॥३७॥ अपर्तावाकालिकम्[1] ॥३८॥ आचार्ये[1] प्रेते त्रिरात्रम् ॥३९॥ आचार्यपुत्रशिष्यभार्यास्वहोरात्रम्[1] ॥४०॥

ऋत्विक्श्वशुरपितृव्यमातुलाननवरवयसः[1] प्रत्युत्थायाभिवदेत्[2] ॥४१॥ ये चैव पादग्राह्यास्तेषां भार्या गुरोश्च ॥४२॥ मातापितरौ च[1] ॥४३॥

यो विद्यादभिवदितुमहमयं[1] भो इति[2] ब्रूयात् ॥४४॥ यश्च न विद्यात् ॥४५॥ प्रत्यभिवादमामन्त्रिते[1] स्वरोऽन्त्योऽस्य[2] प्लवते संध्यक्षरमप्रगृह्यमायाउभावं[3] चापद्यते[4] यथा भो भाविति ॥४६॥

पतितः पिता[1] परित्याज्यो माता तु पुत्रं प्रति[2] न पतति ॥४७॥ अथाप्युदाहरन्ति ।

उपाध्यायाद्दशाचार्य[1] आचार्याणां शतं पिता ।
पितुर्दशशतं माता गौरवेणातिरिच्यते ॥४८॥

भार्या[1] पुत्राश्च शिष्याश्च संसृष्टाः पापकर्मभिः ।
परिभाष्य परित्याज्याः पतितो योऽन्यथा त्यजेत्[2] ॥४९॥

ऋत्विगाचार्यावयाजकानध्यापकौ[1] हेयावन्यत्र हानात्पतति[2] ॥५०॥

पतितेनोत्पन्नः[1] पतितो भवतीत्याहुरन्यत्र[2] स्त्रियाः ॥५१॥ सा हि परगामिनी[1] ॥५२॥ तामरिक्थामुपेयात्[1] ॥५३॥

गुरोर्गुरौ संनिहिते गुरुवद्वृत्तिरिष्यते ।
गुरुवद्गुरुपुत्रस्य वर्तितव्यमिति श्रुतिः ॥५४॥

same time, the suspension lasts for three days; [37]if they happen separately, for that day; [38]and if they occur out of season, until the same time the next day; [39]when his teacher dies, for three days; [40]when his son, pupil, or wife of his teacher dies, for a day and a night.

Salutation

[41]He should rise up and greet an officiating priest, a father-in-law, or a paternal or maternal uncle who is not younger than himself; [42]the wives of those whose feet he is obliged to clasp and of his teacher; [43]and his parents.

[44]To a person who knows how to greet, he should say, "I am so-and-so, sir!" [45]as also to a person who does not know.* [46]When returning a greeting, he should lengthen the last vowel of the name of the person he is greeting to three morae. If it is a diphthong "*e*" or "*o*" subject to euphonic combination, it is pronounced "*āi*" and "*āu*"; thus "*bho*" becomes "*bhāu*".*

Falling from Caste

[47]A father should be forsaken when he becomes an outcaste, whereas a mother is never an outcaste to her son (A 1.28.9 n.). [48]Now, they also quote:

> A teacher is ten times more eminent than a tutor (B 1.11.28 n.); a father is a hundred times more eminent than a teacher; and a mother is a thousand times more eminent than a father.
>
> [49]One should first reprimand a wife, sons, or pupils who have become involved in sinful activities, and only thereafter should one forsake them. If someone forsakes them otherwise, he himself becomes an outcaste.

[50]A man should disown an officiating priest or a teacher who neglects to officiate at sacrifices or to teach the Veda; if he does not, he becomes an outcaste.

[51]They say that a son born to an outcaste becomes an outcaste himself, but not a daughter, [52]for she betakes herself to an outsider. [53]One may marry such a girl without taking a dowry.

Precedence

> [54]When his teacher's teacher is near by, he is expected to treat him as he does his own teacher. He should treat his teacher's son as he does the teacher himself—so states a vedic text.

शस्त्रं विषं सुरा चाप्रतिगृह्याणि[1] ब्राह्मणस्य[2] ।।५५।। विद्यावित्तवयःसंबन्धाः[1] कर्म च मान्यम् ।।५६।। [1]पूर्वः पूर्वो गरीयान्[2] ।।५७।।

स्थविरबालातुरभारिकस्त्रीचक्रीवतां[1] पन्थाः[2] समागमे परस्मै परस्मै[3] देयः[4] ।।५८।। राजस्नातकयोः[1] समागमे राज्ञा स्नातकाय देयः ।।५९।। सर्वैरेव[1] वध्वा उह्यमानायै[2] ।।६०।।

तृणभूम्यग्न्युदकवाक्सूनृतानसूयाः सतां[1] गृहे[2] नोच्छिद्यन्ते कदाचन कदाचनेति ।।६१।।

॥ इति वासिष्ठधर्मशास्त्रे त्रयोदशोऽध्यायः ॥

अथातो भोज्याभोज्यं च[1] वर्णयिष्यामः ।।१।। चिकित्सकमृगयुपुंश्चलीदण्डिकस्तेनाभिशस्तषण्ढपतितानामन्नमभोज्यम्[1] ।।२।। कदर्यदीक्षितबद्धातुरसोमविक्रयितक्षरजकशौण्डिकसूचकवार्धुषिकचर्मावकृन्तानाम्[1] ।।३।। शूद्रस्य[1] च ।।४।। अस्त्रभृतश्च[1] ।।५।। उपपतेर्यश्चोपपतिं[1] मन्यते[2] ।।६।। यश्च गृहान्दहेत्[1] ।।७।। यश्च वधार्हान्नोपहन्यात्[1] ।।८।। को[1] भोक्ष्यत[2] इति चाभिक्रुष्टम्[3] ।।९।। गणान्नं गणिकान्नं चेति[1] ।।१०।। अथाप्युदाहरन्ति ।

नाश्नन्ति श्ववतो[1] देवा नाश्नन्ति वृषलीपतेः ।
भार्याजितस्य नाश्नन्ति यस्य चोपपतिर्गृह इति ।।११।।

एधोदकयवसकुशलाजाभ्युद्यतयानावसथशफरीप्रियङ्गुस्रग्गन्धमधुमांसानीत्येतेषां[1] प्रतिगृह्णीयात् ।।१२।। अथाप्युदाहरन्ति ।

गुर्वर्थं[1] दारमुज्जिहीर्षन्नर्चिष्यन्देवतातिथीन् ।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत्स्वयं तत इति ।।१३।।

न मृगयोरिषुचारिणः परिवर्ज्यमन्नम् ।।१४।। विज्ञायते हि[1] । अगस्त्यो[2] वर्षसाहस्रिके[3] सत्रे मृगयां चचार[4] । तस्यासंस्तरसमयाः[5] पुरोडाशा मृगपक्षिणां प्रशस्तानाम् ।।१५।। अपि ह्यत्र[1] प्राजापत्याञ्श्लोकानुदाहरन्ति[2] ।

उद्यतामाहृतां भिक्षां पुरस्तादप्रचोदिताम् ।
भोज्यां प्रजापतिर्मेने अपि दुष्कृतकारिणः ।।१६।।

[55]A Brahmin must not accept weapons, poison, or liquor as gifts. [56]Knowledge, wealth, age, kinship, and occupation are deserving of respect, [57]each preceding one being more respectable than the one that follows.

[58]Old people, children, the sick, people carrying heavy loads, women, people riding on vehicles—when someone meets these, he should give way to them, the ones mentioned later taking priority over the ones mentioned earlier. [59]If a king and a bath-graduate meet, the king should give way to the bath-graduate. [60]All should give way to a bride being taken to her husband's house.

[61]Some straw, a place on the floor, fire, water, a welcome that is joyful and ungrudging are never wanting in the house of a good man.

FOOD

Unfit Food

14 [1]Next we will describe food that is fit and food that is unfit to be eaten (A 1.16.16 n.). [2]The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner (A 1.3.25 n.), a eunuch, or an outcaste; [3]as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker, [4]a Śūdra, [5]a man who bears arms,* [6]a lover of a married woman and a husband who countenances it, [7]an arsonist, [8]or one who does not execute those who deserve the capital punishment; [9]food given after yelling: "Who will eat this?"; [10]food given by a corporate body or by a courtesan. [11]Now, they also quote:

> Gods do not eat the food of a man who keeps dogs, who is married to a Śūdra woman, who is controlled by his wife, or who lets his wife's lover remain in his house.

[12]He may accept the following from even such people: firewood, water, fodder, Kuśa grass, popped rice, food given unasked, vehicles, shelter, Śapharī fish, millet, garlands, perfumes, honey, and meat. [13]Now, they also quote:

> For the sake of his teacher, to save his wife, and to honor gods or guests, a man may accept gifts from anyone, but never to satisfy himself.

[14]He should not refuse the food of a man who hunts with bow and arrow, [15]for it is stated: "During a sacrificial session lasting a thousand years, Agastya went hunting; and he had sacrificial cakes made with the choice meat of excellent animals and birds." [16]In this connection, moreover, they cite these verses of Prajāpati:

> Almsfood brought and handed over even by an evildoer, in the opinion of Prajāpati, is suitable for eating, so long as it has not been previously announced.

श्रद्दधानस्य[1] भोक्तव्यं चोरस्यापि[2] विशेषतः ।
न त्वेव[3] बहुयाज्यस्य[4] यश्चोपनयते बहून्[5] ।।१७।।
न[1] तस्य पितरोऽश्नन्ति दश वर्षाणि पञ्च च ।
न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते ।।१८।।
चिकित्सकस्य मृगयोः[1] शल्यहर्तुस्तु[2] पाशिनः[3] ।
षण्ढस्य[4] कुलटायाश्च उद्यतापि न गृह्यत इति ।।१९।।

उच्छिष्टमगुरोरभोज्यम् ।।२०।। स्वमुच्छिष्टमुच्छिष्टोपहतं[1] च[2] ।।२१।। यद्वसन-केशकीटोपहतं[1] च ।।२२।। कामं तु केशकीटानुद्धृत्याद्भिः प्रोक्ष्य[1] भस्मनावकीर्य वाचा[2] प्रशस्तमुपयुञ्जीत[3] ।।२३।। अपि ह्यत्र[1] प्राजापत्याञ्श्लोकानुदाहरन्ति[2] ।

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन् ।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते ।।२४।।
देवद्रोण्यां[1] विवाहेषु यज्ञेषु प्रकृतेषु च ।
काकैः श्वभिश्च संस्पृष्टमन्नं तत्र विसर्जयेत् ।।२५।।
तस्मादन्नमपोद्धृत्य[1] शेषं संस्कारमर्हति ।
द्रवाणां प्लावनेनैव घनानां प्रोक्षणेन[2] तु ।।२६।।
मार्जारमुखसंस्पृष्टं[1] शुचि एव[2] हि तद्भवेत् ।।२७।।

अन्नं पर्युषितं भावदुष्टं सहृल्लेखं[1] पुनःसिद्धमाममृजीषपक्वं[2] च[3] ।।२८।। कामं तु दध्ना[1] घृतेन वाभिघारितमुपयुञ्जीत[2] ।।२९।। अपि ह्यत्र[1] प्राजापत्याञ्श्लोकानुदाह-रन्ति[2] ।

घृतं[3] वा यदि वा तैलं विप्रो नाद्यान्नखश्च्युतम्[4] ।
यमस्तदशुचि[5] प्राह तुल्यं गोमांसभक्षणैः ।।३०।।
हस्तदत्तास्तु ये स्नेहा लवणव्यञ्जनानि[1] च ।
दातारं नोपतिष्ठन्ति[2] भोक्ता भुञ्जीत[3] किल्बिषम्[4] ।।३१।।
तस्मादन्तरितं[1] देयं पर्णेन च तृणेन च[2] ।
प्रदद्यान्न तु[3] हस्तेन नायसेन कदाचनेति ।।३२।।

लशुनपलाण्डुक्याकुगृञ्जनश्लेष्मान्तकवृक्षनिर्यासलोहितव्रश्चनश्वकाकावलीढशूद्रोच्छे-षणभोजनेष्वतिकृच्छ्रः[1] कृच्छ्र[2] इतरेष्वन्यत्र[3] मधुमांसफलविकारेषु[4] ।।३३।। संधिनीक्षीरम्

> [17] In particular, the food given by a generous man (B 1.10.4 n.) should be eaten, even if he is a thief, but never that given by a man who performs sacrifices for a lot of people and initiates a lot of people.
>
> [18] If a man spurns such food, his forefathers will not eat from him for fifteen years and the sacred fire will not convey his oblations.
>
> [19] Almsfood given by physicians, hunters, surgeons, fowlers, eunuchs, and unchaste wives is not to be accepted even if it is given unasked.

[20] Leftover food (A 1.3.27 n.) from anyone other than one's teacher is unfit to be eaten, [21] as also one's own leftovers, and food that has come into contact with leftovers [22] or with a garment, hair, or insects. [23] If he wants, however, he may use it after removing the hair or the insect from it, sprinkling it with water, strewing some ash over it, and getting it verbally declared as suitable. [24] In this connection, moreover, they cite these verses of Prajāpati:

> Gods invented three means of purification for Brahmins: being unaware that something is impure, sprinkling it with water, and getting it verbally declared as suitable.
>
> [25] When food is touched by crows or dogs during a divine procession, marriage festivities, or while sacrifices are in progress, it should not be thrown away.
>
> [26] After extracting from it the defiled portion of food, the rest should be purified, liquids by straining them and solids by sprinkling them with water.
>
> [27] When something is touched by a cat's mouth, it undoubtedly remains pure.

[28] Food that has gone stale, looks revolting (G 17.13 n.), makes a person uneasy, has been cooked again, or is raw or pan-cooked* is unfit to be eaten. [29] If he wants, however, he may use such food after pouring some curd or ghee over it. [30] In this connection, moreover, they cite these verses of Prajāpati:

> A Brahmin should not eat anything that drips from someone's nails, whether it is ghee or oil; Yama has declared that it is impure and equal to eating cow's meat.
>
> [31] Oils, salt, or sauces served with the hand are of no service to the giver, while the eater devours guilt.
>
> [32] Therefore, they should be given placed on a leaf or a blad of grass; let him never serve them with his hand or with an iron utensil.

Forbidden Food

[33] For eating garlic, onions, mushrooms, Gṛñjana onions, Śleṣmāntaka fruits, tree resins, red juices flowing from incisions on tree barks (G 17.33 n.), anything licked by a dog or a crow, or the leftovers of a Śūdra he should perform the very arduous penance (B 2.2.40); for eating other things, except preparations of honey, meat, or fruits, the arduous penance. [34] The milk of cows in heat or whose calves have

अवत्साक्षीरम्[1] ।।३४।। गोमहिष्यजानामनिर्दशाहानाम्[1] ।।३५।। अन्तर्नाव्युदकम्[1] ।।३६।। अपूपधानाकरम्भसक्तुवटकतैलपायसशाकानि[1] शुक्तानि[2] वर्जयेत् ।।३७।। अन्यांश्च क्षीरयवपिष्टविकारान्[1] ।।३८।।

श्वाविच्छल्यकशशकच्छपगोधाः[1] पञ्चनखानां भक्ष्याः[2] ।।३९।। अनुष्ट्राः[1] पशूनामन्यतोदन्ताश्च[2] ।।४०।।

मत्स्यानां वा[1] चेटगवयशिशुमारनक्रकुलीराः[2] ।।४१।। विकृतरूपाः सर्पशीर्षाश्च ।।४२।। गौरगवयशरभाश्च ।।४३।। अनुद्दिष्टास्तथा[1] ।।४४।। धेन्वनडुहावपन्नदन्ताश्च[1] ।।४५।।

भक्ष्यौ तु धेन्वनडुहौ[1] मेध्यौ वाजसनेयके विज्ञायते[2] ।।४६।। खड्गे तु विवदन्त्यग्राम्यशूकरे[1] च ।।४७।।

शकुनानां च[1] विधुनविष्किरजालपादाः[2] कलविङ्कप्लवहंसचक्रवाकभासवायसपारावतकुररसारङ्गाः[3] पाण्डुकपोतक्रौञ्चक्रकरकङ्कगृध्रश्येनबकबलाका[4] मद्गुटिट्टिभमान्धालनक्तंचरा[5] दार्वाघाटचटकरैलातकहारीतखञ्जरीटग्राम्यकुक्कुटशुकसारिकाकोकिलक्रव्यादो[6] ग्रामचारिणश्च[7] ग्रामचारिणश्चेति ।।४८।।

॥ इति वासिष्ठधर्मशास्त्रे चतुर्दशोऽध्यायः ॥

शोणितशुक्रसंभवः[1] पुरुषो[2] मातापितृनिमित्तकः ।।१।। तस्य प्रदानविक्रयत्यागेषु[1] मातापितरौ प्रभवतः ।।२।।

न त्वेकं[1] पुत्रं दद्यात्प्रतिगृह्णीयाद्वा[2] ।।३।। स हि संतानाय पूर्वेषाम् ।।४।। न तु[1] स्त्री पुत्रं[2] दद्यात्प्रतिगृह्णीयाद्वान्यत्रानुज्ञानाद्भर्तुः[3] ।।५।।

पुत्रं प्रतिग्रहीष्यन्[1] बन्धूनाहूय राजनि चावेद्य[2] निवेशनस्य मध्ये[3] व्याहृतिभिर्हुत्वादूरेबान्धवम्[4] असंनिकृष्टमेव[5] प्रतिगृह्णीयात्[6] ।।६।। संदेहे चोत्पन्ने दूरेबान्धवं[1] शूद्रमिव स्थापयेत् ।।७।। विज्ञायते ह्येकेन बहूंस्त्रायत[1] इति ।।८।।

तस्मिंश्चेत्प्रतिगृहीत औरसः पुत्र[1] उत्पद्येत[2] चतुर्थभागभागी स्यात्[3] ।।९।। यदि नाभ्युदयिकेषु[1] युक्तः[2] स्यात् ।।१०।।

died, [35]and of cows, buffaloes, or goats during the first ten days after giving birth; [36]water collected at the bottom of a boat; [37]wheat cakes, fried grains, porridge, barley-meal, oil cake, oil, milk rice, and vegetables that have turned sour—he should avoid these, [38]as also preparations made with milk and barley-meal.

[39]Among animals with five claws, the porcupine, hedgehog, hare, tortoise, and Godhā monitor lizard may be eaten (A 1.17.37 n.), [40]as also, among domestic animals, those that have teeth in only one jaw, with the exception of the camel (G 17.28 n.).

[41]These are forbidden to be eaten:* among fish, the Ceṭa, the Gavaya, the porpoise, the alligator, and the crab, [42]as also grotesque fish and snake-head fish; [43]Gaura bison, Gayal oxen, and Śarabha, [44]as also animals not specifically indicated;* [45]milch-cows, draft oxen, and animals whose milk-teeth have not fallen.

[46]It is stated in the Veda of the Vājasaneyins that the milch-cow and the draft ox are pure and can be eaten (A 1.17.31 n.). [47]Regarding the rhinoceros and the wild pig, however, there are conflicting opinions.

[48]Among birds, the following are forbidden: birds that agitate, scratch with their feet or are web-footed;* Kalaviṅka sparrow, Plava heron, Haṃsa goose, Cakravāka goose, Bhāsa vulture, crow, Pārāvata dove, Kurara osprey, and Sāraṅga cuckoo; white dove, Krauñca crane, Krakara partridge, Kaṅka heron, vulture, falcon, Baka egret, and Balāka ibis; Madgu cormorant, Ṭiṭṭibha sandpiper, Māndhāla flying fox, and nocturnal birds; woodpecker, sparrow, Railātakā bird, Hārīta pigeon, Khañjarīṭa wagtail, village cock, parrot, and Śārika starling; Kokila cuckoo and carnivorous birds; and those living in villages.

ADOPTION

15 [1]A man comes into being through blood and semen* with his mother and father as the cause. [2]His father and mother have the power to give for adoption, to sell, or to abandon him.

[3]No one should give for adoption or adopt an only son, [4]for he is intended to continue the family line for his ancestors. [5]A wife, however, should neither give a son for adoption nor adopt a son except with her husband's permission.

[6]When someone is going to adopt a son, he should summon his relatives; inform the king; in the middle of the house make an offering of ghee in the fire, reciting the Calls; and then take in adoption only someone whose relatives do not live far away, and who is not closely related. [7]If, however, a doubt arises, he should keep the person whose relatives live far away as if he were a Śūdra,* [8]for it is stated: "By means of one he saves a multitude."

[9]If, after adopting him, a natural son is born, the former inherits one-quarter of the estate, [10]unless he is devoted to performing rites to secure prosperity.*

वेदविप्लावकः[1] शूद्रयाजक उत्तमवर्णवर्गपतिताः तेषां[2] पात्रनिनयनम् ।।११।। अवकराद्[1] अकृत्स्नं पात्रमादाय दासोऽसवर्णापुत्रो वा बन्धुरसदृशो वा गुणहीनः सव्येन पादेन प्रवृत्ताग्रान्[2] दर्भाँल्लोहितान्[3] वोपस्तीर्य[4] पूर्णपात्रमस्मै[5] निनयेत्[6] ।।१२।। निनेतारं[1] चास्य प्रकीर्णकेशा[2] ज्ञातयोऽन्वालभेरन् ।।१३।। अपसव्यं कृत्वा[1] गृहेषु स्वैरमापद्येरन् ।।१४।। अत ऊर्ध्वं न[1] तं धर्मयेयुः[2] ।।१५।। तद्धर्माणस्तं धर्मयन्तः[1] ।।१६।।

पतितानां तु[1] चरितव्रतानां[2] प्रत्युद्धारः ।।१७।। अथाप्युदाहरन्ति ।

अग्रेऽभ्युद्धरतां गच्छेत्क्रीडन्निव हसन्निव[1] ।
पश्चात्पातयतां[2] गच्छेच्छोचन्निव रुदन्निवेति[3] ।।१८।।

आचार्यमातृपितृहन्तारस्तत्प्रसादाद्[1] अपयाप्याद्वा[2] ।।१९।।

एषा[1] तेषां[2] प्रत्यापत्तिः[3] । पूर्णह्रदात्[4] प्रवृत्ताद्वा[5] काञ्चनं पात्रं माहेयं वा[6] पूरयित्वापोहिष्ठाभिरेनमद्भिरभिषिञ्चन्ति[7] ।।२०।। सर्व एवाभिषिक्तस्य प्रत्युद्धारः[1] पुत्रजन्मना व्याख्यातो व्याख्यात इति[1] ।।२१।।

।। इति वासिष्ठधर्मशास्त्रे पञ्चदशोऽध्यायः ।।

अथ व्यवहाराः ।।१।। राजा मन्त्री[1] वा[2] सदःकार्याणि कुर्यात् ।।२।। द्वयोर्विवदमानयोः[1] पक्षान्तरं न[2] गच्छेत् ।।३।।

यथासनमपराधो ह्यन्ते नापराधः[1] ।।४।। समः सर्वेषु भूतेषु । [1]यथासनमपराधो ह्याद्यवर्णयोर्विद्यान्ततः[2] ।।५।।

EXCOMMUNICATION FROM AND READMISSION TO CASTE

[11]A man who confounds the Veda (G 20.1 n), someone who officiates at a Śūdra's sacrifice, and those who have fallen from the whole group of the highest classes*—for them there is the rite of overturning the water pot. [12]A slave, a son from a wife of a different class, or a relative of a different class lacking good qualities should fetch a broken pot from a garbage dump; spread on the ground some Darbha grass or Lohita grass with their tips cut off; and overturn the pot filled with water with his left foot for that person. [13]And his relatives, their hair dishevelled, should touch the man who overturned the pot. [14]They may then return home as they wish, turning their left side towards that place (A 1.7.2 n.). [15]From that time onwards they should not let him participate in their religious activities. [16]Those who let him participate become his equals.

[17]Outcastes who have performed the penance, however, may be readmitted. [18]Now, they also quote:

> He should walk in front of those who are readmitting him, displaying revelry and laughter, and behind those who are excommunicating him, displaying grief and lamentation.

[19]A person who has assaulted his teacher, mother, or father may be readmitted through the compassion of these people or by performing an expiation.

[20]This is how such people are readmitted. They should fill a gold or clay pot with water from a full lake or a flowing river and pour it over him while reciting the verses "Waters, you are refreshing . . .". [21]The discussion about the birth of a son gives all the rites to be performed upon the readmission of a person who has been bathed in this manner.*

KING

Legal Procedure

16 [1]Next, the legal procedure. [2]The king or his minister should run the court proceedings. [3]When there is a legal dispute between two parties, he should not take one side.

[4]An offense is determined according to social position; with regard to people of the lowest caste, there can be no offense. [5]He should treat all creatures equally. An offense is determined according to social position in the case of the first two classes, and lastly according to knowledge.*

संपन्नं[1] च रक्षयेत्[2] ॥६॥ राजबालधनानि[1] ॥७॥ अप्राप्तव्यवहाराणाम् ॥८॥ प्राप्तकाले तु तद्यत्[1] ॥९॥

लिखितं साक्षिणो भुक्तिः प्रमाणं त्रिविधं स्मृतम् ।
धनस्वीकरणं पूर्वं धनी धनमवाप्नुयादिति ॥१०॥

मार्गक्षेत्रेभ्यो विसर्गस्तथा[1] परिवर्तनम्[2] ॥११॥ तरुणगृहरथ्यान्तरेषु[1] त्रिपाद-मात्रम्[2] ॥१२॥

गृहक्षेत्रविरोधे सामन्तप्रत्ययः ॥१३॥ सामन्तविरोधे[1] लेख्यप्रत्ययः ॥१४॥ प्रत्यभिलेख्यविरोधे ग्रामनगरवृद्धश्रेणिप्रत्ययः[1] ॥१५॥ अथाप्युदाहरन्ति[1] ।

पैतृकं[2] क्रीतमाधेयमन्वाधेयं प्रतिग्रहम्[3] ।
यज्ञादुपगमो वेणिस्तथा[4] धूमशिखाष्टमीति[5] ॥१६॥

तत्र भुक्तानुभुक्तदशवर्षम्[1] ॥१७॥ अन्यथाप्युदाहरन्ति ।

आधिः सीमा बालधनो[1] निक्षेपोपनिधिः[2] स्त्रियः ।
राजस्वं श्रोत्रियद्रव्यं न संभोगेन हीयते[3] ॥१८॥

प्रहीणद्रव्याणि[1] राजगामीनि भवन्ति ॥१९॥ ततोऽन्यथा[1] राजा मन्त्रिभिः[2] सह नागरैश्च कार्याणि कुर्यात् ॥२०॥

वेधसो[1] वा राजा श्रेयान् गृध्रपरिवारं[2] स्यात् ॥२१॥ गृध्रपरिवारं[1] वा राजा श्रेयान् ॥२२॥ गृध्रपरिवारं[1] स्यान्न गृध्रो गृध्रपरिवारं[1] स्यात् ॥२३॥ परिवाराद्धि दोषाः[1] प्रादुर्भवन्ति ॥२४॥ स्तेयहारविनाशनं च[1] ॥२५॥ तस्मात्पूर्वमेव[1] परिवारं पृच्छेत्[2] ॥२६॥

Property Rights

[6]He should, moreover, protect what he has won, [7]as also the property of royal children [8]and minors (G 2.34 n.). [9]When they have reached the legal age (G 2.34 n.), however, it should be handed over to them.

> [10]Written evidence, witnesses, and possession are, according to traditional texts, the three types of evidence for claiming tittle to a property. In this way an owner may reclaim a property that had previously belonged to him.

[11]Land must be surrendered for the road in a field through which a road runs, as also space for turning a cart. [12]Between newly built houses and highways one should allow a passage three feet wide.*

[13]When there is a dispute regarding a house or a field, the testimony of neighbors provides the proof. [14]When neighbors provide contradictory evidence, written documents provide the proof. [15]When conflicting documents are produced, the proof is based on the testimony of aged inhabitants of the town or village and that of guilds. [16]Now, they also quote:

> Ancestral property, what is bought, a pledge, things received by a wife at her wedding, a gift, what one receives for conducting a sacrifice, property of reunited coparceners, and the eighth, wages.

[17]Any of these is lost to the owner when it is used by someone else continuously for ten years. [18]But they also quote a verse to the contrary:

> A pledge, a boundary, property of minors, an open deposit, a sealed deposit, women, and the property of the king or a vedic scholar are not lost to the owner by being used by someone else.

[19]Abandoned property belongs to the king. [20]If it is not abandoned, the king, together with ministers and city folk, should administer the property.

Royal Entourage

[21]Is a king, shifty like a reed, better off surrounded by vulture-eyed courtiers? [22]Or is he better off without an entourage of vulture-eyed courtiers? [23]He should surround himself with an entourage of vulture-eyed courtiers, but he should not be a vulture surrounded by vulture-eyed courtiers.* [24]For it is the courtiers who bring to light crimes, [25]including theft, robbery, and oppression. [26]At the outset, therefore, he should make inquiries of his courtiers.

अथ साक्षिणः[1] ।।२७।। श्रोत्रियो रूपवाञ्शीलवान्पुण्यवान्सत्यवान्साक्षिणः[1] ।।२८।।

सर्वेषु[1] सर्व एव वा ।।२९।।

स्त्रीणां तु[1] साक्षिणः स्त्रियः[2] द्विजानां सदृशा द्विजाः ।

शूद्राणां सन्तः शूद्राश्च अन्त्यानामन्त्ययोनयः[3] ।।३०।।

अथाप्युदाहरन्ति ।

प्रातिभाव्यं वृथादानमाक्षिकं सौरिकं[1] च यत् ।

दण्डशुल्कावशिष्टं च न पुत्रो दातुमर्हति[2] ।।३१।।

ब्रूहि साक्षिन्यथातत्त्वं लम्बन्ते पितरस्तव ।

तव वाक्यमुदीक्षाणा[1] उत्पतन्ति पतन्ति च ।।३२।।

नग्नो मुण्डः कपाली च भिक्षार्थी[1] क्षुत्पिपासितः ।

अन्धः शत्रुकुले[2] गच्छेद्यः साक्ष्यमनृतं[3] वदेत् ।।३३।।

पञ्च कन्यानृते हन्ति दश हन्ति गवानृते ।

शतमश्वानृते हन्ति सहस्रं पुरुषानृते ।।३४।।

व्यवहारे मृते दारे[1] प्रायश्चित्तं[2] कुलस्त्रियाः[3] ।

तेषां पूर्वपरिच्छेदाच्छिद्यन्तेऽत्रापवादिभिः[4] ।।३५।।

उद्वाहकाले रतिसंप्रयोगे

प्राणात्यये सर्वधनापहारे ।

विप्रस्य चार्थे ह्यनृतं[1] वदेयुः

पञ्चानृतान्याहुरपातकानि[2] ।।३६।।

स्वजनस्वार्थे[1] यदि वार्थहेतोः

पक्षाश्रयेणैव वदन्ति[2] कार्यम्[3] ।

ते[4] शब्दवंशस्य[5] कुलस्य पूर्वान्[6]

स्वर्गस्थितांस्तानपि[7] पातयन्ति ।। अपि पातयन्तीति[8] ।।३७।।

।। इति वासिष्ठधर्मशास्त्रे षोडशोऽध्यायः ।।१६।।

ऋणमस्मिन्संनयति अमृतत्वं[1] च गच्छति[2] ।

पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो[3] मुखम् ।।१।।

अनन्ताः पुत्रिणां[1] लोका नापुत्रस्य[2] लोकोऽस्तीति श्रूयते[3] ।।२।।

अप्रजाः सन्त्वत्रिण[1] इत्यभिशापः[2] ।।३।। प्रजाभिरग्ने अमृतत्वमश्यामित्यपि[1] निगमो[2] भवति[3] ।।४।।

Witnesses

[27]Next, witnesses. [28]A vedic scholar, a handsome man, a person of good character, someone who does good works, and one who speaks the truth—these may act as witnesses.

> [29]Or else, anyone at all may act as a witness for anyone.
>
> [30]For women, women act as witnesses; for twice-born men, twice-born men of equal standing; for Śūdras, Śūdras; and for the lowest caste people, men of the lowest birth.

[31]Now, they also quote:

> A son is not obliged to repay the following [debts of his father]: what he owed as a surety or promised idly, debts he incurred gambling or drinking, and unpaid portions of fines or taxes.
>
> [32]Speak the truth, O witness! Your ancestors hang in suspense awaiting your statement, in accordance with which they will soar up or come crashing down.
>
> [33]When a man bears false witness, he will end up naked, shaven-headed, and blind; raked with hunger and thirst; and going to his enemy's house with a begging bowl to obtain almsfood.
>
> [34]When he gives false testimony concerning virgins, he slays five; concerning cattle, he slays ten; concerning horses, he slays a hundred; and concerning a man, he slays a thousand (G 13.14 n.).
>
> [35] [verse corrupt and untranslatable]
>
> [36]A man may tell a lie at a marriage; during a sexual encounter; when his life is at stake; when there is a risk of losing all his property; and for the sake of a Brahmin. These five types of lies, they say, do not entail loss of caste.
>
> [37]If during a trial someone gives evidence that is partial to one side either to help a relative or for money, he will cause the ancestors of both his spiritual lineage (A 2.17.4 n.) and his natural family, even those who are in heaven, to fall.

SONS

17

> [1]A debt he pays in him and immortality he gains, the father who sees the face of his son born and alive. (AB 7.13)

[2]"Eternal are the worlds of those men who have sons. A sonless man has no world"—so states a vedic text (cf. AB 7.13). [3]And there is the curse: "May our enemies be childless!" (RV 1.21.5). [4]There is also the vedic saying: "Through offspring, O Fire, may we attain immortality" (RV 5.4.10).

पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते ।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्टपमिति[1] ॥५॥

क्षेत्रिणः पुत्रो जनयितुः पुत्र इति विवदन्ते ॥६॥ तत्रोभयथाप्युदाहरन्ति ॥७॥

यद्यन्यगोषु[1] वृषभो वत्सानां जनयेच्छतम्[2] ।
गोमिनामेव[3] ते वत्सा मोघं स्यन्दितमार्षभमिति[4] ॥८॥
अप्रमत्ता रक्षत तन्तुमेतं[1]
मा वः[2] क्षेत्रे परबीजानि[3] वाप्सुः[4] ।
जनयितुः[5] पुत्रो भवति[6] संपराये[7]
मोघं वेत्ता कुरुते[8] तन्तुमेतमिति ॥९॥
बहूनामेकजातानाम्[1] एकश्चेत्पुत्रवान्नरः[2] ।
सर्वे ते तेन पुत्रेण पुत्रवन्त इति श्रुतिः[3] ॥१०॥
बह्वीनामेकपत्नीनामेका[1] पुत्रवती यदि ।
सर्वास्तास्तेन पुत्रेण[2] पुत्रवन्त्य इति श्रुतिः[3] ॥११॥

द्वादश इत्येव[1] पुत्राः पुराणदृष्टाः ॥१२॥ स्वयमुत्पादितः स्वक्षेत्रे संस्कृतायां प्रथमः[1] ॥१३॥

तदलाभे[1] नियुक्तायां क्षेत्रजो द्वितीयः ॥१४॥

तृतीयः पुत्रिका ॥१५॥ विज्ञायत[1] अभ्रातृका[2] पुंसः पितॄनभ्येति[3] प्रतीचीनं गच्छति पुत्रत्वम् ॥१६॥ तत्र[1] श्लोकः ।

अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलंकृताम् ।
अस्यां यो जायते पुत्रः स मे[2] पुत्रो भवेदिति ॥१७॥

पौनर्भवश्चतुर्थः ॥१८॥ पुनर्भूर्या[1] कौमारं भर्त्तारमुत्सृज्यान्यैः सह चरित्वा तस्यैव कुटुम्बमाश्रयति सा पुनर्भूर्भवति ॥१९॥ या वा[1] क्लीबं पतितमुन्मत्तं वा[2] भर्त्तारमुत्सृज्यान्यं पतिं विन्दते मृते वा सा पुनर्भूर्भवति ॥२०॥

कानीनः पञ्चमः ॥२१॥ यं[1] पितृगृहेऽसंस्कृता[2] कामादुत्पादयेत्स कानीनो[3] मातामहस्य पुत्रो[4] भवतीत्याहुः ॥२२॥ अथाप्युदाहरन्ति[1] ।

> [5]Through a son one gains the worlds; through a grandson one attains eternal life; and through the son's grandson one gains the crest of the sun.

To Whom Belongs a Son

[6]People are in disagreement, some saying: "A son belongs to the husband of the woman," and others: "A son belongs to the man who fathered him" (A 2.13.5 n.). [7]And they produce evidence in support of both positions:

> [8]Even if a bull fathers a hundred calves on someone else's cows, the calves belong to the owner of cows; the bull has spilled his semen in vain.
>
> [9]Diligently guard this progeny of yours, lest strangers sow their seeds in your field; in the transit to the next world, a son belongs to the man who fathered him. Otherwise a husband makes this progeny of his worthless for himself.
>
> [10]If one among many brothers of the same father has a son, then through that son they all become men who have sons—so states a vedic text.
>
> [11]If one among many wives of the same husband has a son, then through that son they all become women who have sons—so states a vedic text.*

Types of Sons

[12]Only twelve types of sons are recorded in the Purāṇas. [13]The first is a son sired by the husband himself on his own wife whom he has married according to the proper rites.

[14]Failing that, a *son begotten on his wife* after she has been duly appointed is the second.

[15]The third is an *appointed daughter*. [16]"A brotherless girl," it is stated, "goes back to her male ancestors and returning gains the status of a son." [17]On this there is a verse:

> I will give you in marriage the brotherless girl adorned with finery with the provision that the son she bears will be my son.*

[18]The fourth is a *son of a remarried woman*. [19]"Remarried woman"—one who, after leaving the husband of her youth and consorting with others, returns to his house again is a remarried woman. [20]Or, one who, after leaving a husband who is impotent, an outcaste, or mad, or after her husband is dead, finds another husband is a remarried woman.

[21]The fifth is a *son of an unmarried woman*. [22]Someone born of lust to an unmarried woman in her father's house is the "son of an unmarried woman"; they say that he is the son of his maternal grandfather. [23]Now, they also quote:

अप्रत्ता दुहिता यस्य[2] पुत्रं[3] विन्देत[4] तुल्यतः ।
पुत्री[5] मातामहस्तेन दद्यात्पिण्डं हरेद्धनमिति ।।२३।।

गृहे च गूढोत्पन्नः षष्ठः ।।२४।। इत्येते दायादा बान्धवास्त्रातारो महतो भयादित्याहुः ।।२५।।

अथादायादबन्धूनां[1] सहोढ एव प्रथमः ।।२६।। या गर्भिणी संस्क्रियते तस्यां जातः[1] सहोढः पुत्रो भवति ।।२७।।

दत्तको द्वितीयः ।।२८।। यं मातापितरौ दद्याताम् ।।२९।।

क्रीतस्तृतीयः ।।३०।। तच्छुनःशेपेन[1] व्याख्यातम् ।।३१।। हरिश्चन्द्रो ह[1] वै राजा । सोऽजीगर्तस्य[2] सौयवसेः[3] पुत्रं चिक्राय[4] ।।३२।।

स्वयमुपागतश्चतुर्थः[1] ।।३३।। तच्छुनःशेपेन व्याख्यातम् ।।३४।। शुनःशेपो[1] वै यूपे[2] नियुक्तो देवतास्तुष्टाव । तस्येह देवताः पाशं विमुमुचुस्तमृत्विज ऊचुः । ममैवायं पुत्रोऽस्त्विति । तान्ह न संपेदे । ते संपादयामासुः । एष एव यं कामयेत्तस्य[3] पुत्रोऽस्त्विति । तस्य ह[4] विश्वामित्रो होतासीत्तस्य पुत्रत्वमियाय ।।३५।।

अपविद्धः पञ्चमः ।।३६।। यं मातापितृभ्यामपास्तं[1] प्रतिगृह्णीयात्[2] ।।३७।।

शूद्रापुत्र एव षष्ठो भवतीत्याहुः[1] । इत्येतेऽदायादबान्धवाः[2] ।।३८।। अथाप्युदाहरन्ति । यस्य पूर्वेषां षण्णां[1] न कश्चिद्दायादः[2] स्यादेते तस्य दायं हरेरन्निति[3] ।।३९।।

अथ भ्रातृणां दायविभागः[1] ।।४०।। याश्चानपत्याः स्त्रियस्तासामा[1] पुत्रलाभात् ।।४१।। द्व्यंशं ज्येष्ठो हरेत्[1] ।।४२।। गवाश्वस्य चानुदशमम्[1] ।।४३।। अजावयो[1] गृहं च कनिष्ठस्य ।।४४।। कार्ष्णायसं[1] गृहोपकरणानि च[2] मध्यमस्य ।।४५।। मातुः पारिणाह्यं[1] स्त्रियो विभजेरन् ।।४६।।

यदि[1] ब्राह्मणस्य ब्राह्मणीक्षत्रियावैश्यासु पुत्राः स्युः ।।४७।। [1]त्र्यंशं ब्राह्मण्याः पुत्रो हरेत् ।।४८।। द्व्यंशं[1] राजन्यायाः पुत्रः ।।४९।। सममितरे विभजेरन् ।।५०।।

येन[1] चैषां स्वयमुत्पादितं[2] स्याद्[3] द्व्यंशमेव हरेत्[4] ।।५१।। अनंशास्त्वाश्रमान्तरगताः[1] ।।५२।। क्लीबोन्मत्तपतिताश्च ।।५३।। भरणं क्लीबोन्मत्तानाम् ।।५४।।

When someone's unmarried daughter bears a son from a man of the same class, through that child his maternal grandfather gets a son. He should make funeral offerings to that grandfather and inherit his estate.

[24]The sixth is a *son born in secret* at home. [25]These types of sons, they say, are heirs and relatives; they rescue one from great danger.

[26]Now, among the sons who are relatives but not heirs, the first is the *son received with the marriage*. [27]When one marries a pregnant woman, the child born to her is "the son received with the marriage".

[28]The second is a *son given in adoption*, [29]that is, given for adoption by his parents.

[30]The third is a *purchased son*. [31]This type is described in the story of Śunaḥśepa: [32]"There was a king Hariścandra. He purchased the son of Ajīgarta Sauyavasi."

[33]The fourth is a *son given in adoption by himself*. [34]This type is described in the story of Śunaḥśepa: [35]"Śunaḥśepa, when he was tied to the sacrificial post, praised the gods. The gods released him from his bonds. The officiating priests said to him: 'Let him be my son.' He did not acquiesce to them. Then they said: 'Let him be the son of whomever he chooses.' The Hotṛ priest of that sacrifice was Viśvāmitra, and Śunaḥśepa made himself his son."*

[36]The fifth is a *son who has been abandoned*, [37]that is, a son who is adopted after he has been abandoned by his parents.

[38]The sixth, they say, is simply the *son from a Śūdra wife*. These types of sons are relatives but not heirs. [39]Now, they also quote: "When there is no heir belonging to the first group of six, then the latter may inherit the estate."

Partitioning of the Estate

[40]Next, the partitioning of the estate among brothers. [41][It should be delayed] until their childless wives bear sons. [42]The oldest son should take a double share [43]and one-tenth of the cows and horses. [44]The youngest son gets the goats, the sheep, and the house. [45]The middle son gets the iron and the household goods. [46]The daughters should share the mother's wedding gifts.

[47]If a Brahmin has sons from wives of Brahmin, Kṣatriya, and Vaiśya classes, [48]the son of the Brahmin wife should take a triple share, [49]the son of the Kṣatriya wife should take a double share, [50]and the others should get equal shares.

[51]If one of them has contributed his own earnings, he should take a double share. [52]Those who have entered another order of life do not receive any shares, [53]as also those who are impotent, mad, or outcastes. [54]The impotent and the mad should be maintained.

प्रेतपत्नी[1] षण्मासान्व्रतचारिण्यक्षारलवणं[2] भुञ्जानाधः शयीत[3] ।।५५।। ऊर्ध्वं षड्भ्यो मासेभ्यः स्नात्वा श्राद्धं च[1] पत्ये दत्त्वा विद्याकर्मगुरुयोनिसंबन्धान्संनिपात्य[2] पिता भ्राता[3] वा नियोगं[4] कारयेत् ।।५६।। न[1] सोन्मादामवशां[2] व्याधितां वा नियुञ्ज्यात् ।।५७।। ज्यायसीमपि ।।५८।। षोडश वर्षाणि[1] ।।५९।। न चेदामयावी[1] स्यात् ।।६०।।

प्राजापत्ये मुहूर्ते पाणिग्राहवदुपचरेदन्यत्र संप्रहास्य वाक्पारुष्यदण्डपारुष्याच्च[1] ।।६१।। ग्रासाच्छादनस्नानानुलेपनेषु प्राग्गामिनी[1] स्यात् ।।६२।।

अनियुक्तायामुत्पन्न[1] उत्पादयितुः पुत्रो भवतीत्याहुः ।।६३।। स्याच्चेन्नियोगिनोः[1] ।।६४।। रिक्थलोभान्नास्ति[1] नियोगः ।।६५।। प्रायश्चित्तं वाप्युपदिश्य नियुञ्ज्यादित्येके[1] ।।६६।।

कुमार्यृतुमती त्रीणि वर्षाण्युपासीत[1] ।।६७।। ऊर्ध्वं[1] त्रिभ्यो वर्षेभ्यः पतिं विन्देत्तुल्यम् ।।६८।। अथाप्युदाहरन्ति ।

पितुः प्रमादात्तु यदीह कन्या
वयःप्रमाणं समतीत्य दीयते[1] ।
सा हन्ति दातारमुदीक्षमाणा[2]
कालातिरिक्ता गुरुदक्षिणेव ।।६९।।
प्रयच्छेन्नग्निकां कन्यामृतुकालभयात्पिता[1] ।
ऋतुमत्यां हि तिष्ठन्त्यां[2] दोषः पितरमृच्छति ।।७०।।
यावन्तः[1] कन्यामृतवः स्पृशन्ति
तुल्यैः सकामामभियाच्यमानाम् ।
भ्रूणानि तावन्ति हतानि ताभ्यां
मातापितृभ्यामिति धर्मवादः ।।७१।।
अद्भिर्वाचा च दत्तायां[1] म्रियेतादौ[2] वरो यदि[3] ।
न च मन्त्रोपनीता स्यात्कुमारी पितुरेव सा ।।७२।।
बलाच्चेत्प्रहृता[1] कन्या मन्त्रैर्यदि न संस्कृता ।
अन्यस्मै विधिवद्देया यथा कन्या तथैव सा ।।७३।।

Levirate

55The wife of a deceased man should sleep on the floor for six months, observing her vow and eating food without salt or seasonings. 56After the completion of the six months, she should bathe and make a funeral offering to her husband. Then the father or the brother should assemble the elders (A 1.6.32 n.) who taught or performed rites for the deceased person and his relatives and get them to appoint her for levirate. 57One should not appoint a widow who is deranged, barren,* or sick, 58as also one who is very old—59the age-limit is sixteen years from puberty. 60Nor should she be appointed if the man with whom she should cohabit is sickly.

61At the time sacred to Prajāpati (Va 12.47 n.), the man should approach her like a husband, without laughing together and without maltreating her verbally or physically. 62She should be given precedence in food, clothing, bathing, and lotions.

63A son born to a widow who has not been appointed, they say, belongs to his biological father, 64whereas if she has been appointed, the son belongs to both the males involved in the appointment. 65An appointment is invalid if it is made through greed for the estate of the deceased, 66although, according to some, one may appoint her after imposing a penance.

Time of Marriage for Girls

67After she attains puberty, a girl shall wait for three years. 68When three years have passed, she should find herself a husband of the same class as she. 69Now, they also quote:

> If due to her father's negligence a girl here is given in marriage after her proper time has elapsed, she, who was made to wait, brings ruin to her giver, like a teacher's fee that is paid after the time has passed.
>
> 70Out of fear that she should menstruate, a father should give a girl in marriage while she still "naked" (G 18.23 n.), for if she remains in his house after puberty her father becomes guilty of a sin.
>
> 71As many menstrual periods a girl has while men of equal class are asking for her hand in marriage and she herself is willing, so many fetuses do her parents kill—so states the Law.
>
> 72If, after a girl has been betrothed with words and the pouring of water but before she is given in marriage with the recitation of ritual formulas, the bridegroom dies, the girl belongs to her father.
>
> 73If a virgin has been forcibly abducted but has not been married with the recitation of ritual formulas, she may be given in marriage to another man in accordance with the rules; she is like a virgin in every respect.

पाणिग्राहे[1] मृते[2] बाला[3] केवलं मन्त्रसंस्कृता ।
सा चेदक्षतयोनिः[4] स्यात्पुनः संस्कारमर्हतीति[5] ।।७४।।

प्रोषितपत्नी पञ्च वर्षाण्युपासीत[1] ।।७५।। ऊर्ध्वं पञ्चभ्यो वर्षेभ्यो भर्तृसकाशं गच्छेत् ।।७६।। यदि धर्मार्थाभ्यां प्रवासं प्रत्यनुकामा न स्याद्यथा प्रेत एवं वर्तितव्यं[1] स्यात् ।।७७।। एवं ब्राह्मणी पञ्च प्रजाताप्रजाता[1] चत्वारि राजन्या प्रजाता पञ्चाप्रजाता[2] त्रीणि वैश्या प्रजाता चत्वार्यप्रजाता[3] द्वे शूद्रा प्रजाता[4] त्रीण्यप्रजा-तैकम्[5] ।।७८।।

अत ऊर्ध्वं समानार्थजन्मपिण्डोदकगोत्राणां[1] पूर्वः पूर्वो गरीयान् ।।७९।। न तु[1] खलु कुलीने विद्यमाने परगामिनी[2] स्यात् ।।८०।।

यस्य पूर्वेषां षण्णां न कश्चिद्दायादः स्यात्सपिण्डाः पुत्रस्थानीया वा तस्य धनं विभजेरन् ।।८१।। तेषामलाभ आचार्यान्तेवासिनौ हरेयाताम् ।।८२।। तयोरलाभे राजा हरेत् ।।८३।। न तु ब्राह्मणस्य राजा हरेत् ।।८४।। ब्रह्मस्वं तु विषं घोरम् ।।८५।।

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकमिति[1] ।।८६।।

त्रैविद्यसाधुभ्यः संप्रयच्छेत्संप्रयच्छेदिति[1] ।।८७।।

॥ इति वासिष्ठधर्मशास्त्रे सप्तदशोऽध्यायः ॥

शूद्रेण ब्राह्मण्यामुत्पन्नश्चाण्डालो भवतीत्याहुः ।।१।। राजन्यायां वैणः[1] ।।२।। वैश्याया-

> [74] If the husband dies after a young girl has been given in marriage with the recitation of ritual formulas and if she is still a virgin, she may be given in marriage again.

Missing Husband

[75] The wife of a man who has gone to a distant land should wait for five years. [76] After the lapse of five years she may go to her husband. [77] If, however, she is unwilling to go to a distant land for religious or financial reasons, she may act as if he were dead. [78] Accordingly, a Brahmin woman should wait for five years if she has offspring and for four years if she does not; a Kṣatriya woman should wait for four years if she has offspring and for three years if she does not; a Vaiśya woman should wait for three years if she has offspring and for two years if she does not; and a Śūdra woman should wait for two years if she has offspring and for one year if she does not.

[79] After that time [she may go to one of the following]: one who shares the same property as her husband, one who is born from the same parents, one who belongs to the same ancestry (A 2.14.2 n.), one who belongs to the same distant ancestry,* and one who belongs to the same lineage (A 2.11.15 n.). Among these each preceding is more honorable than each following. [80] She should not, however, go to a stranger when a member of her family is available.

Alternate Heirs

[81] In the absence of an heir belonging to the first six types of sons (Va 17.13–25), people belonging to the same ancestry or those taking the place of sons (Va 17.26–38) should divide the estate of the deceased; [82] in the absence of these, the teacher and the resident pupil should take the estate; [83] and in their absence, the king. [84] The king, however, should not take the estate of a Brahmin; [85] the property of a Brahmin is dreadful poison.

> [86] Poison is not truly poison, they say; the true poison is the property of a Brahmin. Poison kills just one man, while a Brahmin's property kills even his sons and grandsons.

[87] He should hand it over instead to virtuous men versed in the triple Veda.

MIXED CLASSES

18 [1] A child sired by a Śūdra man on a Brahmin woman, they say, becomes a Cāṇḍāla; [2] on a Kṣatriya woman, a Vaiṇa; [3] and on a Vaiśya

मन्त्यावसायी ॥३॥ वैश्येन ब्राह्मण्यामुत्पन्नो रामको[1] भवतीत्याहुः ॥४॥ राजन्यायां पुल्कसः[1] ॥५॥ राजन्येन ब्राह्मण्यामुत्पन्नः सूतो भवतीत्याहुः ॥६॥ अथाप्युदाहरन्ति ।

छन्नोत्पन्नाश्च[1] ये केचित्प्रातिलोम्यगुणाश्रिताः ।
गुणाचारपरिभ्रंशात्कर्मभिस्तान्विजानीयुरिति[2] ॥७॥

एकान्तराद्व्यन्तरात्र्यन्तरासु[1] जाता[2] ब्राह्मणक्षत्रियवैश्यैरम्बष्ठोग्रनिषादा[3] भवन्ति ॥८॥ शूद्रायां[1] पारशवः ॥९॥ पारन्नेव[1] जीवन्नेव शवो भवतीत्याहुः । शव इति मृताख्या[2] ॥१०॥

एके वा एतच्छ्मशानं ये शूद्राः[1] ॥११॥ तस्माच्छूद्रसमीपे[1] नाध्येतव्यम् ॥१२॥ अथापि यमगीताञ्श्लोकानुदाहरन्ति

श्मशानमेतत्प्रत्यक्षं ये शूद्राः पापचारिणः ।
तस्माच्छूद्रसमीपे तु[1] नाध्येतव्यं कदाचन ॥१३॥
न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविष्कृतम् ।
न चास्योपदिशेद्धर्मं न चास्य[1] व्रतमादिशेत् ॥१४॥
यश्चास्योपदिशेद्धर्मं यश्चास्य व्रतमादिशेत् ।
सोऽसंवृत्तं[1] तमो घोरं सह तेन प्रपद्यत[2] इति ॥१५॥
व्रणद्वारे कृमिर्यस्य संभवेत कदाचन ।
प्राजापत्येन शुध्येत हिरण्यं गौर्वासो दक्षिणा इति[1] ॥१६॥

नाग्निं चित्वा[1] रामामुपेयात्[2] ॥१७॥ कृष्णवर्णा या[1] रामा रमणायैव[2] न[3] धर्माय न धर्मायेति ॥१८॥

॥ इति वासिष्ठधर्मशास्त्रे अष्टादशोऽध्यायः ॥

स्वधर्मो[1] राज्ञः पालनं भूतानां तस्यानुष्ठानात्सिद्धिः ॥१॥ भयकारुण्यहानं[1] जरामर्यं वा एतत्सत्त्रमाहुर्विद्वांसः[2] ॥२॥ तस्माद्गार्हस्थ्यनैयमिकेषु पुरोहितं[1] दध्यात्[2] ॥३॥ विज्ञायते । ब्रह्मपुरोहितं राष्ट्रमृध्नोतीति[1] ॥४॥ उभयस्य पालनात्[1] ॥५॥ असामर्थ्याच्च ॥६॥

woman, an Antyāvasāyin. [4]A child sired by a Vaiśya man on a Brahmin woman, they say, becomes a Rāmaka; [5]and on a Kṣatriya woman, a Pulkasa. [6]A child sired by a Kṣatriya man on a Brahmin woman, they say, becomes a Sūta. [7]Now, they also quote:

> You can know by their actions all those who have been secretly conceived and who are tainted with the attributes rising from relationships in the inverse order of class, because they are devoid of virtue and good conduct.

[8]A child sired by a Brahmin, a Kṣatriya, and a Vaiśya on a woman of one, two, or three classes below his becomes an Ambaṣṭha, an Ugra, or a Niṣāda, respectively. [9]A child sired by a Brahmin on a Śūdra woman is a Pāraśava. [10]They say: while still able (*pārayan*), that is, while still alive, he is a corpse. "Corpse" is a designation for "dead".

[11]According to some, Śūdras are a cremation ground. [12]Therefore, one should not recite the Veda in the vicinity of a Śūdra. [13]Now, they also quote these verses proclaimed by Yama:

> Śūdras, people of evil conduct, are manifestly a cremation ground. Therefore, one should not recite the Veda in the vicinity of a Śūdra.
>
> [14]One should not impart wisdom to a Śūdra or give him one's leftovers (A 1.3.27 n.) or the remnants of a sacrificial offering. One should not teach him the Law or prescribe to him a vow.
>
> [15]A man who teaches him the Law or prescribes to him a vow will go to the dreadful hell called Asaṃvṛta.
>
> [16]If ever a worm is found in someone's wound, he is purified by performing the Prājāpatya penance (B 4.5.6) and giving gold, a cow, and a garment as a sacrificial fee.

[17]After a man has performed the rite of building the fire altar, he should not cohabit with a dark woman. [18]A woman belonging to the dark class is only for pleasure, not for the fulfilment of the Law.

KING

19 [1]To take care of creatures is the special duty (*dharma*) of a king, and he attains success by fulfilling it. [2]To give up fear and pity, wise men say, is truly for him a sacrificial session lasting until old age.* [3]Therefore, he should appoint a personal priest to carry out the obligations incumbent on a householder. [4]It is stated: "When a Brahmin has been appointed as the king's personal priest, the kingdom prospers", [5]for thus both sets of duties are taken care of, [6]because he is unable to do both.*

देशधर्मजातिकुलधर्मान्[1] सर्वानेवैताननुप्रविश्य राजा चतुरो वर्णान्स्वधर्मे स्थापयेत् ॥७॥ तेष्वपचरत्सु[1] दण्डं धारयेत्[2] ॥८॥ दण्डस्तु[1] देशकालधर्मवयोविद्यास्थानविशेषैर्हिंसाक्रोशयोः[2] कल्प्यः[3] ॥९॥ आगमादृष्टान्ताच्च[1] ॥१०॥

पुष्पफलोपगान्पादपान्न[1] हिंस्यात् ॥११॥ कर्षणकरणार्थं[1] चोपहन्यात्[2] गार्हस्थ्याङ्गे[3] च ॥१२॥

मानोन्माने रक्षिते स्याताम् ॥१३॥ अधिष्ठानान्न नीहारः[1] सार्थानाम्[2] ॥१४॥ अर्घमानमूल्यमात्रं[1] नैहारिकं स्यात् ॥१५॥ महामहयोस्त्वनत्ययः[1] स्यादभयं च[2] ॥१६॥

संयाने दशवाहवाहिनी[1] द्विगुणकारिणी[2] स्यात्[3] ॥१७॥ प्रत्येकं प्रपाः स्युः[1] ॥१८॥ पुंसां शतावरार्धं वाहं वहेत्[1] ॥१९॥ अध्यर्धाः[1] स्त्रियः स्युः ॥२०॥

तरोऽष्टौ माषाः[1] शरमध्याया[2] अशरमध्यायाः पादः कार्षापणस्य[3] ॥२१॥ निरुदकस्तरो माष्यः[1] ॥२२॥ अकरः श्रोत्रियो राजपुमाननाथः प्रव्रजितो बालवृद्धतरुणप्रजाताः[1] ॥२३॥ प्राग्गामिकाः[1] कुमार्यो मृतपत्यश्च[2] ॥२४॥ बाहुभ्यामुत्तरञ्छतगुणं[1] दाप्यः[2] ॥२५॥

नदीकक्षवनदाहशैलोपभोगा[1] निष्कराः स्युः ॥२६॥ तदुपजीविनो वा दद्युः ॥२७॥ प्रतिमाससमुद्वाहकरं[1] त्वागमयेत् ॥२८॥

राजनि च प्रेते दद्यात्[1] प्रासङ्गिकम् ॥२९॥ एतेन[1] मातृवृत्तिर्व्याख्याता[2] ॥३०॥ राजमहिषीपितृव्यमातुलान्[1] राजा बिभृयात्[2] ॥३१॥ तद्बन्धूश्चान्याश्च[1] [३२] राजपत्न्यो ग्रासाच्छादनं[1] लभेरन् ॥३३॥ अनिच्छन्त्यो वा प्रव्रजेरन्[1] ॥३४॥

Administrative Duties

[7]After inquiring into all the Laws specific to various regions, castes, and families, the king should make the four classes adhere to the Laws proper to them [8]and punish them when they deviate from them. [9]The punishment for battery and the use of abusive language should be imposed in keeping with the place and time of the offense; the virtue, age, knowledge, and social position* of the parties; [10]and in accordance with precept and precedent.

[11]A man should not damage trees that produce flowers and fruits. [12]One may cut them down to make implements for cultivation or for household needs.

[13]Measures and weights should be made secure. [14]Export of goods is not permitted from the capital city. [15]Only the selling price or the value of the merchandise is subject to exportation. [16]During the two festive times, however, there is no crime and there should be no punishment.*

Ferries, Tolls, and Taxes

[17]For water transport, a boat should have ten oarsmen and two sets of of equipment. [18]Each vessel should have its own drinking water supply. [19]It should carry a load of not more than one hundred men; [20]and one and a half times that many women.*

[21]If the river's width is such that an arrow shot from the shore will land in the middle, then the toll is eight Māṣas (G 12.8); whereas if it lands beyond that, then the toll is a quarter Kārṣapaṇa. [22]When the water level is low, the toll is one Māṣa.* [23]The following are exempt from toll: vedic scholars, officials of the king, destitutes, wandering ascetics, children, old people, youngsters, and new mothers; [24]as also couriers,* young women, and widows. [25]If someone crosses a river swimming, he shouldbe made to pay one hundred time the toll (A 1.32.26 n.).

[26]There shall be no taxes on what is obtained from rivers, thickets, forests, cremation places, and mountains; [27]or else, people who gain a living in this manner may give something. [28]From artisans,* however, he should collect taxes every month.

Succession

[29]When the former king has died, he should give the requisites for the occasion.* [30]This provision entails the maintenance of his mother. [31]The king should maintain the deceased king's chief queen and his paternal and maternal uncles.* [32–3]His women folk and other wives also should receive food and clothing. [34]Or, if they are unwilling, they may become wandering ascetics.

क्लीबोन्मत्तान्[1] राजा बिभृयात् ॥३५॥ तद्गामित्वाद्रिक्थस्य ॥३६॥ शुल्के चापि[1] मानवं श्लोकमुदाहरन्ति ।

न भिन्नकार्षापणमस्ति[2] शुल्कं[3]
न शिल्पवृत्तौ[4] न शिशौ न दूते[5] ।
न भैक्षलब्धे[6] न हृतावशेषे[7]
न श्रोत्रिये प्रव्रजिते न यज्ञ इति ॥३७॥

स्तेनोऽनुप्रवेशान्न दुष्यते[1] ॥३८॥ शस्त्रधारी सहोढो व्रणसंपन्नश्च[1] व्यपदिष्टस्त्वेकेषाम्[2] ॥३९॥ दण्ड्योत्सर्गे[1] राजैकरात्रमुपवसेत् ॥४०॥ त्रिरात्रं पुरोहितः ॥४१॥ कृच्छ्रमदण्ड्यदण्डने[1] पुरोहितः ॥४२॥ त्रिरात्रं राजा[1] ॥४३॥ अथाप्युदाहरन्ति ।

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी[1] ।
गुरौ शिष्यश्च[1] याज्यश्च स्तेनो राजनि किल्बिषम् ॥४४॥
राजभिर्धृतदण्डास्तु[1] कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥४५॥
एनो राजानमृच्छति उत्सृजन्तं[1] सकिल्बिषम् ।
तं चेद्घातयते[2] राजा घ्नधर्मेण न दुष्यतीति[3] ॥४६॥
राज्ञामात्ययिके कार्ये[1] सद्यः शौचं विधीयते ।
तथानात्ययिके[2] नित्यं[3] काल एवात्र कारणमिति[4] ॥४७॥

यमगीतं चात्र[1] श्लोकमुदाहरन्ति ।

नाद्य[2] दोषोऽस्ति राज्ञां वै[3] व्रतिनां न च सत्रिणाम्[4] ।
ऐन्द्रस्थानमुपासीना ब्रह्मभूता हि ते सदेति ॥
हि ते सदेति[5] ॥४८॥

॥ इति वासिष्ठधर्मशास्त्रे एकोनविंशोऽध्यायः ॥

Taxes

[35]The king should maintain people who are impotent or mad, [36]because their estates go to him.* [37]With reference to taxes, they also quote this verse of Manu:

> There is no tax on an amount less than one Kārṣapaṇa, as also on craftsmen, children, and messengers; on what is received as alms or what remains after a robbery; and on vedic scholars, wandering ascetics, and sacrifices.

Criminal Justice

[38]A man is not considered guilty of theft simply by accompanying a thief, [39]but only if he is caught armed, carrying stolen property, or wounded; and, acccording to some, if he has misrepresented himself.* [40]If a guilty man is allowed to go free, the king should fast for one day [41]and his personal priest for three days. [42]If an innocent man is punished, his personal priest should perform an arduous penance (B 2.2.38) [43]and the king should fast for three days. [44]Now, they also quote:

> The murderer of a learned Brahmin rubs his sin off on the man who eats his food, an adulterous wife on her husband, a pupil and a patron of a sacrifice on the teacher, and a thief on the king.
>
> [45]Those people who have committed sins and have been punished for them by kings, however, go to heaven unsullied, just like virtuous men who have done good deeds.
>
> [46]When he sets free a culpable man, the sin falls on the king. If he has him executed, however, he is not stained by carrying out the Law of execution.
>
> [47]The rule is that kings always become pure immediately after they carry out capital as well as non-capital punishments; the reason for this is simply time.

[48]In this connection they also quote a verse proclaimed by Yama:

> The stain of impurity* does not affect kings, as well as people performing vows and sacrificial sessions, for they are always seated on the throne of Indra and become one with Brahman.

अनभिसंधिकृते प्रायश्चित्तमपराधे[1] ॥१॥ अभिसंधिकृतेऽप्येके[1] ॥२॥

गुरुरात्मवतां शास्ता शास्ता[1] राजा दुरात्मनाम् ।
अथ[2] प्रच्छन्नपापानां शास्ता वैवस्वतो यम इति ॥३॥

तत्र च[1] सूर्याभ्युदितः[2] सन्नहस्तिष्ठेत्सावित्रीं च[3] जपेत् ॥४॥ एवं सूर्याभिनिम्रुक्तो[1] रात्रावासीत[2] ॥५॥ कुनखी श्यावदन्तस्तु[1] कृच्छ्रं द्वादशरात्रं चरेत्[2] ॥६॥

परिवित्तिः[1] कृच्छ्रं द्वादशरात्रं चरित्वा[2] निविशेत[3] तां चैवोपयच्छेत्[4] ॥७॥ अथ[1] परिविविदानः कृच्छ्रातिकृच्छ्रौ चरित्वा तस्मै दत्त्वा पुनर्निविशेत[2] तां चैवोपयच्छेत्[3] ॥८॥ अग्रेदिधिषूपतिः[1] कृच्छ्रं द्वादशरात्रं चरित्वा निविशेत[2] तां चोपयच्छेत्[3] ॥९॥ दिधिषूपतिः कृच्छ्रातिकृच्छ्रौ चरित्वा तस्मै दत्त्वा पुनर्निविशेत्[1] ॥१०॥

वीरहणं[1] परस्ताद्वक्ष्यामः[2] ॥११॥ ब्रह्मोज्झः[1] कृच्छ्रं द्वादशरात्रं चरित्वा पुनरुपयुञ्जीत[2] वेदमाचार्यात् ॥१२॥

गुरुतल्पगः[1] सवृषणं शिश्नमुत्कृत्याञ्जलावाधाय[2] दक्षिणामुखो[3] गच्छेद्यत्रैव प्रतिहन्यात् तत्र[4] तिष्ठेदाप्रलयात्[5] ॥१३॥ निष्कालको वा[1] घृताभ्यक्तस्तप्तां[2] सूर्मीं[3] परिष्वजेन्मरणात्पूतो[4] भवतीति विज्ञायते ॥१४॥ आचार्यपुत्रशिष्यभार्यासु चैवं[1] स्वयोनिषु[2] च[3] ॥१५॥

गुर्वीं सखीं गुरुसखीमपपात्रां[1] पतितां च गत्वा कृच्छ्राब्दपादं[2] चरेत् ॥१६॥ एतदेव चाण्डालपतितान्नभोजनेषु ततः पुनरुपनयनं वपनादीनां तु निवृत्तिः[1] ॥१७॥

PENANCES

Miscellaneous

20 [1]A penance should be performed for any offense not deliberately committed [2]and, according to some, even deliberately committed.

> [3]The elder (A 1.6.32 n.) disciplines those who are self-controlled and the king disciplines those who are wicked, whereas Yama, son of Vivasvat, disciplines those who commit sins secretly.

[4]Among these, a person who was asleep at sunrise should remain standing during the day reciting the Sāvitrī verse; [5]and a person who was asleep at sunset should remain seated during the night. [6]A man with bad nails or black teeth, on the other hand, should perform the arduous penance (B 2.2.38) for twelve days.*

[7]A man whose younger brother has got married before him should perform the arduous penance for twelve days and get married, and then take that very woman to himself;* [8]whereas a man who gets married before his elder brother should perform an arduous and a very arduous penance, hand his wife over to the latter, and get married again, and then take that very woman to himself.* [9]A man who marries a younger sister whose older sister remains unmarried should perform an arduous penance for twelve days and get married, and then take her* to himself. [10]A man who marries an older sister whose younger sister is already married should perform an arduous and a very arduous penance, hand her over to him,* and get married again.

[11]We will explain below (Va 21.27) the penance for a man who has extinguished his sacred fire. [12]A man who has forgotten the Veda should perform an arduous penance for twelve days and once again learn the Veda from his teacher.

Grievous Sins

[13]A man who has had sex with the wife of an elder (A 1.6.32 n.) should cut off his penis together with the testicles and, holding them in his cupped hands, walk towards the south. And wherever he meets with an obstacle, he should stand at that spot until he dies. [14]Or else, he should shave his hair, smear his body with ghee, and embrace a heated column (A 1.25.2 n.). It is stated: "He will be purified after death." [15]The same applies for having sex with the wife of a teacher, son, or pupil, as also with a female blood relative.*

[16]If someone has sex with a female elder* (A 1.6.32 n.), a female friend, a female friend of an elder, a degraded woman, or an outcaste woman, he should perform an arduous penance for three months. [17]The same applies for eating the food of a Cāṇḍāla or an outcaste. Afterwards he should be re-initiated; the shaving

मानवं चात्र श्लोकमुदाहरन्ति ।

वपनं मेखला दण्डो भैक्षचर्या व्रतानि च ।
एतानि तु निवर्तन्ते[1] पुनःसंस्कारकर्मणीति[2] ॥१८॥

[1]मद्यपाने त्वसुरायाः सुरायाश्चाज्ञाने कृच्छ्रातिकृच्छ्रौ घृतप्राशः[2] पुनःसंस्कारश्च[3] ॥१९॥ मूत्रशकृच्छुक्राभ्यवहारेषु चैवम् ॥२०॥

मद्यभाण्डस्थिता[1] आपो[2] यदि कश्चिद् द्विजः[3] पिबेत्[4] ।
पद्मोदुम्बरविल्वानां[5] पलाशस्य कुशस्य च ।
एतेषामुदकं पीत्वा[6] त्रिरात्रेणैव शुध्यति[7] ॥२१॥
अभ्यासे तु सुरायाश्च अग्निवर्णां पिबेद् द्विजः[1] ॥
मरणात्पूतो भवतीति[2] ॥२२॥

भ्रूणहनं[1] वक्ष्यामो ब्राह्मणं हत्वा भ्रूणहा भवत्यविज्ञातं च गर्भम् ॥२३॥ अविज्ञाता हि गर्भाः पुमांसो भवन्ति तस्मात्पुंस्कृत्या[1] जुह्वतीति[2] ॥२४॥ भ्रूणहाग्निमुपसमाधाय जुहुयात्[1] ॥२५॥

लोमानि मृत्योर्जुहोमि लोमभिर्मृत्युं वासय[1] इति प्रथमाम्[2] ।
त्वचं मृत्योर्जुहोमि त्वचा मृत्युं वासय[1] इति द्वितीयाम्[2] ।
लोहितं मृत्योर्जुहोमि लोहितेन मृत्युं वासय[1] इति तृतीयाम्[2] ।
मांसं[3] मृत्योर्जुहोमि मांसेन[3] मृत्युं वासय[1] इति चतुर्थीम्[2] ।
स्नावानि[4] मृत्योर्जुहोमि स्नावभिर्मृत्युं[4] वासय[1] इति पञ्चमीम्[2] ।
मेदो[5] मृत्योर्जुहोमि मेदसा मृत्युं वासय[1] इति षष्ठीम्[2] ।
अस्थीनि मृत्योर्जुहोम्यस्थिभिर्मृत्युं वासय[1] इति सप्तमीम्[2] ।
मज्जानं[6] मृत्योर्जुहोमि मज्जाभिर्मृत्युं वासय[1] इत्यष्टमीमिति[2] ॥२६॥

राजार्थे[1] ब्राह्मणार्थे[2] वा संग्रामेऽभिमुखमात्मानं[3] घातयेत् ॥२७॥ त्रिरजितो वापराद्धः[1] पूतो भवतीति विज्ञायते[2] । द्वादश[3] वर्षाण्यात्मनादिश्य[4] न ग्रामे नारण्ये वसेत् खट्वाङ्गी कपालपाणिः[5] सप्तागाराण्यसंकल्पितानि चरेद्भैक्षं भ्रूणहने भिक्षां देहीति स्वकर्मावेदयमानो ॥२८॥

विज्ञायते हि[1] निरुक्तं ह्येनः[2] कनीयो भवतीति[3] ॥२९॥ तथाप्युदाहरन्ति[1] ।

पतितं पतितेत्युक्त्वा चोरं चोरेति[2] वा पुनः ।
वचनात्तुल्यदोषः[3] स्यान्मिथ्या द्विर्दोषतां[4] व्रजेदिति ॥३०॥

and other similar rites, however, are omitted. [18]On this point, moreover, they quote a verse of Manu:

> Shaving, girdle, staff, begging almsfood, and the vows—these are omitted in the rite of re-initiation. (M 11.152)

[19]For drinking an intoxicant that is not *surā* liquor* or, inadvertently, *surā* liquor, one should perform an arduous and a very arduous penance, consume some ghee, and be re-initiated. [20]The same applies to consuming urine, feces, or semen.

> [21] If a twice-born man drinks water that has remained in a liquor pot, he becomes purified in just three days by drinking a decoction made with the leaves of lotus, Udumbara, wood-apple, and Palāśa and of Kuśa grass.

[22]If a twice-born man drinks *surā* liquor repeatedly, however, he should drink the same liquor boiling hot. It is said, "He will be purified after death."

Murder

[23]We will explain the meaning of the term *bhrūṇahan*—"murderer of a Brahmin" (A 1.19.15 n.). By killing a Brahmin or a fetus whose gender cannot be determined one becomes a *bhrūṇahan*—a murderer of a Brahmin; [24]for fetuses whose gender cannot be determined grow to be males. That is why people offer oblations in the fire so as to produce a male child.* [25]A murderer of a Brahmin should kindle a fire and offer the oblations:

[26]First: "I offer the hair of my body to Death. I invest* Death with the hair of my body."
Second: "I offer my skin to Death. I invest Death with my skin."
Third: "I offer my blood to Death. I invest Death with my blood."
Fourth: "I offer my flesh to Death. I invest Death with my flesh."
Fifth: "I offer my sinews to Death. I invest Death with my sinews."
Sixth: "I offer my fat to Death. I invest Death with my fat."
Seventh: "I offer my bones to Death. I invest Death with my bones."
Eighth: "I offer my marrow to Death. I invest Death with my marrow."*

[27]Or else, facing the enemy unflinchingly, he may lay down his life in battle for the sake of the king or a Brahmin; [28]"or, the criminal is purified when he remains undefeated three times," so is it stated. Sentencing himself, for twelve years he should live neither in a village nor in the wilderness. Carrying a bed-post and a skull, he should beg almsfood randomly from seven houses, saying "Give almsfood to a murderer of a Brahmin," thus proclaiming his deed.*

[29]For, it is said: "For when confessed, a sin is made less" (SB 2.5.2.20). [30]Now, they also quote:

> By telling an outcaste "You're an outcaste!", or a thief "You're a thief!", a man by his speech becomes as sinful as they; and if his accusation is false, he becomes twice as sinful.

एवं[1] राजन्यं हत्वाष्टौ वर्षाणि[2] चरेत्[3] ।।३१।। षड् वैश्यम् ।।३२।। त्रीणि शूद्रम् ।।३३।।

ब्राह्मणीं चात्रेयीं हत्वा सवनगतौ[1] च राजन्यवैश्यौ ।।३४।। आत्रेयीं[1] वक्ष्यामो[2] । रजस्वलामृतुस्नातामात्रेयीमाहुः ।।३५।। अत्र ह्येष्यदपत्यं[1] भवतीति ।।३६।।

अनात्रेयीं[1] राजन्यहिंसायाम् ।।३७।। राजन्यां[1] वैश्यहिंसायाम् ।।३८।। वैश्यां[1] शूद्रहिंसायाम् ।।३९।। शूद्रां[1] हत्वा[2] संवत्सरम् ।।४०।।

ब्राह्मणसुवर्णहरणे[1] प्रकीर्य केशान्[2] राजानमभिधावेत्[3] स्तेनोऽस्मि भो[4] शास्तु मां[5] भवानिति । तस्मै[6] राजौदुम्बरं शस्त्रं दद्यात्तेनात्मानं प्रमापयेत्[7] । मरणात्पूतो भवतीति विज्ञायते[8] ।।४१।। निष्कालको[1] वा[2] घृताक्तो[3] गोमयाग्निना[4] पादप्रभृत्यात्मानमभि-दाहयेत्[5] । मरणात्पूतो[6] भवतीति विज्ञायते ।।४२।। अथाप्युदाहरन्ति[1] ।

पुरा कालात्प्रमीतानां पापाद्विविधकर्मणाम्[2] ।
पुनरापन्नदेहानामङ्गं भवति तच्छृणु ।।४३।।
स्तेनः कुनखी भवति श्वित्री भवति ब्रह्महा ।
सुरापः श्यावदन्तस्तु दुश्चर्मा गुरुतल्पग इति ।।४४।।

पतितसंप्रयोगे[1] च[2] ब्राह्मेण वा[3] यौनेन वा[4] यास्तेभ्यः[5] सकाशान्मात्रा उपलब्धास् तासां[6] परित्यागः[7] । तैश्च न संवसेत् ।।४५।। उदीचीं दिशं[1] गत्वानश्नन्[2] संहिता-ध्ययनमधीयानः पूतो भवतीति विज्ञायते ।।४६।। तथाप्युदाहरन्ति[1] ।

शरीरपरितापेन[2] तपसाध्ययनेन च ।
मुच्यते पापकृत्पापाद्दानाच्चापि प्रमुच्यते ।।

इति विज्ञायते विज्ञायत इति[3] ।।४७।।

॥ इति वासिष्ठधर्मशास्त्रे विंशोऽध्यायः ॥

[31] If someone kills a Kṣatriya, he should do the same for eight years; [32] if he kills a Vaiśya, for six years; [33] and if he kills a Śūdra, for three years.

[34] If someone kills a Brahmin woman who is an Ātreyī (A 1.24.8–9 n.) or a Kṣatriya or a Vaiśya engaged in performing a sacrifice, [the penance is the same as for a Brahmin]. [35] We will explain who an Ātreyī is. They say that "Ātreyī" is a woman who has bathed after her menstrual period, [36] for in her (*atra*) the future (*ī-*) offspring comes into being.*

[37] For killing a Brahmin woman at a time other than after her menstrual period, the penance is the same as for killing a Kṣatriya man; [38] for killing a Kṣatriya woman, the same as for killing a Vaiśya man; [39] and for killing a Vaiśya woman, the same as for killing a Śūdra man. [40] If someone kills a Śūdra woman, he should perform the same penance for one year.

Theft

[41] When someone has stolen gold from a Brahmin, the thief should dishevel his hair and run to the king, saying, "I am a thief, sir! Do punish me, lord." The king should hand him a weapon made of Udumbara wood. With that the thief should kill himself. It is stated: "He will be purified after death." [42] Alternatively, he may shave his hair, smear his body with ghee, and get himself burnt from feet upward in a fire of cowdung. It is stated: "He will be purified after death." [43] Now, they also quote:

> Listen to how their bodies are—people who died before their time due to sin after engaging in various types of activities and are now reborn in new bodies.
>
> [44] A thief becomes a man with deformed nails; a murderer of a Brahmin becomes a man with white leprosy; one who drinks liquor becomes a man with black teeth; and one who has sex with the wife of an elder (A 1.6.32 n.) becomes a man with skin disease.

Association with Outcastes

[45] When someone has established a vedic* or matrimonial alliance with outcastes, he should give up any articles he may have received from them and cease associating with them. [46] "He becomes purified by going towards the north and reciting a vedic Collection of Hymns without eating any food," says the Veda. [47] Now, they also quote:

> A sinner is freed from his sin by mortifying his body, by austerity, and by reciting the Veda, as also by giving gifts.

So it is stated.

शूद्रश्चेद्ब्राह्मणीमभिगच्छेद्[1] वीरणैर्वेष्टयित्वा[2] शूद्रमग्नौ प्रास्येत्[3] । ब्राह्मण्याः[4] शिरसि वपनं[5] कारयित्वा[6] सर्पिषाभ्यज्य[7] नग्नां कृष्णखरमारोप्य[8] महापथमनुसंव्राजयेत्[9] । पूता भवतीति विज्ञायते ।।१।।

वैश्यश्चेद्ब्राह्मणीमभिगच्छेल्लोहितदर्भैर्वेष्टयित्वा[1] वैश्यमग्नौ प्रास्येत्[2] । ब्राह्मण्याः शिरसि वपनं[3] कारयित्वा[4] सर्पिषाभ्यज्य[5] नग्नां गौरखरमारोप्य[6] महापथमनुसंव्राजयेत्[7] । पूता भवतीति विज्ञायते ।।२।।

राजन्यश्चेद्ब्राह्मणीमभिगच्छेच्छरपत्रैर्वेष्टयित्वा[1] राजन्यमग्नौ प्रास्येत्[2] । ब्राह्मण्याः शिरसि[3] वपनं[4] कारयित्वा[5] सर्पिषाभ्यज्य[6] नग्नां श्वेतखरमारोप्य[7] महापथमनुसंव्राजयेत्[8] । पूता भवतीति विज्ञायते[9] ।।३।।

एवं वैश्यो राजन्यायाम्[1] ।।४।। शूद्रश्च[1] राजन्यावैश्ययोः[2] ।।५।।

मनसा भर्तुरतिचारे[1] त्रिरात्रं यावकं क्षीरौदनं[2] वा[3] भुञ्जानाधः शयीत । ऊर्ध्वं त्रिरात्रादप्सु निमग्नायाः[4] सावित्र्यष्टशतेन[5] शिरोभिर्जुहुयात् । पूता भवतीति विज्ञायते[6] ।।६।।

वाक्संबन्ध एतदेव[1] मासं चरित्वोर्ध्वं मासादप्सु निमग्नायाः चतुर्भिः सावित्र्यष्टशतैः[2] शिरोभिर्जुहुयात् । पूता[3] भवतीति विज्ञायते ।।७।।

व्यवाये तु संवत्सरं घृतपटं[1] धारयेत् । गोमयगर्ते कुशप्रस्तरे वा भुञ्जानाधः[2] शयीत । ऊर्ध्वं संवत्सरादप्सु निमग्नायाः सावित्र्यष्टसहस्रेण[3] शिरोभिर्जुहुयात् । पूता भवतीति विज्ञायते ।।८।।

व्यवाये तीर्थगमने धर्मेभ्यस्तु[1] निवर्तते ।।९।।

चतस्रस्तु परित्याज्याः शिष्यगा गुरुगा च या[1] ।
पतिघ्नी च[2] विशेषेण जुङ्गितोपगता च या[3] ।।१०।।

Illicit Sex

21 [1]If a Śūdra has sex with a Brahmin woman, he should be wrapped in Vīraṇa grass and thrown into a fire. The Brahmin woman's head should be shaved and her body smeared with ghee, and she should be paraded on a highway naked and seated on a black donkey. "In this way," it is stated, "she becomes pure."

[2]If a Vaiśya has sex with a Brahmin woman, he should be wrapped in tufts of Lohita straw and thrown into a fire. The Brahmin woman's head should be shaved and her body smeared with ghee, and she should be paraded on a highway naked and seated on a yellow donkey. "In this way," it is stated, "she becomes pure."

[3]If a Kṣatriya has sex with a Brahmin woman, he should be wrapped in Śara grass and thrown into a fire. The Brahmin woman's head should be shaved and her body smeared with ghee, and she should be paraded on a highway naked and seated on a white donkey. "In this way," it is stated, "she becomes pure."

[4]The same punishment applies to a Vaiśya who has sex with a Kṣatriya woman [5]and to a Śūdra who has sex with a Kṣatriya or a Vaiśya woman.

Adultery

[6]If a wife has been unfaithful to her husband in her mind, she should spend three nights eating barley or milk-rice and sleeping on the floor. At the end of the three nights, the husband should offer ghee in the fire reciting the Sāvitrī verse 800 times together with the Śiras formula while the wife remains immersed in water. "In this way," it is stated, "she becomes pure."

[7]If she has had an adulterous conversation with another man, she should do the same penance for one month. At the end of the month, the husband should offer ghee in the fire reciting the Sāvitrī verse 3,200 times together with the Śiras formula while the wife remains immersed in water. "In this way," it is stated, "she becomes pure."

[8]If she actually committed adultery, however, she should wear a garment smeared with ghee, eat* in a trough of cowdung or on a spread of Kuśa grass, and sleep on the floor for one year. At the end of the year, the husband should offer ghee in the fire reciting the Sāvitrī verse 8,000 times together with the Śiras formula while the wife remains immersed in water. "In this way," it is stated, "she becomes pure."

> [9]If she commits adultery with an elder (A 1.6.32 n.), however, she is excluded from ritual activities.*
>
> [10]These four are to be abandoned: a wife who has sex with one's pupil, a wife who has sex with one's elder, especially a wife who tries to kill her husband, and a wife who has sex with a degraded man.

या[1] ब्राह्मणी च[2] सुरापी[3]
न तां देवाः पतिलोकं नयन्ति ।
इहैव सा भ्रमति[4] क्षीणपुण्या-
प्सु[5] जलभुग्भवति[6] शुक्तिका वा[7] ।।११।।
ब्राह्मणक्षत्रियविशां स्त्रियः[1] शूद्रेण संगताः ।
अप्रजाता विशुध्यन्ति प्रायश्चित्तेन नेतराः[2] ।।१२।।
प्रतिलोमं चरेयुस्ताः[1] कृच्छ्रं चान्द्रायणोत्तरम्[2] ।।१३।।
पतिव्रतानां गृहमेधिनीनां
सत्यव्रतानां च[1] शुचिव्रतानाम्[2] ।
तासां तु लोकाः पतिभिः समाना
गोमायुलोका व्यभिचारिणीनाम् ।।१४।।
पतत्यर्धं[1] शरीरस्य यस्य भार्या सुरां पिबेत् ।
पतितार्धशरीरस्य निष्कृतिर्न विधीयते ।।१५।।

ब्राह्मणश्चेदप्रेक्षापूर्वं[1] ब्राह्मणदारानभिगच्छेन्निवृत्तधर्मकर्मणः[2] कृच्छ्रोऽनिवृत्तधर्मकर्मणोऽतिकृच्छ्रः[3] ।।१६।। एवं राजन्यवैश्ययोः ।।१७।।

गां चेद्धन्यात्तस्याश्चर्मणार्द्रेण[1] परिवेष्टितः[2] षण्मासान्[3] कृच्छ्रं तप्तकृच्छ्रं[4] वातिष्ठेत्[5] ।।१८।। तयोर्विधिः[1] ।।१९।।

त्र्यहं दिवा भुङ्क्ते नक्तमश्नाति वै त्र्यहम्[1] ।
त्र्यहमयाचितव्रतस्त्र्यहं न भुंक्ते ।।
इति कृच्छ्रः[2] ।।२०।।

त्र्यहमुष्णाः पिबेदापस्त्र्यहमुष्णं पयः पिबेत् ।
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षः परं त्र्यहम् ।।
इति तप्तकृच्छ्रः ।।२१।। ऋषभवेहतौ च[1] दद्यात्[2] ।।२२।। अथाप्युदाहरन्ति ।

त्रय एव पुरा रोगा ईर्ष्या अनशनं जरा ।
पृषद्ध्रस्तवयं[1] हत्वा अष्टानवतिमाहरेदिति ।।२३।।

श्वमार्जारनकुलसर्पदर्दुरमूषकान्[1] हत्वा कृच्छ्रं द्वादशरात्रं चरेत्[2] किंचिच्च दद्यात्[3] ।।२४।। अनस्थिमतां तु[1] सत्त्वानां गोमात्रं[2] राशिं हत्वा कृच्छ्रं द्वादशरात्रं

[11]When a Brahmin woman drinks liquor, gods do not lead her to the world of her husband; bereft of merits, she meanders in this very world and becomes a water creature* or a pearl oyster living in water.

[12]When wives of Brahmins, Kṣatriyas, or Vaiśyas have sex with Śūdra men, they are purified by a penance only if they do not bear children, not otherwise.

[13]Women who have sex with men of a class lower than they should perform an arduous penance (B2.2.38) followed by a lunar penance (B 3.8).

[14]Wives who are devoted to their husbands, vowed to truth and purity, however, attain worlds equal to those of their husbands; those who are unfaithful are born as jackals.

[15]Half his body* becomes outcaste when a man's wife drinks liquor. No expiation is provided for someone half of whose body has become outcaste.

[16]If a Brahmin inadvertently has sex with the wife of another Brahmin, he should perform an arduous penance if her husband has abandoned his ritual duties, and a very arduous penance if he has not abandoned his ritual duties. [17]The same applies to Kṣatriya and Vaiśya men.

Killing Animals

[18]If a man kills a cow, covering himself in its raw hide, he should perform an arduous or a very arduous penance for six months. [19]This is the procedure for those two penances.

[20]He eats during the daytime for three days and during the night for the next three days, subsists on what he receives unasked for three more days, and does not eat at all for the last three days.

That is an arduous penance.

[21]He drinks hot water for three days, hot milk for the next three days, and hot ghee for three more days, and subsists on air during the last three days.

That is a very arduous penance.* [22]In addition, he should give a gift of a bull and a cow. [23]Now, they also quote:

Because of killing a spotted deer, a billy goat, and a bird, three diseases came into being in ancient times: jealousy, hunger, and old age. A man who kills them should perform a penance for ninety-eight days.

[24]If someone kills a dog, a cat, a mongoose, a snake, a frog, or a rat, he should perform an arduous penance for twelve days and give a little something as a gift. [25]If he kills a quantity of boneless animals equal in weight to a cow, however, he should perform an arduous penance for twelve days and give a little something as a

चरेत्[3] किंचिच्च दद्यात्[4] ।।२५।। अस्थिमतां त्वेकैकम्[1] ।।२६।।

योऽग्नीनपविध्येत् स[1] कृच्छ्रं द्वादशरात्रं चरित्वा पुनराधानं[2] कारयेत्[3] ।।२७।। गुरोश्चालीकनिर्बन्धे[1] सचैलं स्नातो[2] गुरुं प्रासादयेत्प्रसादात्पूतो[3] भवतीति विज्ञायते[4] ।।२८।। नास्तिकः कृच्छ्रं द्वादशरात्रं चरित्वा[1] विरमेन्नास्तिक्यात् ।।२९।। नास्तिकवृत्तिस्त्वतिकृच्छ्रम्[1] ।।३०।। एतेन सोमविक्रयी व्याख्यातः ।।३१।।

वानप्रस्थो दीक्षाभेदे कृच्छ्रं द्वादशरात्रं चरित्वा महाकक्षे[1] वर्धयेत् ।।३२।। भिक्षुकैर्वानप्रस्थवत्सोमवृद्धिवर्धनं[1] स्वशास्त्रसंस्कारश्च स्वशास्त्रसंस्कारश्चेति[2] ।।३३।।

॥ इति वासिष्ठधर्मशास्त्रे एकविंशोऽध्यायः ॥

अथ[1] खल्वयं पुरुषो मिथ्या व्याकरोति अयाज्यं वा याजयति अप्रतिग्राह्यं वा प्रतिगृह्णाति अनन्नं वाश्नाति अनाचरणीयमेवाचरति[2] ।।१।। तत्र प्रायश्चित्तं कुर्यान्न कुर्यादिति मीमांसन्ते ।।२।। न कुर्यादित्याहुः ।।३।। न हि कर्म क्षीयत इति ।।४।। कुर्यादित्येव तस्माच्छ्रुतिनिदर्शनात्[1] ।।५।। तरति सर्वं पाप्मानं तरति ब्रह्महत्यां[1] योऽश्वमेधेन यजत इति च[2] ।।६।। अभिशस्तो[1] गोसवेनाग्निष्टुता यजेत ।।७।।

तस्य निष्क्रयणानि[1] जपस्तपो होम उपवासो दानम् ।।८।। उपनिषदो वेदादयो वेदान्ताः सर्वच्छन्दःसंहिता मधून्यघमर्षणमथर्वशिरो रुद्राः पुरुषसूक्तं राजनरौहिणे[1]

gift. [26]In the case of animals with bones, on the other hand, it should be done separately for each.*

Miscellaneous

[27]If a man extinguishes his sacred fires, he should perform an arduous penance for twelve days and have the rite of establishing the sacred fires carried out over again. [28]If someone falsely accuses an elder of his (A 1.6.32 n.), he should bathe with his clothes on and seek forgiveness from that elder. "He becomes pure," it is stated, "by his forgiveness."

[29]An infidel should perform an arduous penance for twelve days and abandon his infidelity. [30]Someone who receives subsistence from infidels, however, should perform a very arduous penance. [31]This explains the penance for a man who sells Soma.

[32]A forest hermit who violates his vow should perform an arduous penance for twelve days and increase his austerities in a dense wood. [33]Mendicants violating in the same manner as hermits should perform a lunar penance (B 3.8) and undergo initiation in the manner prescribed in their respective texts.

Justification for Penance

22 [1]Now,* with regard to a man here who makes false statements, officiates at sacrifices of people for whom it is forbidden to officiate, accepts gifts from people from whom it is forbidden to accept, eats forbidden food, or does things that one ought not to do—[2]there is a debate as to whether such a person is required to perform a penance or not. [3]Some say that he is not required to do so, [4]arguing that an act can never be wiped out. [5]But he is indeed required to do so, because it is so prescribed in vedic texts:* [6]"A man who offers a horse sacrifice overcomes all sins, he overcomes even the murder of a Brahmin" (SB 13.3.1.1); [7]and, "A heinous sinner (A 1.3.25 n.) should offer the Gosava or the Agniṣṭut sacrifice."

General Penances

[8]The expiations for such a man are: softly reciting prayers (A 1.15.1 n.), austerity, ritual offerings, fasting, and giving gifts. [9]Upaniṣads, the beginnings of the Vedas, the conclusions of the Vedas (*vedānta*), the Hymn-Collections of all the Vedas, the "Honey" verses, Aghamarṣaṇa hymn, Atharvaśiras, Rudra hymn, Puruṣa hymn, the

सामनी कूष्माण्डानि पावमान्यः सावित्री चेति पावनानि ।।९।। अथाप्युदाहरन्ति ।

वैश्वानरीं व्रातपतीं पवित्रेष्टिं तथैव च ।
सकृदृतौ[1] प्रयुञ्जानः पुनाति दशपूरुषमिति[2] ।।१०।।

उपसन्न्यायेन[1] पयोव्रतता फलभक्षता[2] प्रसृतयावको हिरण्यप्राशनं सोमपानमिति मेध्यानि ।।११।। सर्वे शिलोच्चयाः सर्वाः स्रवन्त्यः पुण्या ह्रदास्तीर्थान्यृषिनिवासगोष्ठपरिष्कन्धा[1] इति देशाः ।।१२।। संवत्सरो मासश्चतुर्विंशत्यहो द्वादशाहः षडहस्त्र्यहोऽहोरात्रा इति कालाः ।।१३।।

एतान्येवानादेशे विकल्पेन[1] क्रियेरन् ।।१४।। एनःसु गुरुषु गुरूणि लघुषु लघूनि ।।१५।। कृच्छ्रातिकृच्छ्रौ चान्द्रायणमिति सर्वप्रायश्चित्तिः सर्वप्रायश्चित्तिरिति ।।१६।।

॥ इति वासिष्ठधर्मशास्त्रे द्वाविंशोऽध्यायः ॥

ब्रह्मचारी चेत्स्त्रियमुपेयादरण्ये चतुष्पथे लौकिकेऽग्नौ[1] रक्षोदैवतं गर्दभं पशुमालभेत[2] ।।१।। नैर्ऋतं[1] वा चरुं निर्वपेत् ।।२।। तस्य जुहुयात्कामाय स्वाहा कामकामाय[1] स्वाहा नैर्ऋत्यै[2] स्वाहा[3] रक्षोदेवताभ्यः स्वाहेति ।।३।।

एतदेव रेतसः[1] प्रयत्नोत्सर्गे दिवा स्वप्ने[2] व्रतान्तरेषु वा समावर्तनात् ।।४।।

तिर्यग्योनिव्यवाये शुक्लमृषभं दद्यात्[1] कृष्णलिङ्गम्[2] । रजस्वलाव्यवाये[3] कृष्णमृषभं[4] दद्याच्छुक्ललिङ्गम्[5] ।।५।। गां गत्वा शूद्रावधेन दोषो व्याख्यातः ।।६।।

ब्रह्मचारिणः शवकर्मणो[1] व्रतान्निवृत्तिः[2] ।।७।। अन्यत्र मातापित्रोः[1] ।।८।।

स चेद्व्याधीयीत[1] कामं गुरोरुच्छिष्टं भेषजार्थं[2] सर्वं प्राश्नीयात् ।।९।। गुरुप्रयुक्तश्चेन्म्रियेत त्रीन्कृच्छ्रांश्चरेद्गुरुः ।।१०।।

ब्रह्मचारी चेन्मांसमश्नीयादुच्छिष्टभोजनीयं[1] कृच्छ्रं द्वादशरात्रं चरित्वा व्रतशेषं समापयेत्[2] ।।११।। श्राद्धसूतकभोजनेषु[1] चैवम्[2] ।।१२।। अकामोपनतं[1] मधु वाजसनेयके न दुष्यतीति विज्ञायते[2] ।।१३।।

Sāmans called Rājana and Rauhiṇī, Kūṣmāṇḍa verses, Pāvamānī verses, and the Sāvitrī verse—these are the purificatory texts. [10]Now, they also quote:

> The Vaiśvānarī sacrifice, the Vrātapatī sacrifice, and the Pavitreṣṭi sacrifice—a man who offers these once every season purifies ten ancestors.

[11]To do the following in accordance with the rules of fasting (B 3.10.11 n): living on milk alone, eating only fruits, living on gruel made with one handful of barley, eating gold, and drinking Soma juice—these are the cleansing activities. [12]All mountains, all rivers, sacred lakes, sacred fords, dwellings of seers, cow-pens, and temples—these are the appropriate places. [13]One year, one month, twenty-four days, twelve-days, six days, three days, and a day and night—these are the lengths of time.

[14]When no specific penance has been prescribed, people may perform these optionally, [15]the heavier penances for grave sins and the easy penances for minor sins. [16]The arduous penance (B 2.2.38), the very arduous penance (B 2.2.40), and the lunar penance (B 3.8) are expiations for all types of sins.

Sins of a Student

23 [1]If a student has sex with a woman, he should sacrifice a donkey dedicated to the fiends, offering it in an ordinary fire at a cross-road in the wilderness; [2]or he should offer an oblation of milk-rice to Nirṛti. [3]He should make offerings of it in the fire, saying: "To lust, Svāhā! To the one who lusts after lust, Svāhā! To Nirṛti, Svāhā! To the divine fiends, Svāhā!"

[4]The same penance applies when he masturbates deliberately, sleeps during the daytime, or practices some other observance, until the time he returns home after completing his studies.

[5]If he has sex with an animal, he should give a gift of a white bull with a black penis. If he has sex with a menstruating woman, he should give a gift of a black bull with a white penis. [6]The culpability for having sex with a cow is spelt out in the rule about killing a Śūdra woman.

[7]A student breaks his vow if he takes part in a funeral, [8]except that of his parents.

[9]If a student is sick, he may freely eat all his teachers leftovers as medicine (B 2.1.26 n.). [10]If a student dies while engaged in something ordered by his teacher, the teacher should perform three arduous penances (B 2.2.38).

[11]If a student eats meat as part of the leftovers of his teacher, he should perform an arduous penance lasting twelve days and finish his vow. [12]The same applies for eating food given at an ancestral offering or by someone tainted with the impurity of a recent birth or death. [13]Honey offered without being yearned for, it is stated in the Vājasaneyaka text, does not defile (cf. SB 11.5.4.18).

य आत्मत्याग्यभिशस्तो भवति सपिण्डानां प्रेतकर्मच्छेदः ॥१४॥ काष्ठ-जललोष्टपाषाणशस्त्रविषरज्जुभिर्य आत्मानमवसादयति स आत्महा भवति ॥१५॥ अथाप्युदाहरन्ति ।

य आत्मत्यागिनः[1] कुर्यात्स्नेहात्प्रेतक्रियां द्विजः ।
स तप्तकृच्छ्रसहितं चरेच्चान्द्रायणव्रतमिति[2] ॥१६॥

चान्द्रायणं परस्ताद्वक्ष्यामः ॥१७॥ आत्महननाध्यवसाये त्रिरात्रम् ॥१८॥

जीवन्नात्मत्यागी[1] कृच्छ्रं द्वादशरात्रं चरेत् ।
त्रिरात्रं[2] चोपवसेन्नित्यं[3] स्निग्धेन[4] वाससा ॥
प्राणानात्मनि चायम्य त्रिः पठेदघमर्षणम्[5] । [१९]
अपि[1] वैतेन[2] कल्पेन गायत्रीं परिवर्तयेत् ॥२०॥
अपि वाग्निं समाधाय[1] कूष्माण्डैर्जुहुयाद्धृतम् । [२१]
यदन्यन्[1] महापातकेभ्यः सर्वमेतेन पूयत इति[2] ॥२२॥

अथाप्याचमेदग्निश्च[1] मा मन्युश्चेति[2] । प्रातर्मनसा पापं ध्यात्वोंपूर्वाः[3] सत्यान्ता व्याहृतीर्जपेदघमर्षणं वा पठेत् ॥२३॥

मानुषास्थि स्निग्धं[1] स्पृष्ट्वा त्रिरात्रमाशौचम् ॥२४॥ अस्निग्धे त्वहोरात्रम् ॥२५॥ शवानुगमने चैवम्[1] ॥२६॥

अधीयानानामन्तरागमनेऽहोरात्रमभोजनम्[1] ॥२७॥ त्रिरात्रमभिषेको[1] विवासश्चा-न्योऽन्येन ॥२८॥ श्वमार्जारनकुलशीघ्रगाणामहोरात्रम्[1] ॥२९॥

श्वकुक्कुटग्राम्यशूकरकङ्कगृध्रभासपारावतमानुषकाकोलूकानां[1] मांसादने[2] सप्तरात्रमु-पवासो निष्पुरीषीभावो[3] घृतप्राशः पुनःसंस्कारश्च ॥३०॥

ब्राह्मणस्तु शुना दष्टो नदीं[1] गत्वा समुद्रगाम् ।
प्राणायामशतं कृत्वा घृतं प्राश्य विशुध्यति[2] ॥३१॥

Suicide

[14]A man who commits suicide becomes a heinous sinner (A 1.3.25 n.); relatives of his belonging to the same ancestry (A 2.14.2 n.) desist from performing funeral rites for him. [15]A person who kills himself by means of a club, water, a clod of earth, a stone, a weapon, poison, or a rope, is a suicide. [16]Now, they also quote:

> If out of love a twice-born man performs the funeral rites for someone who has committed suicide, he should perform a lunar penance accompanied by a hot-arduous penance (B 2.2.37).

[17]We will describe the lunar penance below (Va 23.45). [18]One who resolves to commit suicide should fast for three days.

> [19–20]A man who survives an attempt at suicide should perform an arduous penance for twelve days; fast for three days; and, always wearing clothes smeared with ghee and controlling his breath, he should recite three times the Aghamarṣaṇa hymn. Alternatively, he may recite the Sāvitrī verse following the same procedure.
>
> [21]Or, having kindled his sacred fire, he should offer ghee while reciting the Kūṣmāṇḍa verses. [22]By means of this a man is cleansed of all except the grievous sins causing loss of caste. (Va 1.19–20)

[23]Then he should sip some water, saying, "May fire and wrath, and the lords of wrath, protect me". In the morning, focusing his mind on his sin, he should recite softly the Calls beginning with OṂ and ending with Truth, or recite the Aghamarṣaṇa hymn.

Contact with Impurity

[24]If someone touches a human bone with soft tissue attached to it, he remains impure for three days; [25]while if it has no soft tissue attached to it, he is impure for a day and night, [26]as also when he follows a corpse in a funeral procession.

[27]If someone passes between persons engaged in vedic recitation, he should fast for a day and night; [28]and the reciters should stay away from home for three nights and sprinkle each other with water. [29]They should do the same for a day and night if a dog, a cat, or a mongoose passes quickly between them.

[30]If someone eats the meat of a dog, a cock, a village pig, a Kaṅka heron, a vulture, a Bhāsa vulture, a Pārāvata dove, a man, a crow, or an owl, he should fast for seven days until all the excrement is gone, then consume some ghee and undergo re-initiation.

> [31]A Brahmin who is bitten by a dog becomes purified by going into a river that flows into the ocean, controlling his breath one hundred times, and consuming some ghee.

कालोऽग्निर्मनसः शुद्धिरुदकार्कावलोकनम्[1] ।
अविज्ञानं च भूतानां षड्विधा शुधिरिष्यत इति[2] ॥३२॥

श्वचाण्डालपतितोपस्पर्शने सचैलं स्नातः सद्यः पूतो भवतीति विज्ञायते ॥३३॥

पतितचाण्डालशवश्रवणे[1] त्रिरात्रं वाग्यता अनश्नन्त आसीरन्[2] ॥३४॥ सहस्रपरमं वा तदभ्यस्यन्तः[1] पूता भवन्तीति[2] विज्ञायते ॥३५॥ एतेनैव गर्हिताध्यापकयाजका[1] व्याख्याता[2] । दक्षिणात्यागाच्च पूता भवन्तीति[3] विज्ञायते ॥३६॥

अथापरं[1] भ्रूणहत्याया[2] द्वादशरात्रमब्भक्षो[3] द्वादशरात्रमुपवसेत्[4] ॥३७॥ ब्राह्मणमनृतेनाभिशस्य[1] पतनीयेनोपपतनीयेन[2] वा मासमब्भक्षः[3] शुद्धवतीरावर्तयेत् ॥३८॥ अश्वमेधावभृथं वा गच्छेत् ॥३९॥ एतेनैवाभिशस्तो व्याख्यातः[1] ॥४०॥

[अथापरमगम्यागमने][1] द्वादशरात्रमब्भक्षो[2] द्वादशरात्रमुपवसेत् । अश्वमेधावभृथं वा गच्छेत् । एतेनैव[3] चाण्डालीव्यवायो[4] व्याख्यातः ॥४१॥

अथापरः कृच्छ्रविधिः साधारणो व्यूढः ॥४२॥

अहः प्रातरहर्नक्तमहरेकमयाचितम् ।
अहः पराकं तत्रैकमेवं[1] चतुरहौ परौ[2] ॥
अनुग्रहार्थं[3] विप्राणां मनुर्धर्मभृतां वरः ।
बालवृद्धातुरेष्वेवं[4] शिशुकृच्छ्रमुवाच ह ॥४३॥

अथ चान्द्रायणविधिः ॥४४॥

मासस्य कृष्णपक्षादौ ग्रासानद्याच्चतुर्दश ।
ग्रासापचयभोजी[1] सन्[2] पक्षशेषं[3] समापयेत् ॥
तथैव[4] शुक्लपक्षादौ ग्रासं भुञ्जीत चापरम्[5] ।

> [32] These six means of purification are recommended for creatures: time, fire, purifying the mind, water, looking at the sun, and being unaware that something is impure.

[33] "If someone touches a dog, a Cāṇḍāla, or an outcaste," it is stated, "he becomes pure immediately by bathing with his clothes on."

Miscellaneous

[34] If someone (recites the Veda) within the hearing* of an outcaste, a Cāṇḍāla, or a corpse, they should remain seated silently and without eating for three days. [35] "Or else," it is stated, "they become pure by reciting it* at least one thousand times."

[36] The above provision spells out the penance for teaching reprehensible people and for officiating at their sacrifices. "And they become pure," it is said, "by giving up the fees they have received."

[37] Next, another penance for murdering a Brahmin (A 1.19.15 n.). He should live on water for twelve days and observe a total fast for twelve more days. [38] If someone has falsely accused a Brahmin of a grievous or secondary sin causing loss of caste (Va 1. 19–23), he should repeat the Śuddhavatī verses for one month while living on water [39] or participate in the ritual bath that concludes a horse sacrifice. [40] This also spells out the penance for a heinous sinner (A 1.3.25 n.).

[41] [Next, another penance for sex with forbidden women.] He should live on water for twelve days and observe a total fast for twelve more days, or participate in the ritual bath that concludes a horse sacrifice. This also spells out the penance for sexual intercourse with a Cāṇḍāla woman.

Description of Penances

[42] Next, another procedure of the arduous penance, a modified form applicable universally:

> [43] Eating only in the morning on one day; eating only at night on the next day; eating only what is received unasked on the following day; observing a total fast on the next day; repeating the same series during the following two four-day periods—as a favor to Brahmins, Manu, the chief upholder of the Law, has proclaimed this "Children's Arduous Penance" for children, old people, and the sick.

[44] Next, the procedure of the lunar penance:

> [45] On the first day of the fortnight of the waning moon a person should eat fourteen mouthfuls and complete the fortnight by reducing the food by one mouthful each day. Likewise, he should eatthe final mouthful on

ग्रासोपचयभोजी सन्[6] पक्षशेषं समापयेत् ।।४५।।
अत्रैव गायेत्सामानि अपि[1] वा व्याहृतीर्जपेत् ।।४६।।

एष चान्द्रायणो मासः पवित्रमृषिसंस्तुतः ।
अनादिष्टेषु सर्वेषु प्रायश्चित्तं विधीयते ।।
विधीयत इति[1] ।।४७।।

॥ इति वासिष्ठधर्मशास्त्रे त्रयोविंशोऽध्यायः ॥

अथातिकृच्छ्रः[1] ।।१।। त्र्यहं प्रातस्तथा सायमयाचितं पराक इति कृच्छ्रो यावत्सकृदाददीत तावदश्नीयात्पूर्ववत्सोऽतिकृच्छ्रः ।।२।।

कृच्छ्रोऽब्भक्षः स कृच्छ्रातिकृच्छ्रः ।।३।।

कृच्छ्राणां व्रतरूपाणि[1] ।।४।। श्मश्रुकेशान्वापयेद्[1] भ्रूक्षिलोमशिखावर्जं[2] नखान्निकृत्यैकवासोऽनिन्दितभोजी[3] सकृद्भैक्षमनिन्दितं[4] त्रिषवणमुदकोपस्पर्शी दण्डी कमण्डलुः[5] स्त्रीशूद्रसंभाषणवर्जी स्थानासनशीलोऽहस्तिष्ठेद्रात्रावासीत ।।५।।

इत्याह भगवान्वसिष्ठः[1] । सता यत्तूदितं धर्मशास्त्रं[2] नापुत्राय नाशिष्याय नासंवत्सरोषिताय दद्यात् ।।६।। सहस्रं दक्षिणा ऋषभैकादशा[1] गुरुप्रसादो वा गुरुप्रसादो वेति[2] ।।७।।

॥ इति वासिष्ठधर्मशास्त्रे चतुर्विंशोऽध्यायः ॥

अविख्यापितदोषाणां[1] पापानां महतां तथा ।
सर्वेषां चोपपापानां शुद्धिं वक्ष्याम्यशेषतः ।।१।।

आहिताग्नेर्विनीतस्य वृद्धस्य[1] विदुषोऽपि वा ।
रहस्योक्तं प्रायश्चित्तं[2] पूर्वोक्तमितरे जनाः ।।२।।

प्राणायामैः पवित्रैश्च दानैर्होमैर्जपैस्तथा ।
नित्ययुक्ताः प्रमुच्यन्ते पातकेभ्यो न संशयः ।।३।।

प्राणायामान्पवित्राणि[1] व्याहृतीः प्रणवं तथा ।
पवित्रपाणिरासीनो ब्रह्म नैत्यकमभ्यसेत् ।।४।।

the first day of the fortnight of the waxing moon and complete the fortnight by increasing the food by one mouthful each day.

[46] During that period he should sing Sāman verses or softly recite the Calls.

[47] This month-long lunar penance has been acclaimed by seers as a means of purification. It is prescribed as the penance for all offenses for which there is no specific penance.

24 [1] Next, the very arduous penance: [2] one should perform the arduous penance as given above—eating only in the morning for three day, eating only in the evening for three days, eating what is received unasked for three days, and observing a total fast for three days—except that one should eat only what one can take in one mouthful. That is the very arduous penance.

[3] A very arduous penance during which one lives only on water is the penance beyond the very arduous penance.

[4] The observances* during arduous penances are as follows. [5] He should shave the hair of his beard and head, except the eyebrows, eyelashes, and the topknot; cut his nails; wear a single garment; eat food that is beyond reproach—food obtained by begging just once is beyond reproach—; bathe at dawn, noon, and dusk; carry a staff and a water pot; refrain from speaking with women and Śūdras; carry out faithfully the standing and the sitting—that is, remain standing during the day and seated during the night.

[6] So said the Blessed Vasiṣṭha. A man should impart this Treatise on Law proclaimed by the holy one to no one other than a son or a pupil who has lived with him for at least a year. [7] The fee for teaching it is one thousand in cash, or ten cows and a bull, or obtaining the favor of the teacher.*

Secret Penances

25 [1] I will explain fully the purification of all sinners whose guilt has not been made public, sinners guilty of both major and minor sins.

[2] The penances given in the section on secret penances are meant for individuals who have established the sacred fires and are disciplined, elderly, and learned. Other people should follow the penances given above.

[3] Those who are constantly engaged in controlling their breath, reciting the purificatory formulas (Va 28.10), giving gifts, offering sacrifices, and the soft recitation of prayers will undoubtedly be free from sins causing loss of caste.

[4] Seated with purificatory blades of grass in hand, he should control his breath repeatedly and recite the purificatory formulas, the Calls, the syllable OṂ, and the daily sections of the Veda.

आवर्तयन्सदा[1] युक्तः प्राणायामान्पुनः पुनः[2] ।
आ लोमाग्रान्नखाग्राच्च तपस्तप्यतु उत्तमम्[3] ।।५।।
निरोधाज्जायते वायुर्वायोरग्निर्हि जायते ।
तापेनापोऽथ जायन्ते ततोऽन्तः शुध्यते त्रिभिः ।।६।।
न तां तीव्रेण तपसा न स्वाध्यायैर्न चेज्यया[1] ।
[2]गतिं गन्तुं द्विजाः शक्ता योगात्संप्राप्नुवन्ति याम् ।।७।।
योगात्संप्राप्यते ज्ञानं योगो धर्मस्य लक्षणम् ।
योगः परं तपो नित्यं तस्माद्युक्तः सदा भवेत् ।।८।।
प्रणवे नित्ययुक्तस्य व्याहृतीषु[1] च सप्तसु ।
त्रिपदायां च गायत्र्यां न भयं[2] विद्यते क्वचित् ।।९।।
प्रणवाद्यास्तथा[1] वेदाः प्रणवे पर्यवस्थिताः ।
वाङ्मयं प्रणवः सर्वं तस्मात्प्रणवमभ्यसेत् ।।१०।।
एकाक्षरं परं ब्रह्म पावनं परमं[1] स्मृतम् ।।११।।
सर्वेषामेव पापानां संकरे समुपस्थिते ।
अभ्यासो दशसाहस्रः सावित्र्याः[1] शोधनं महत्[2] ।।१२।।
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ।।
स उच्यत इति[1] ।।१३।।

॥ इति वासिष्ठधर्मशास्त्रे पञ्चविंशोऽध्यायः ॥

प्राणायामान्धारयेत्त्रीन्यो यथाविध्यतन्द्रितः ।
अहोरात्रकृतं पापं तत्क्षणादेव नश्यति ।।१।।
कर्मणा मनसा वाचा यदह्ना[1] कृतमैनसम्[2] ।
आसीनः पश्चिमां[3] संध्यां प्राणायामैर्व्यपोहति ।।२।।
कर्मणा मनसा वाचा यद्रात्र्या[1] कृतमैनसम्[2] ।
उत्तिष्ठन्पूर्वसंध्यां तु प्राणायामैर्व्यपोहति ।।
प्राणायामैर्य[3] आत्मानं संयम्यास्ते पुनः पुनः ।
संदध्याद् द्व्यधिकैर्वापि[4] द्विगुणैर्वा परं तपः[5] ।।३।।
सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोडश ।
अपि भ्रूणहनं मासात्पुनन्त्यहरहः कृताः ।।४।।

[5] Always intent on yogic practice, he should control his breath repeatedly and thus practice the highest austerity up to the very tips of his hair and nails.

[6] By suppressing the breath air is generated, and from air, fire, and from fire, water. So he is cleansed internally by these three.

[7] Not by severe austerity, not by the daily recitation of the Veda, not even by sacrifice can a man attain the state that one obtains by the practice of Yoga.

[8] By Yoga one obtains knowledge. Yoga is the earmark of the Law. Yoga is the highest austerity. Therefore, he should always be engaged in yogic practice.

[9] A man who is always intent on reciting the syllable OṂ, the seven Calls, and the Gāyatrī with its three feet will never experience any danger.

[10] The syllable OṂ is the beginning and the end of the Vedas; all that consists of speech is OṂ. Therefore, one should repeat OṂ.

[11] The Monosyllable OṂ is the supreme Veda. Traditional texts declare that it is the best purifier.*

[12] When all sins rise up in unison, the most effective purification is to recite the Gāyatrī verse ten thousand times.

[13] When someone recites three times the Gāyatrī verse together with the Calls, the syllable OṂ, and the Śiras formula while controlling his breath, it is called "control of breath".

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[1] When a man duly controls his breath three times without tiring, that very instant the sins he committed during the previous day and night are destroyed.

[2] By controlling his breath while seated during the evening twilight a man wipes away the sins he committed during that day by thought, word, or deed.

[3] By controlling his breath while standing during the morning twilight, a man wipes away the sins he committed during that night by thought, word, or deed.*

When someone remains seated restraining himself continuously by controlling his breath—or constrains himself with two more or with double*—that is the highest austerity.

[4] Controlling one's breath sixteen times every day while reciting the Calls and the syllable OṂ purifies even a murderer of a Brahmin within a month.

जप्त्वा कौत्समपेत्येतद्वासिष्ठं च त्रिचं[1] प्रति ।
माहित्रं[2] शुद्धवत्यश्च सुरापोऽपि विशुध्यति ॥५॥
सकृज्जप्त्वास्यवामीयं शिवसंकल्पमेव च ।
सुवर्णमपहृत्यापि क्षणाद्भवति निर्मलः ॥६॥
हविष्यन्तीयमभ्यस्य न[1] तमंह इतीति च[2] ।
सूक्तं च पौरुषं जप्त्वा मुच्यते गुरुतल्पगः ॥७॥
अपि वाप्सु निमज्जानस्त्रिर्जपेदघमर्षणम्[1] ।
यथाश्वमेधावभृथस्तादृशं मनुरब्रवीत् ॥८॥
आरम्भयज्ञाज्जपयज्ञो[1] विशिष्ठो दशभिर्गुणैः ।
उपांशुः स्याच्छतगुणः साहस्रो[2] मानसः स्मृतः ॥९॥
ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥१०॥
जप्येनैव[1] तु संसिध्येद्[2] ब्राह्मणो नात्र संशयः ।
कुर्यादन्यं न वा[3] कुर्यान्मैत्रो ब्राह्मण उच्यते ॥११॥
जापिनां होमिनां चैव ध्यायिनां तीर्थवासिनाम् ।
न परिवसन्ति पापानि ये च स्नाताः शिरोव्रतैः ॥१२॥
यथाग्निर्वायुना धूतो[1] हविषा चैव दीप्यते ।
एवं जप्यपरो[2] नित्यं[3] ब्राह्मणः संप्रदीप्यते[4] ॥१३॥
स्वध्यायाध्यायिनां नित्यं[1] नित्यं च प्रयतात्मनाम् ।
जपतां जुह्वतां चापि[2] विनिपातो न विद्यते ॥१४॥
सहस्रपरमां देवीं शतमध्यां दशावराम् ।
शुद्धिकामः प्रयुञ्जीत सर्वपापेष्वपि स्थितः ॥१५॥
क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः ।
धनेन वैश्यशुद्रौ तु जपैर्होमैर्द्विजोत्तमः[1] ॥१६॥
यथाश्वा रथहीनाः स्यू रथो वाश्वैर्विना यथा[1] ।
एवं तपस्त्वविद्यस्य विद्या वाप्यतपस्विनः ॥१७॥
यथान्नं मधुसंयुक्तं[1] मधु वान्नेन[2] संयुतम्[3] ।
एवं तपश्च विद्या च संयुक्तं भेषजं[4] महत्[5] ॥१८॥

[5] Even a man who has drunk liquor is purified by reciting silently Kutsa's hymn "Burning away our evil...", the triple verse of Vasiṣṭha "To welcome the Dawn . . .", the Māhitra hymn, and the Śuddhavatī hymn.

[6] Even a man who has stolen gold becomes instantly stainless by reciting silently the Asyavāmīya hymn and the Śivasaṃkalpa formulas.

[7] A man who has had sex with the wife of an elder (A 1.6.32 n.) is freed from his sin by reciting silently the hymns "Of that pleasant and gray-haired Hotṛ priest . . .", "No anxiety, no danger ...", and "This, yes, this is my inclination . . .", and the Puruṣa hymn.

[8] Or else, he should recite the Aghamarṣaṇa hymn silently while immersed in water. Manu has declared it to be equal to bathing at the conclusion of a horse sacrifice.

[9] The sacrifice consisting of softly recited prayers is ten times better than a sacrifice involving the immolation of an animal; reciting prayers silently is a hundred times better; and mental prayer, tradition says, is a thousand times better.

[10] The four types of sacrifices with cooked food* together with the sacrifices ordained in the Veda are not worth a sixteenth part of a sacrifice consisting of softly recited prayers.

[11] Only through softly recited prayers does a Brahmin attain final bliss, in this there is no doubt. Whether he does other things or not, he is said to be a Brahmin who is a friend to all.

[12] People who softly recite prayers, offer fire sacrifices, meditate, live at sacred fords, or have bathed after the "Head" vow*—their sins do not endure.

[13] As a fire fanned by the wind and fed with offerings of ghee burns brightly, so a Brahmin given constantly to the soft recitation of prayers glows exceedingly bright.

[14] People who always engage in the recitation of their Veda and constantly keep themselves pure, who softly recite prayers and offer sacrifices—they will never come to ruin.

[15] A man who seeks purity, though he be standing in the midst of all sins, should recite the divine Gāyatrī at most one thousand times, one hundred times on an average, and ten times at a minimum.

[16] A Kṣatriya should overcome his misfortunes through the strength of his arms, a Vaiśya and a Śūdra through wealth, and a Brahmin through softly recited prayers and fire sacrifices.

[17] As horses without chariots and chariots without horses, so is austerity for a man without knowledge and knowledge for a man not given to austerity.

[18] As food combined with honey or honey combined with food, so austerity and knowledge combined is a powerful medicine.

विद्यातपोभ्यां संयुक्तं ब्राह्मणं जपनैत्यकम् ।
सदापि पापकर्माणमेनो न प्रतियुज्यते ॥
एनो न प्रतियुज्यत इति[1] ॥१९॥

॥ इति वासिष्ठधर्मशास्त्रे षड्विंशोऽध्यायः ॥

यद्यकार्यशतं साग्रं[1] कृतं वेदश्च धार्यते ।
सर्वं तत्तस्य[2] वेदाग्निर्दहत्यग्निरिवेन्धनम् ॥१॥
यथा जातबलो[1] वह्निर्दहत्यार्द्रानपि द्रुमान् ।
तथा दहति वेदाग्निः[2] कर्मजं दोषमात्मनः ॥२॥
हत्वापि स इमाँल्लोकान्भुञ्जानोऽपि यतस्ततः ।
ऋग्वेदं धारयन्विप्रो नैनः प्राप्नोति[1] किंचन ॥३॥
न वेदबलमाश्रित्य पापकर्मरतिर्भवेत् ।
अज्ञानाच्च प्रमादाच्च दह्यते कर्म नेतरत्[1] ॥४॥
तपस्तप्यति योऽरण्ये मुनिर्मूलफलाशनः[1] ।
ऋचमेकां च योऽधीते तच्च तानि च तत्समम् ॥५॥
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ॥६॥
वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रियाक्रमः[1] ।
नाशयत्याशु[2] पापानि महापातकजान्यपि ॥७॥
वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
तद्धि कुर्वन्यथाशक्त्या[1] प्राप्नोति परमां गतिम् ॥८॥
याजनाध्यापनाद्यौनात्तथैवासत्प्रतिग्रहात्[1] ।
विप्रेषु न भवेद्दोषो ज्वलनार्कसमो हि सः[2] ॥९॥
शङ्कास्थाने समुत्पन्ने अभोज्याभक्ष्यसंज्ञके[1] ।
आहारशुद्धिं वक्ष्यामि तन्मे निगदतः शृणु ॥१०॥
अक्षारलवणां रूक्षां[1] पिबेद्ब्राह्मीं सुवर्चलाम् ।
त्रिरात्रं शङ्खपुष्पीं च[2] ब्राह्मणः पयसा सह ॥११॥
पलाशबिल्वपत्राणि[1] कुशान्पद्मानुदुम्बरान्[2] ।
क्वाथयित्वा पिबेदापस्[3] त्रिरात्रेणैव शुध्यति[4] ॥१२॥

[19] When a Brahmin is united with knowledge and austerity and softly recites prayers every day, he does not become guilty of sin even if he constantly commits evil deeds.

27

[1] Even if a man has done a hundred crimes or more but remembers the Veda, the fire of the Veda burns up all that, like a fire the kindling wood.

[2] As a fierce fire burns up even green trees, so the fire of the Veda burns up his guilt caused by evil deeds.

[3] Even if he were to slaughter the whole wide world and to eat the food of anyone at all, no sin touches a Brahmin if he keeps the Ṛgveda in mind.

[4] Relying on the power of the Veda, one should not take pleasure in sinful deeds. It burns up only sins committed through ignorance or negligence, and not others.

[5] Take a sage who practices austerities in the wilderness eating roots and fruits, and someone who recites a single verse of the Ṛgveda—these two and their actions are of equal worth.

[6] One should strengthen the Veda by means of epics and Purāṇas; the Veda dreads a man of modest learning, fearing "He will neglect me."

[7] Reciting the Veda and carrying out the series of Great Sacrifices (B 2.11.1–8) every day according to one's ability quickly destroy sins, even grievous sins causing loss of caste.

[8] Every day a man should perform tirelessly the rites specifically enjoined on him by the Veda. By performing them according to his ability he attains his highest goal.

[9] By teaching sinful people, by officiating at their sacrifices, by contracting marriage alliances with them, and by accepting gifts from them, a learned Brahmin does not incur any guilt, for he is like the fire and the sun.

[10] When a doubt has arisen bearing the name "unfit to be eaten" or "forbidden to be eaten" (A 1.16.16 n), I will describe the purification. Listen well as I explain it!

[11] Let a Brahmin drink a decoction of the Brahmasuvarcalā plant without salt or seasonings for three days, as also a decoction of the Śaṅkhapuṣpī grass together with milk.

[12] He should boil Palāśa and wood apple leaves, Kuśa grass, and lotus and Udumbara leaves, and drink that water; he will be purified in just three days.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासश्च श्वपाकमपि शोधयेत्[1] ।।१३।।
गोमूत्रं गोमयं चैव क्षीरं दधि घृतं तथा ।
पञ्चरात्रं तदाहारः पञ्चगव्येन शुध्यति ।।१४।।
यवान्विधिनोपयुञ्जानः प्रत्यक्षेणैव शुध्यति ।
विशुद्धभावे शुद्धाः स्युरशुद्धे तु सरागिणः ।।१५।।
हविष्यान्प्रातराशांस्त्रीन्सायमाशांस्तथैव च ।
अयाचितं तथैव स्यादुपवासत्रयं भवेत् ।।१६।।
अथ चेत्त्वरते कर्तुं दिवसं मारुताशनः ।
रात्रौ स्थित्वा जले[1] व्युष्टः प्राजापत्येन तत्समम् ।।१७।।
सावित्र्यष्टसहस्रं तु जपं कृत्वोत्थिते रवौ ।
मुच्यते पातकैः सर्वैर्यदि न ब्रह्महा[1] भवेत् ।।१८।।
यो वै स्तेनः सुरापो वा भ्रूणहा गुरुतल्पगः[1] ।
धर्मशास्त्रमधीत्यैव मुच्यते सर्वपातकैः ।।१९।।
दुरितानां दुरिष्टानां पापानां महतां तथा ।
कृच्छ्रं चान्द्रायणं चैव सर्वपापप्रणाशनम् ।।२०।।
एकैकं वर्धयेत्पिण्डं शुक्ले कृष्णे च ह्रासयेत् ।
अमावास्यां[1] न भुञ्जीत एवं[2] चान्द्रायणो विधिः ।।
एवं चान्द्रायणो विधिरिति[3] ।।२१।।

।। इति वासिष्ठधर्मशास्त्रे सप्तविंशोऽध्यायः ।।

न स्त्री दुष्यति जारेण[1] न विप्रो वेदकर्मणा ।
नापो मूत्रपुरीषेण नाग्निर्दहनकर्मणा ।।१।।
स्वयं[1] विप्रतिपन्ना वा यदि वा विप्रवासिता ।
बलात्कारोपभुक्ता[1] वा चोरहस्तगतापि[2] वा ।।२।।
न त्याज्यादूषिता[1] नारी नास्यास्त्यागो विधीयते ।
पुष्पकालमुपासीत ऋतुकालेन शुध्यति ।।३।।
स्त्रियः पवित्रमतुलं नैता दुष्यन्ति कर्हिचित् ।
मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ।।४।।

[13] Living one day each on cow's urine, cowdung, milk, curd, ghee, and water boiled with Kuśa grass, and observing a total fast for one day purifies even a Śvapāka.

[14] When a man subsists one day each on cow's urine, cowdung, milk, curd, and ghee for five days, he is purified by these five products of the cow.

[15] When a man consumes barley grains in accordance with the rules (B 3.6), he becomes visibly pure: if he has become pure, the grains remain white; whereas if he has not become pure, the grains become discolored.*

[16] For three days eating in the morning food fit for sacrifice, similarly for three days in the evening, and for three days eating what is received unasked—that constitutes three fasts.

[17] If, on the other hand, someone wants to expedite it, he should subsist on air during the daytime and during the night remain standing in water until daybreak. This is equal to the Prājāpatya penance.*

[18] By reciting the Sāvitrī verse eight thousand times at sunrise, however, a man is freed from all sins, unless he has murdered a Brahmin.

[19] Even if someone has been a thief, drunk liquor, murdered a Brahmin, and had sex with a wife of an elder, he is freed from all sins causing loss of caste by simply studying the Treatise on Law.

[20] The arduous penance and the lunar penance destroy all sins, whether they are improper actions, improper sacrifices, or grievous sins.

[21] One should increase the food by one mouthful each day of the fortnight of the waxing moon, decrease it by one mouthful each day of the fortnight of the waning moon, and not eat at all on the new-moon day. This is the procedure of the lunar penance.

Purification of Women

28

[1] A woman is not polluted by a lover, a Brahmin by vedic rites, water by urine and feces, and fire by the act of burning.

[2–3] Whether she has strayed on her own or has been expelled, whether she has been raped forcibly or abducted by robbers—she should not be forsaken. Such a woman is not defiled, and it is not permitted to forsake her. One should wait for her to menstruate; she is purified by her menstrual period.

[4] Women possess an unparalleled means of purification; they never remain defiled, for month after month their menstrual flow washes away their sins.

पूर्वं स्त्रियः सुरैर्भुक्ताः सोमगन्धर्ववह्निभिः ।
गच्छन्ति मानुषान्पश्चान्नैता[1] दुष्यन्ति धर्मतः ॥५॥
तासां सोमोऽददच्छौचं गन्धर्वः शिक्षितां गिरम् ।
अग्निश्च सर्वभक्षत्वं[1] तस्मान्निष्कल्मषाः स्त्रियः ॥६॥
त्रीणि स्त्रियाः[1] पातकानि लोके धर्मविदो विदुः ।
भर्तुर्वधो[2] भ्रूणहत्या स्वस्य गर्भस्य पातनम् ॥७॥
वत्सः प्रस्रवणे[1] मेध्यः शकुनिः फलपातने[2] ।
स्त्रियश्च रतिसंसर्गे श्वा मृगग्रहणे शुचिः ॥८॥
अजाश्वा मुखतो मेध्या गावो मेध्यास्तु पृष्टतः ।
ब्राह्मणाः पादतो मेध्याः स्त्रियो मेध्यास्तु सर्वतः[1] ॥९॥
सर्ववेदपवित्राणि[1] वक्ष्याम्यहमतः परम् ।
येषां जपैश्च होमैश्च पूयन्ते नात्र संशयः ॥१०॥
अघमर्षणं[1] देवकृतं[2] शुद्धवत्यस्तरत्समाः[3] ।
कूष्माण्डानि पावमान्यो दुर्गासावित्रिरेव च[4] ॥११॥
अतीषङ्गाः[1] पदस्तोभाः सामानि व्याहृतीस्तथा ।
भारुण्डानि[2] च[3] सामानि गायत्रं रैवतं तथा[4] ॥१२॥
पुरुषव्रतं[1] भासं च[2] तथा देवव्रतानि च ।
अब्लिङ्गं[3] बार्हस्पत्यं च[4] वाक्सूक्तं मध्वृचस्तथा[5] ॥१३॥
शतरुद्रियमथर्वशिरस्त्रिसुपर्णं[1] महाव्रतम्[2] ।
गोसूक्तं चाश्वसूक्तं च शुद्धाशुद्धीये[3] सामनी ॥१४॥
त्रीणाज्यदोहानि रथन्तरं[1] च
अग्नेर्व्रतं वामदेव्यं बृहच्च ।
एतानि जप्तानि पुनन्ति जन्तूञ्
जातिस्मरत्वं लभते यदीच्छेत् ॥१५॥
अग्नेरपत्यं प्रथमं सुवर्णं
भूर्वैष्णवी सूर्यसुताश्च गावः ।
तासामनन्तं[1] फलमश्नुवीत
यः काञ्चनं गां च महीं च दद्यात् ॥१६॥
उपरुन्धन्ति[1] दातारं गौरश्वः कनकं क्षितिः[2] ।
अश्रोत्रियस्य विप्रस्य हस्तं[3] दृष्ट्वा[4] निराकृतेः[5] ॥१७॥

[5] Women are first enjoyed by the gods Moon, Gandharva, and Fire, and only thereafter go to men; in accordance with the Law, therefore, they cannot be defiled.

[6] The Moon granted them purification; Gandharva, a sweet voice; and Fire, the capacity to eat anything. Women, therefore, are free from taint.

[7] There are three thing in the world, people who know the Law declare, that cause women to fall from their caste: killing the husband, murdering a Brahmin, and getting an abortion.

[8] A calf is pure when it makes the milk to flow, a bird when it makes a fruit to fall, women in the act of love, and a dog when it catches a deer.

[9] Pure is the mouth of a goat and horse; pure the back of a cow. Pure are the feet of a Brahmin; but a woman is pure all over.

Purificatory Texts

[10] Next, I will declare the purificatory texts of all the Vedas by whose soft recitation or use in fire sacrifices people are undoubtedly purified.

[11–15] They are: Aghamarṣaṇa, Devakṛta, Śuddhavatī, Taratsama, Kūṣmāṇḍa, Pāvamānī, Durgāsāvitrī, Atīṣaṅga Sāman, Padastobha Sāman, Vyāhṛti Sāmans, Bhāruṇḍa Sāmans, Gāyatra Sāman, Raivata Sāman, Puruṣavrata Sāmans, Bhāsa Sāman, Devavrata Sāmans, Abliṅga, Bārhaspatya Sāman, Vāksūkta, "Honey" verses, Śatarudrīya, Atharvaśiras, Trisuparṇa, Mahāvrata, Gosūkta, Aśvasūkta, the two Śuddhāśuddhīya Sāmans, the three Ājyadoha Sāmans, the Rathantara Sāman, the Agnervrata Sāman, the Vāmadevya Sāman, and the Bṛhat Sāman. When these are recited softly, they purify creatures, and, if someone so desires, he will acquire the memory of past lives.

Gifts

[16] Gold is the firstborn of Fire; land is the daughter of Viṣṇu; and cows are the children of Sun. A man who gives gifts of gold, land, or cows obtains an eternal reward.

[17] The cow, horse, gold, and land frustrate the donor when they see the outstretched hand of a Brahmin who is ignorant and neglectful of his rites.

वैशाख्यां पौर्णमास्यां तु[1] ब्राह्मणान्सप्त पञ्च वा ।
तिलान्क्षौद्रेण संयुक्तान्कृष्णान्वा यदि वेतरान्[2] ॥१८॥
प्रीयतां धर्मराजेति यद्वा मनसि वर्तते ।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति ॥१९॥
सुवर्णनाभं कृत्वा तु सखुरं कृष्णमार्गजम्[1] ।
तिलैः प्रच्छाद्य यो दद्यात्तस्य पुण्यफलं शृणु ॥२०॥
ससुवर्णगुहा तेन[1] सशैलवनकानना ।
चतुर्वक्त्रा भवेद्दत्ता पृथिवी नात्र संशयः ॥२१॥
कृष्णाजिने तिलान्कृत्वा हिरण्यं मधुसर्पिषी ।
ददाति यस्तु विप्राय सर्वं तरति दुष्कृतमिति ॥
सर्वं तरति दुष्कृतमिति[1] ॥२२॥

॥ इति वासिष्ठधर्मशास्त्रे अष्टाविंशोऽध्यायः ॥

दानेन सर्वान्कामानवाप्नोति[1] ॥१॥ चिरजीवित्वं[1] ब्रह्मचारी रूपवान्[2] ॥२॥ अहिंस्युपपद्यते स्वर्गम् ॥३॥ अग्निप्रवेशाद्ब्रह्मलोकः ॥४॥ मौनात्सौभाग्यम् ॥५॥ नागाधिपतिरुदकवासात् ॥६॥

निरुजः[1] क्षीणकोषः ॥७॥ तोयदः सर्वकामसमृद्धः ॥८॥ अन्नप्रदाता सुचक्षुः[1] स्मृतिमान्[2] ॥९॥ मेधावी सर्वतोऽभयदाता ॥१०॥ गोप्रयुक्ते सर्वतीर्थोपस्पर्शनम् ॥११॥ शय्यासनदानादन्तःपुराधिपत्यम् ॥१२॥ छत्रदानाद्गृहलाभः ॥१३॥ गृहप्रदो नगरमाप्नोति[1] ॥१४॥ उपानत्प्रदाता[1] यानमासादयते ॥१५॥

अथाप्युदाहरन्ति ।

यत्किंचित्कुरुते पापं पुरुषो वृत्तिकर्षितः[1] ।
अपि गोचर्ममात्रेण भूमिदानेन शुध्यति[2] ॥१६॥
विप्रायाचमनार्थं[1] तु दद्यात्पूर्णकमण्डलुम्[2] ।
प्रेत्य तृप्तिं परां प्राप्य सोमपो जायते पुनः ॥१७॥
अनडुहां सहस्राणां दत्तानां[1] धूर्यवाहिनाम् ।
सुपात्रे विधिवद्दानं[2] कन्यादानेन तत्समम् ॥१८॥
त्रीण्याहुरतिदानानि[1] गावः पृथ्वी सरस्वती ।
अतिदानं हि दानानां[2] विद्यादानं ततोऽधिकम् ॥१९॥
आत्यन्तिकफलप्रदं[1] मोक्षसंसारमोचनम् ।
योऽनसूयुरिमं[2] विद्वानाचारमनुवर्तते ॥२०॥

[18–19] On the full-moon day of April–May if someone gives to seven or five Brahmins black or white sesame seeds mixed with honey, saying, "May the King of Law rejoice!", or expressing any other wish he may have in mind, that very moment all the sins he has committed during his whole life will be wiped away.

[20] Listen now to the merit that is the reward for giving the skin of a black antelope to which the legs are still attached, after gilding the navel with gold and covering the skin with sesame seeds:

[21] "Undoubtedly by that gift he has in fact given the four-faced earth, together with its caves filled with gold and with its mountains, forests, and groves.

[22] "A man who places sesame seeds, gold, honey, and ghee upon a skin of a black antelope and gives it to a Brahmin overcomes all sins."

29 [1] By giving gifts a man obtains all his wishes—[2] a long life and rebirth a handsome vedic student.

[3] A man who refrains from causing injury to living beings goes to heaven. [4] entering a fire, one attains the world of Brahman; [5] by keeping a vow of silence, c achieves prosperity; [6] and by living in water (B 3.9 n.), one becomes the lord elephants.

[7] A man who gives until his store is exhausted becomes free from disease. man who gives water fulfils all his wishes. [9] A man who gives food gets a gc eyesight and a keen memory. [10] A man who gives the gift of safety from all dang becomes intelligent. [11] By allowing the use of cows, one gets the same reward as bathing in all the sacred fords; [12] by giving beds and seats, one becomes the lord harem; [13] and by giving umbrellas, one gets a house. [14] A man who gives a ho obtains a town. [15] A man who gives shoes obtains a vehicle.

[16] Now, they also quote:

> Whatever sin a man may have committed under the pressure of his occupation, he is cleansed from all that by giving a piece of land even as small as a "cow's hide" (B 1.10.1 n.).
>
> [17] If a man gives a pot full of water to a Brahmin for use in sipping, after death he obtains complete immunity to thirst and is reborn as a man who drinks Soma.
>
> [18] Giving one thousand oxen capable of drawing carts to a most worthy recipient according to the rules is equal to giving a virgin in marriage.
>
> [19] Three, they say, are super-gifts: cows, land, and knowledge. The gift of knowledge is superior to all gifts and surpasses even those super-gifts.
>
> [20–1] This is the rule of conduct that grants endless rewards and awards liberation with the release from the cycle of rebirth*—a wise man who,

श्रद्दधानः शुचिर्दान्तो धारयेच्छ्रुणुयादपि ।
विहाय सर्वपापानि नाकपृष्ठे महीयत इति ॥
नाकपृष्ठे महीयत इति[1] ॥२१॥

॥ इति वासिष्ठधर्मशास्त्रे एकोनत्रिंशोऽध्यायः ॥

धर्मं चरत माधर्मं सत्यं वदत मानृतम् ।
दीर्घं पश्यत मा ह्रस्वं परं पश्यत मापरम् ॥१॥

ब्राह्मणो भवत्यग्निः ॥२॥ अग्निर्वै ब्राह्मण इति श्रुतेः ॥३॥ तच्च कथम् ॥४॥ तत्र सदो ब्राह्मणस्य शरीरं वेदिः संकल्पो यज्ञः पशुरात्मा रशना बुद्धिः सदो मुखमाहवनीयं नाभ्यामुदरोऽग्निर्गार्हपत्यः प्राणोऽध्वर्युरपानो होता व्यानो ब्रह्मा समान उद्गातात्मेन्द्रियाणि यज्ञपात्राणि य एवं विद्वानिन्द्रियैरिन्द्रियार्थं जुहोतीत्यपि च काठके[1] विज्ञायते ॥५॥

अथाप्युदाहरन्ति ।

पाति[1] त्राति च दातारमात्मानं चैव किल्बिषात्[2] ।
वेदेन्धनसमृद्धेषु हुतं विप्रमुखाग्निषु ॥६॥
न स्कन्दते न व्यथते नैनमध्यापतेच्च यत्[1] ।
वरिष्ठमग्निहोत्रात्तु ब्राह्मणस्य मुखे हुतम् ॥७॥
ध्यानाग्निः सत्योपचयनं क्षान्त्याहुतिः[1]
स्रुवं ह्रीः पुरोडाशमहिंसा संतोषो ।
यूपः कृच्छ्रं भूतेभ्योऽभयदाक्षिण्यमिति[2]
कृत्वा क्रतु मानसं याति क्षयं बुधः ॥८॥
जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।
जीवनाशा[1] धनाशा च जीर्यतोऽपि न जीर्यति ॥९॥
या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।
यासौ प्राणान्तिको व्याधिस्तां तृष्णां त्यजतः सुखमिति ॥१०॥

नमोऽस्तु मित्रावरुणयोरुर्वश्यात्मजाय शतयातवे वसिष्ठाय वशिष्ठायेति[1] ॥११॥

॥ इति वासिष्ठधर्मशास्त्रे त्रिंशोऽध्यायः ॥

॥ समाप्तं चेयं श्रीवासिष्ठधर्मशास्त्रम् ॥

free from envy, follows it, or a man, pure and self-controlled, who simply remembers or hears it with a trusting heart, sheds all his sins and rejoices in the very summit of heaven.

EXCELLENCE OF THE BRAHMIN

30

[1] Practice righteousness (*dharma*), not unrighteousness (*adharma*). Speak the truth, not an untruth. Look at what is distant, not what's near at hand. Look at the highest, not at what's less than the highest.

[2] A Brahmin is a fire, [3] because a vedic text states: "A Brahmin is clearly a fire" (cf. SB 1.4.2.2; B 1.6.2 n.). [4] How can that be? [5] It is, moreover, stated in the vedic text of the Kāṭhakas: "At this rite the altar is the body of the Brahmin occupying his seat; the sacrifice is his declaration of intent; the sacrificial animal is himself; the rope for tying it is his intellect; the offertorial fire is the mouth of the Brahmin occupying his seat; [the south fire] is his navel; the householder's fire is the fire of his stomach; the Adhvaryu priest is his out-breath; the Hotṛ priest is his in-breath; the Brahman priest is his inter-breath; the Udgātṛ priest is his link-breath; and the sacrificial vessels are his sense organs. A man who, knowing this, offers to the sense organ by means of the sense organs ...".*

[6] Now, they also quote:

> An offering made in the fires that is the mouth of a Brahmin, fires that have been set ablaze by the kindling wood of the Veda, protects both the giver and that Brahmin himself and rescues them from sins.
>
> [7] Since it is not spilt or dropped, and does not fall on the offerer, an oblation offered in the mouth of a Brahmin is far better than the daily fire sacrifice.
>
> [8] The fire is meditation, the firewood is truthfulness, the offering is patience, the Sruva spoon is modesty, the sacrificial cake is not causing injury to living beings, and the priestly fee is the arduous gift of safety to all creatures.
>
> [9] As a man gets old his hair and teeth show signs of age. The yearning for life and wealth, however, show no sign of aging even as a man grows old.
>
> [10] Yearning! Fools find it difficult to give it up. It does not weaken with age. It is a lifelong a disease. A man who gives it up finds happiness.

[11] I pay homage to Śatayātu Vasiṣṭha, the son of Ūrvaśī by Mitra and Varuṇa!

That concludes the Vasiṣṭha Dharmasūtra.

NOTES

The numbers that cue the notes refer to the internal divisions of the text. The textual variants in each division are given first and are cued by endnote reference numbers given in the text. Substantive comments are given after the variants and are cued by italicized words of the translation. The designations (sigla) of manuscripts are given at the beginning of their descriptions. To avoid confusion I have used more extended abbreviations for the Dharmasūtras within the critical apparatus: ĀpDh, GDh, BDh, and VaDh.

Āpastamba Dharmasūtra

The edition of the Āpastamba Dharmasūtra given here is basically the critical edition prepared by George Bühler. His first edition was published in 1868 using only five manuscripts, all in the Nagarī script. It was this edition that was the basis of Böhtlingk's (1885b) critique. For his second edition published in 1894, Bühler used eight additional manuscripts, many of them in the Grantha script. A third edition was printed by Bhandarkar Oriental Institute and "seen through the Press" by M. G. Shastri in 1932. This is nothing but a reprint of the 2nd ed., which unfortunately has introduced numerous and serious errors into the text. I have always relied on the 1st and 2nd ed. for the correct readings established by Bühler. I give below Bühler's descriptions of the manuscripts with minor stylistic changes. The lower case letter "u" in a siglum indicates that it contains the "Ujjvalā" commentary of Haradatta (=*H*).

G1 A beautifully written, but incorect, Grantha palm-leaf ms. of the text. No. 37a of the Burnell Collection in the India Office Library; probably sixty or seventy years old; 29 folios; 10 lines on a page. Colophon: हरिः ओम् शुभमस्तु श्रीगुरुभ्यो न्मः (sic) । धर्म्यप्रश्नं समाप्तं । श्रीवेदौव्यासाय न्मः (sic) ॥.

G2 A more carefully written Grantha palm-leaf ms. of Praśna 2. No. 37b of the Burnell Collection in the India Office Library, probably much older than G1; 10 folios; 12 lines on a page; last leaf blackened and partly illegible.

Gu1 A Devanāgarī transcript, prepared by Dr. M. Winternitz, according to No. 36(2) of the Whish Collection in the Library of the Royal Asiatic Society of Great Britain and Ireland. The latter ms. contains the text and the Ujjvalā Vṛtti and is written in Grantha characters on 205 palm leaves divided into two volumes. It is on the whole correct and mostly gives the text in full. Only in the first two Paṭalas the middle portions of the sūtras have been omitted, the omissions being indicated by a cross. Further on, the end of the Sūtras is occasionally, though rarely left out. The colophon of vol. 2 is: श्रीकृष्णार्प्पणमस्तु शिवाय नमः । श्रीगुरुभ्यो नमः । कोधिसंवत्सरम् कन्निमासम् येटटान्तेति उज्वला समाप्ता ॥ श्रीरामार्प्पणम् । रारायणस्य (sic) ग्रन्थस्समाप्तः ॥ There is also an entry in Mr. Whish's hand: "This volume contains the second part of the Ujjvalā, a commentary by Haridatta-Mixrah (sic) of the Dharmma-Praxna-Sūtram (sic) C. M. Whish, Calicut 1824." According to Mr. Sewell's South Indian Chronological Tables, the Kodhi, i.e. Krodhi or Krodhana year of the Sixty-year Cycle immediately preceding 1824 corresponds to 1805 CE. It follows that the ms. cannot have been written later than the latter year, although it may be much older.

Gu2 A Grantha palm-leaf ms. No 38 of the Burnell Collection in the India Office Library, containing the text and the Ujjavalā Vṛtti. The text of the longer sūtras is mostly defective, only the first and the last words being given. In addition there are numerous clerical mistakes and omissions, which reduce the value of the ms. considerably. According to a remark inserted by Dr. Burnell on the first leaf, the ms. was written at the end of the 17th

or the beginning of the 18th century. For the edition, a careful collation made by Dr. M. Winternitz has been used.

Gu3 A Grantha paper ms. No. 131 of the Burnell Collection in the India Office Library, containing the text and the Ujjvalā Vṛtti as far as 2.21.6; 389 pages; bound in cloth. Though quite modern, it is a good ms., which gives the sūtras in full and is tolerably free of clerical errors.

Md A beautiful but much interpolated ms. of the text belonging to the Government of Madras; palm-leaf; 31 folios numbered 3–33; Nandi-Nāgarī (there are two copies of folio 27, and folio 28 is missing).

Mru1 A carefully written ancient Devanāgarī ms. (probably copies in the beginning of the 17th century) of the first Praśna of the text and Haradatta's commentary. This ms. is either the parent of Pu or an old transcript of the ms. from which Pu was copied; 52 folios; 18 lines on a page.

Mru2 A modern incorrect Devanāgarī copy of a ms. dated Saṃvat (probably Vikrama-Saṃvat) 1754, Māgha badi 8 (1696–98 CE) and closely allied to Pu; 117 folios; 10 lines on a page.

Mu A Devanāgarī paper ms. No. 118 of the Cod. Mss. Sanskrit in the Court and State Library in Munich, containing the text and the Ujjvalā Vṛtti. It formerly belonged to Professor Haug's collection, the printed catalogue of which mentions it as No. 174. It is an excellent, carefully corrected ms.; 164 folios; 7–10 lines on a page. संवत् १६६८ [i.e., 1610 CE] समए [sic] श्रावण सुदि ५ बृहस्पतिवारे. According to a note on the cover, it belonged formerly to पुण्यस्तम्भस्थ जुगूळ्कर उपनामक सिंहाचार्य, i.e., to Siṃhācārya Joglekar, living in Puṇyastambha or Puṇatāmbeṃ near Paiṭhaṇ.

N A modern but very correct Devanāgarī ms. of the text copied in 1865 at Nasik; India Office Library, Bühler Sanskrit Mss. No. 152; 57 folios; 8–9 lines on a page.

Nu A modern incorrect Devanāgarī ms. of the text and Haradatta's commentary copied in 1865 at Nasik; India Office Library, Bühler Sanskrit Mss. No. 154; 282 folios; 9 lines on a page.

P A Devanāgarī ms. of the text, carefully corrected with the help of a ms. of the commentary and probably written in the last century; purchased from a Bhikṣuk near Poona (now in the India Office Library, Bühler Sanskrit Mss. No. 153); 34 folios; 10 lines on a page; wrongly marked on the cover as अथ हिरण्यकेशीधर्मसूत्रं (sic) and इति हिरण्यकेशीधर्मसूत्रं (sic).

Pu A Devanāgarī ms. containing the text and Haradatta's commentary, probably written in the beginning of the 19th century and belonging to a Brahmin of Poona, who lent it temporarily for the preparation of the first edition; 137 folios; 9 lines on a page.

I give below Bühler's description of the geneology of the manuscripts.

Among these thirteen mss., those written in Devanāgarī and Nandi Nāgarī are all transcripts of Grantha or Telugu copies. This follows (1) from the fact that the Āpastambīya Caraṇa is a southern school which originated in the Dravidian districts; (2) from the explicit statements of many Brahmans of the western India that they have procured and still prucure copies of the Taittirīya Veda and of the Sūtras belonging to it from Southern India; (3) from various mistakes in the Nāgarī mss., which point to misreadings of very similar Grantha letters; and (4) from the fact that all Nāgarī mss. have the sūtra 2.17.25, which according to Haradatta the northern Āpastambīyas rejected and his predecessors had left unexplained. The Nāgarī mss. possess, therefore, only a secondary value, and it is not possible to change conjecturally readings found in the Nāgarī *and* the Grantha mss. because the proposed emendation appears easy on account of the resemblance of the Nāgarī characters [here Bühler is implicitly criticizing Böhtlingk (1885b), several of whose suggestions are based on Devanāgarī and not on Grantha; see Olivelle 1999a].

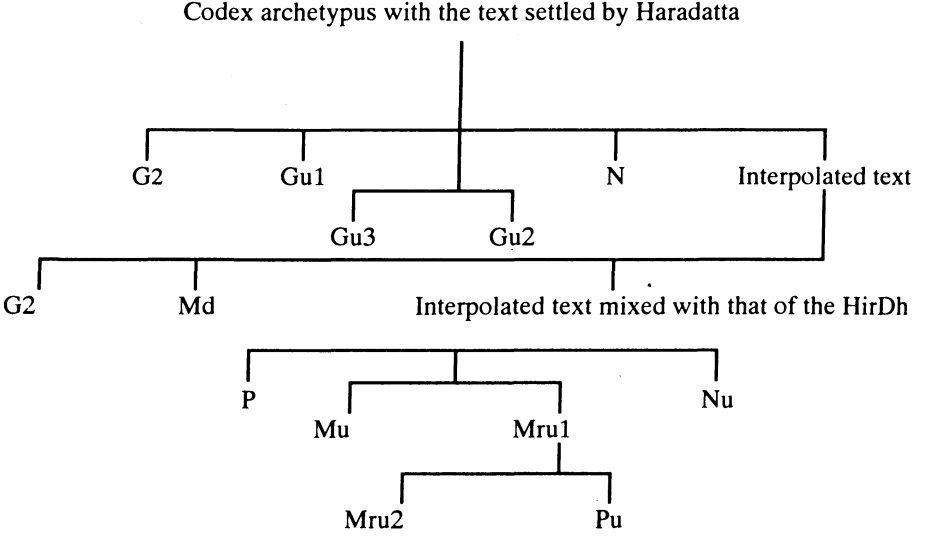
According to their readings of the text, the thirteen mss. belong to three classes:

I. The grantha mss. G2 and Gu1-2-3, if we disregard clerical mistakes and accidental omissions, present the text of the Dharmasūtra as it was settled by the commentator Haradatta. Close to these four mss. comes the Devanāgarī copy N, which, however, in a few cases shows readings taken from the Hiraṇyakeśi Dharmasūtra (see below class III).

II. The mss. G1 and Md give an interpolated text, the interpolations being particulary numerous in the latter ms. The interpolations found in Md at 1.24.25; 1.29.27; 2.1.17; 2.11.19; and 2.15.9 do not occur in any other ms. Those found at 2.12.2 and 2.26.18 are common to G1 and Md alone. Those occurring at 1.8.22; 1.11.37; 1.19.13, 15; 1.31.3, 13–15; 1.32.27; 2.9.13; and 2.12.4 are found partly in Md, G1, and in one or several mss. of class III or in Md and mss. of class III alone. The great majority of these interpolations is due to the transference into the text of marginal notes which the owners of ancient mss. made according to Haradatta's or other commentaries and, in some cases, perhaps according to a metrical Āpastamba Smṛti. The scribes who copied such mss. treated these notes as portions of the text and entered them in the new copies.

III. The mss. P, Mu, MruI&II, Pu, and Nu show, besides more or less numerous interpolations, an admixture of readings taken over from the Hiraṇyakeśi Dharmasūtra, which is a secondary redaction of Āpastamba's work and agrees very closely with it. All these mss. come from the Marāṭhā country or Central India where the adherents of the Hiraṇyakeśi Caraṇa are more numerous then the Āpastambīyas. Copies of the Hairaṇyakeśa version of the Dharmasūtra are for this reason more easily obtainable than those of the original text. The close resemblance of the two versions obliterated the consciousness that they really are two different works. It was thus only natural that mss. of the more common version were used for correcting those of the rarer one, and that a mixed text arose.

The ms. P, it would seem, has been somewhat less affected by this process than the other copies belonging to the third class. In its original form, it showed only few interpolations and few readings of the Hairaṇyakeśa text. The corrector, who revised it, introduced a good many more. The five Devanāgarī copies which contain the Ujjvalā Vṛtti are in a much worse condition. They exhibit not only more numerous Hairaṇyakeśa readings in the text, but also changes in the commentary which have been made in order to bring about a full agreement with the altered sūtras. The latter changes go even so far that sometimes (e.g., 1.8.22 and 2.15.10) explanations of interpolated passages have been inserted. Mu, Mru I&II, and Pu form a separte group, of which either Mu or a ms. closely resembling Mu is the parent.

In accordance with these remarks, the pedigree of the thirteen mss. may be given as follows:

Bühler's 1st ed. relied exclusively on mss. written in Devanāgarī, which are generally inferior to and dependent on Grantha and Telugu mss. The great improvement in the 2nd ed. was based on the evidence gathered from the four Grantha mss.; no Telugu ms. was available to Bühler. In presenting the major improvements of the 2nd ed., Bühler remarks that some of them had been anticipated by "the venerable Nestor among European Sanskritis Geheimrath von Böhtlingk" (see Böhtlingk 1885b). Bühler is generous towards Böhtlingk, who regularly substituted his notitons of grammatical rectitude for manuscript evidence and totally disregarded the possibility of dialectical variants and Prakritic forms in Āpastamba's work. Indeed, Bühler (1886b) himself responded to some of the more extravagent "corrections" proposed by Böhtlingk and rightly rejected them. Böhtlingk's cavalier attitude towards the manuscript evidence is matched only by his contempt for Indian commentators in general and for Haradatta in particular. In his introductory remarks he takes Bühler to task for placing too much trust on Haradatta with a display of singular arrogance and hubris:

> Before starting to discuss the individual *sutras*, I am obliged to state my position about the commentator Haradatta. In spite of all of his scholarship, he cannot make any claims of authority in matters of language, because he lacks the European critical attitude. Buehler, a scholar and grammarian of the first rate, reveres Haradatta to the extent, that he follows him unquestioningly. And that even when he finds himself in a conflict with his own knowledge of the language. I am glad to acknowledge archaisms, provided that it is possible to find an analogy from other older or contemporary writings. In the case of an alleged archaism completely isolated for which a single manuscript offers the correct grammatical form, whether it be of a different manuscript family, or whether it be resolved by itself only with a slight change I would not hesitate to endorse it. My conscience does not allow me to attribute a gross grammatical error to an old author arbitrarily. It has been established that many mistakes adhere even to the oldest Indian texts, in spite of the agreement with manuscripts and commentators.

Why then should the younger texts which were not kept so scrupulously, be so inviolable that a European, who has devoted himself for over fifty years to Sanskrit studies, should not counter Haradatta in matters of language?

Indeed, as I have shown elsewhere in a detailed study of Haradatta's commentary (Olivelle 1999a), he was everything that Böhtlingk was not: a man who was scruplously faithful to the text he received from the tradition, who compared different manuscripts and oral traditions and noted carefully variant readings, who consulted the works of previous commentators, and who carefully preserved for future generations even readings that he regarded as faulty. I think Bühler was right in taking Haradatta as a reliable guide in reconstructing the Dharmasūtra, especially because the sources Haradatta used predate the oldest extant manuscripts by perhaps as much as 400 years.

Besides the variants noted in the mss. used by Bühler in his two editions, I have noted variants and suggested improvements from the following sources: Hiraṇyakeśi Dharmasūtra (HirDh), the Kashi Sanskrit Series edition with Haradatta's commentary (KSS ed.), and the articles by Böhtlingk and Bühler. The variant readings in HirDh was noted by Bühler in his edition of the ĀpDh. These readings are based on two manuscripts:

1. **Haug** Haug Cod. Sansk. No. 38 in the Court and State Library of Münich (M. 38). This ms. contains the whole Kalpa of the Hairaṇyakeśas. It contains the Dharmasūtra, which fills Praśnas XXVI and XXVII, on folios 123b–134.

2. **Bü** Bühler Sansk. Mss. No. 257 in the India Office Library. It contains the text and its commentary, the Ujjvalā Vṛtti by Mahādeva Dīkṣita.

Both mss. are modern Devanāgarī copies made within the last thirty years [i.e. 1838–68] and clerical mistakes are not uncommon in them. As Mahādeva has largely drawn on Haradatta's Ujjvalā and has not always altered the wording of the latter in cases where the Hairaṇyakeśa text slightly differs but has the same general meaning, a certain number of passages remain uncertain. In the following critical apparatus I have given within parentheses instances when Mahādeva differs from the readings of the text in the two manuscripts.

In his editions, Bühler does not provide footnote marks in the text itself. This practice sometimes makes the variant readings recorded in the notes ambiguous. I have tried always to resolve these ambiguities, but when it was not possible I have preserved the ambiguous readings; this is preferable to recording them erroneously. By and large my edition reproduces the text of Bühler's 2nd edition; I have noted the places where I have chosen a different reading.

PRAŚNA 1

1.1–3 *accepted customary Laws . . . Vedas:* Āpastamba, more than any other author, points to generally accepted custom as the basis of Law (*dharma*). Here he puts the Vedas last, in contrast to the other three who place it first (G 1.1; B 1.1.1; Va 1.4). Āpastamba opens his *Gṛhyasūtras* (1.1.1) also with a similar remark: "Next, we take up the rites derived from practice (*ācārādyāni*)". He refers to customs over which there is common agreement also at A 1.7.31; 1.23.6. "Those who know the Laws" are called elsewhere "the cultured élite" (*śiṣṭa:* see the definition in B 1.1.5–6), that is, those who are both learned in the sacred traditions and steadfast in virtue, who are authorities both with regard to the correct language (Sanskrit) and in matters of proper conduct. "Authority" (*pramāṇa*) has a technical meaning in Indian epistemology. It signifies a means or source of correct knowledge. Several such means are recognized,

including perception, inference, and authoritative verbal testimony. Both the conduct of the cultured élite and Vedic revelation are such verbal testimonies, and therefore authoritative means of knowing the Laws. See Int., p. 14–16.

1.2 1. Nu, P join 2–3.

1.3 1. Md, HirDh om. च.

1.6 1. HirDh -मुपनयो.

1.9 1. Gu1 (text and com.) श्रुतिविहत:; Gu3 (text) परश्रुतित:.

1.10 1. G1, Gu3, N, P add वै.

Sāvitrī . . . Vedas: the purpose here is to show that no separate initiation takes place for studying the different Vedas.

1.11 1. Pu, N, Nu om. — 2. Gu1 end lost; HirDh gives this as sūtra 19 with the reading: तमसो वा एष तम: --- विज्ञायते.

1.12 1. Md -समुपेतं. — 2. HirDh -रमिच्छेत्.

1.14 *teacher . . . gathers:* a common strategy in these texts is to use phonetic similarities to establish etymological derivations, which in turn has the didactic purpose of explaining the "deeper" meaning of a word, in this case "teacher". I give the Sanskrit within parenthesis to help the English reader to detect the phonetic link.

1.15 1. Pu, Mu (text) द्रुह्येतक-.

1.18 1. HirDh adds a sūtra: अथाप्युदाहरन्ति । य आतृणत्यवितथेन कर्मणा दु:खमकुर्वन्नमृतँ संप्रयच्छन् । तं मन्येत पितरं मातरं च तस्मै न द्रुह्येत् कतमच्चनाह ॥.

1.21 1. P, Nu join 21–26.

1.27 1. *H* explains the long ना thus: यादृच्छिको दीर्घ: आङ्गो वा प्रश्लेष:; Böhtlingk (1885b) thinks it is merely a scribal error for अनत्यय, citing BDh 1.3.12; Bühler (1886b) defends the reading adopted, explaining that there is a negative particle अन besides अ, अन् and न. — 2. P, Nu give यथा . . . वक्ष्याम: as a separate sūtra.

1.28 *season:* nn Indian season lasts approximately two months. See G 14.25 n.

1.29 1. HirDh तत उपन-.

1.30 1. HirDh अथोदकोपस्पर्शनम्.

1.32 1. Md पितापितामहावि-; Pu -महश्चानुपे-.— 2. Md, P (sh), Nu, Mru1, G1, Gu3 ब्रह्महा-; Mru2 ब्रह्महण-; Gu1 (text and com.) -हसंस्कृता:.

Brahman-killers: there is a double entendre here, the term meaning both a murderer of a Brahmin and a man who has not kept the Veda "alive" by neglecting vedic study and has thus "killed" the Veda, which is also called *brahman*. "They are all", namely oneself, one's father, and one's grandfather; the same meaning below at A 1.2.5.

1.33 1. Md om. इति. — 2. Gu1 om.

1.35 1. HirDh संवत्सरम्.

1.36 1. HirDh omits this sūtra.

2.1 1. G1 प्रतिपूर्षं; Gu2 प्रतिपूर्षु. — 2. Md संख्यायां. — 3. HirDh places प्रति- ... संवत्सरान् as a separate sūtra at the end of the first kaṇḍikā.

2.2 1. All Mss यजुःपवि-; 1st ed. यजुष्पवि-. — 2. Nu om. सामपवित्रेण.

2.3 1. P, Pu, MrU1-2, Nu, Mu, HirDh (Bü) -हृतिभिरेव; Pu om. एव.

2.5 *cremation grounds:* this is an epithet used elsewhere with reference to Śūdras and other low-caste and outcaste people (Va 18.11–13) and indicates the impurity of such individuals.

2.6 1. Pu, Nu om. — 2. G1 पावमान्यादिभिरिति गतं पावमानादिभिः; HirDh तत उपनयनमथोदकोपस्पर्शनं पावमानीभिः.

2.9 1. N, Nu, Pu Mru1-2, Md निवर्तते. — 2. Md om. अतिक्रमे.

2.13 1. Md (fh), P (fh), Nu (com.), Mru1 (fh), MU (text & com.), N (sh margin), HirDh (Haug) पादोनं; *H* comments on the form पादूनम्: पादेनोनं पादूनम् । पररूपं शकन्ध्वादित्वात् [that is a class of words where the final vowel does not coalesce with the first vowel of the next word: see the Vārttika and Patañjali on Pāṇini 6.1.94]. Böhtlingk (1885b) takes पादोनं to be the correct reading.

2.14 1. P (fh), Pu, N अर्धोनं.

2.16 1. N द्वादशवरा-; Pu -वरार्धम्.

2.19 *sin causing loss of caste:* for this category of sins, see A 1.21.7–20; G 21.1–3; B 2.2.1–11; Va 1.19–22.

2.21 1. *H* explains the irregular formation: अधश्शब्दस्य सवर्णदीर्घत्वं छान्दसमपपाठो वा.

2.22 1. N, Gu3 नानुद्देश्यं.

ritual food: i.e., food that is ritually offered to gods or ancestors.

2.23 1. Gu2 om. — 2. Mu, Gu1 omit the sūtra but add क्षारादीनि गृह्ये गतानि.

2.24 1. Gu1 दिवास्वापी दिवा स्वप्यात्.

2.27 1. P -श्लाघ्यो.

show himself off: I follow Böhtlingk (1885b). Bühler translates "He shall not embellish himself (by using ointments and the like)."

2.28 1. The southern mss. give invariably क्षळ् for क्षल्.

not wash his body: the period of studentship was viewed as a time of penance. Rites of passage generally involve separation from one's previous status, a liminal period sometimes involving seclusion, and finally the integration into the new status (van Gennep 1960). Vedic studentship was such a liminal period. Not washing oneself and keeping oneself dirty are some ways of expressing this liminality. The student is

required to keep "his body dirty, his teeth stained" (A 1.7.11; cf. G 2.13). These provisions stand in contrast to others that require a student to bathe frequently, indicating changing practices or that here "bathing" is considered purely a ritual immersion and not "washing" the body. People in periods of ritual impurity (*āśauca*), such as after the death of a family member, and menstruating women are also not permitted to wash themselves, since washing is a rite that expresses the recovery of purity: see Va 4.14; 5.6–7. The end of studentship, significantly, is signalled by a ritual bath (integration into a new status), after which the young graduate decorates his body and wears perfumes and garlands (A 1.8.2).

2.29 1. N, Nu, Gu2, Md, HirDh -दर्शने.

2.30 1. Gu1-2-3, G1 om. यदि . . . प्लवेत् but Gu1 (com.) has the explanation.

2.32 1. Md, Gu2 om. — 2. Gu1 शिखाजटो वातारान्; G1 शिखाजयेदितरान्.

2.36 1. P (sh), Gu2 (text), MrU1 (fh) आवि-.

2.37 1. Gu2-3 तामरी; G1 तमली.

2.38 1. HirDh adds बैल्वः. — 2. Md उदुम्बरः.

3.1 1. Gu2-3 join sūtras 1–2.

3.3 1. Md कृष्णाजिनं.

3.8 1. The southern mss. spell कम्बळश्च.

3.10 1. P -वोत्तरे; Pu (text) -वोत्तरीयं. — 2. HirDh adds a sūtra: न गायेन्न रोदेत्.

3.12 *casinos and fairs:* the meanings of *sabhā* and *samāja* are unclear, but I think they are technical terms rather than generic words translated by Bühler as "assemblies and crowds". I take the former in the sense of a gambling hall as used at A 2.25.12. The second probably refers to some sort of fair or spectacle that attracted crowds, something looked down upon by the third-century BCE emperor, Aśoka (Rock Edict 1). See Ghosh 1973, 56.

3.13 1. Gu2 -वादनशीलः.

3.15 1. P, Pu, Md, Mu (text & com.), Mru1-2 स्वैरकर्माणि, which is taken by Böhtlingk (1885b) as the correct reading (cf. also ĀpDh 1.11.12).

3.16 1. Md -वदर्थं संभाषी.

3.17 1. Gu2-3 join sūtras 17–24 in the text but afterwards give them again separately.

3.20 1. Mu joins sūtras 20–21.

3.21 1. HirDh दृढसिद्धिधृतिः.

3.22 1. P (sh) अग्लाँस्कुः; Md, G1, Gu1 (text) अग्लास्नुः, which is preferred by Böhtlingk (1885b). *H* explains the irregular insertion of the *anusvāra:* अत्रानुस्वारः छान्दसोऽपपाठो वा. HirDh अग्लानिः, after which it adds two sūtras: समाहितः । ब्रह्मचारी.

3.24 1. Md, Gu2 अनसूयः; HirDh अनासूयः.

3.25 *degraded or heinous sinners:* these are technical terms for classes of sinful and/or socially ostracized people. The former are referred to at A 1.21.6 and probably defined under sins that make people sordid at A 1.21.12–19. Acts making someone a heinous sinner are given at A 1.24.6–9 and Va 23.14.

3.26 1. N, Nu, Pu, Mru1-2, Gu3 om.

3.27 *leftovers:* the Sanskrit term *ucchiṣṭa* refers most frequently to the food left over after one has eaten. Such remnants are considered extremely impure and polluting. In an adjectival sense, however, the term refers to a person who is rendered impure by coming into contact with *ucchiṣṭa* food. Thus, after a meal a person remains *ucchiṣṭa* until he or she has performed the required purification. There are, however, other extended meanings of the term. Medhātithi (on M 4.80), an early commentator of Manu, isolates four possible meanings of *ucchiṣṭa*: (1) because of contact with the inside of the mouth while eating, the eater, the eaten food, and the plate from which he eats become *ucchiṣṭa*; (2) food left on the plate after someone has eaten off it is *ucchiṣṭa*; (3) as also what is left in the dish from which food has been served to someone; (4) food left in the pot after people have been served; and (5) a person is *ucchiṣṭa* after voiding urine or excrement and before purification. According to Medhātithi, the primary meaning of the term is # (1), the pollution resulting from food and fingers coming into contact with the inside of the mouth. There are, however, some types of *ucchiṣṭa* food that are good and can be eaten. Generally such leftovers belong to a person superior to oneself. Thus, a wife may eat the leftovers of her husband, a student the leftovers of his teacher, and everyone the leftovers of a sacrifice or an offering to a god (A 1.4.1-11; G 2.31-32). Eating what is left over after feeding guests and members of the household is often considered as a great virtue in a householder (A 2.8.2; B 2.5.18). See Malamoud 1972; Olivelle 1998.

3.28 1. Pu, Nu भिक्षेत्.

3.28–30 *A Brahmin . . . at the end:* the set formula for requesting almsfood is: "Madam, give food" (see B 1.3.16), which is how a Brahmin would say it. A Kṣatriya would say "Give, Madam, food", and a Vaiśya, "Give food, Madam". The formula implies that it was the housewife who normally distributed food to students and mendicants. This type of public ritualized behavior, as well as minute differences in the dress code, are constant reminders to oneself and to others of the class of society to which a person belongs and points to the centrality of the class (*varṇa*) system within ancient Indian society, at least in the eyes of our Brahmin authors.

3.30 1. G1 भवदुत्तरया.

3.31 1. HirDh adds भैक्षमिदं भो इति.

3.32 1. G1 प्रतिदिष्टं.

3.36 1. HirDh प्रक्षालयेत्.

3.38 1. Md, N, Gu3 अशक्तो.

3.40 1. G1 आचार्याय. — 2. HirDh (Haug) om. — 3. Md परिदध्यात्.

3.43 1. Gu2 (text & com.) संस्कृतं.

4.1 Mu [indistinct], Gu2, *H* give the reading of the edition. *H* comments on the irregular form: ञकारपाठश्छान्दसः (variant ञकारोऽपाठश्छान्दसो वा) शादिति (Pāṇini 8.4.44) श्चुत्वप्रतिषेधात्. The other mss., except Gu3 which has an abnormal sign, as well as HirDh read प्राश्नाति, which is preferred by Böhtlingk (1885b), who wants to follow the testimony of the mss. But *H* is older than our oldest ms., and Bühler is right in following his testimony about this difficult reading, saying, "The form is Prākṛtic. Similarly the Pāli पञ्हो presupposes a Sanskrit form प्रश्नः."

4.3 1. N तदन्यानि. — 2. Gu3 यदालाभ-.

4.4 1. Nu, N *(fh)* एव. — 2. HirDh नित्यः प्रयतः.

4.5 1. G1 om. श्रुति-. — 2. Md प्रदद्यात्.

4.6 1. Pu -माँसादीनि इति; Md -मांसानि.

4.8–10 *for a vedic text . . . from it:* for a discussion of these exegetical rules, see G 3.36 n.; Int., pp. 14–16.

4.15 1. *H* explains this construction: समिद्धार इति अण् कर्मणि चेति (Pāṇini 3.3.12) तुमर्थेऽण्प्रत्ययः.

4.18 1. Gu2 (text) समूहिन्या.

4.19 1. *H* explains the formation: यथाकामस्य भावो याथाकामी ष्यञ् षित्वादीकारः (variant ष्यञन्तत्वादीकारः).

4.21 1. Md -क्षुब्धेनैकपा-. — 2. Pu च नाप्याचामेत्; Nu च न त्वाचामेत्; P -वर्जितेनाचामेत्.

4.22 *forgo sleep:* the meaning is that a student should assist the teacher in preparing his bed and so forth, and go to sleep after the teacher. When he does this, he can be said to never sleep: see A 1.4.28.

4.23 1. Md तथाहर-.

4.25 1. Gu3 om. — 2. Md -क्रमिणं.

4.27 *make him desist:* Bühler translates this as "he may return home", which he defends again in Bühler 1886b. The Sanskrit term *nirvartayet*, however, has the meaning of restraining someone (so also Böhtlingk 1885b, 518), and the commentator Haradatta's observation that he should do this himself or get someone else like his father to do it also points to putting pressure on the teacher to abandon his former ways.

4.29 1. HirDh ब्रह्मचारी भवत्यत्रैवास्य. — 2. HirDh सर्वाणि फलवन्ति कर्माण्यवाप्तानि.
A student . . . householder: this hints at the possibility of a person remaining a student throughout his life, an institution recognized within the *āśrama* system: A 2.21.6; Olivelle 1993, 78–81.

5.2 *application . . . slip away:* Bühler translates: "study drives out the knowledge of the Veda acquired." I follow Böhtlingk (1885b) in taking *niḥsravati* as an intransitive and both *vidyākarma* and *brahma* as nominatives.

5.3 1. Md, Nu गर्तपत्य-; P (fh) भर्त्तपत्य-; HirDh कर्तृपत्य- (Mahādeva comments: कर्तृशब्देन खड्गाभिधायिना नरको लक्ष्यते).

5.6 1. HirDh अथ यथा.

5.7 1. Md, Nu किंचि. — 2. 1st ed. -हितोब्रह्म; 2nd & 3rd ed. separates -हितो ब्रह्म; but, as Bühler's own translation indicates, the reading is अब्रह्म with an *avagraha*. — 3. Pu, Gu3, HirDh (Bü & Haug, but not Mahādeva) -ब्रह्माप्याचा-, the reading preferred by Böhtlingk (1885b); G1 -ब्रह्म पाचा-; *H* supports the reading of the edition, calling the elision of अ either पररूपं कर्कन्धुवत् or अपेरकारलोपो वा पिहितपिनद्धादिवत्.

5.8 1. G1 अथ; Md (sh) अतो; . — 2. Md om. — 3. Md, Nu om.

5.9 1. Pu, Nu, Mu, Mru1 (sh) join इति with the following sūtra.

5.10 1. Pu, Nu इत्येतेभ्योनयानि. — 2. HirDh -चारिणि.

5.12 1. HirDh (Haug) -रात्रमुपोत्थाय.

5.13 1. Gu3 -न्यानामपि.

5.16 1. HirDh (Haug) प्राञ्जलि; Mu प्राञ्जलिम्; *H* also records this reading but prefers प्राञ्जलिः which *H* calls युक्तः पाठः; all other mss., HirDh (Bü) प्राञ्जलिः, which is given in Pu, Nu, Mru1-2 as a separate sūtra.

5.18 1. Nu ह्यादित्ये.

5.19 1. HirDh (Haug) -भिवाद्य.

5.21 1. HirDh -दभिमृश्य.

5.22 1. HirDh -पीडयदुपसं-; Böhtlingk (1885b) suggests अभिपीड्य ता (= तौ) उप-.

5.23 1. Nu संयुक्तो; . — 2. G1, Mu, Gu2 -ध्यायेत् which, *H* says, is the more common reading: अधायेदिति प्रायेण पठन्ति । तत्र तकारोऽपाठश्छान्दसो वा. Bühler observes correctly that the final 't' "owes its origin to a faulty doubling of the initial त of the next sūtra."

5.24 1. Gu3 adds च.

5.25 *At times . . . forbidden:* for these occasions, see A 1.9.1–11.38 and parallels elsewhere.

6.1 1. Gu3 joins sūtras 1–2.

6.2 1. Md संनिवेशयेत्.

6.4 *not wrong . . . bed:* it is understood that the student sleeps on the floor.

6.7 1. G1, N, Mu (text) अनुत्थाय; but Mu (com.) अनूत्थाय.

6.8 1. Gu2-3 join sūtras 8–9; but Gu1-3 say in the com. on sūtra 7: उत्तरे द्वे सूत्रे स्पष्टार्थे.

6.10 1. Mu (text) -शिरावहित-.

6.15 1. Pu, Mru1-2, Mu, N, P add वाते.

6.18 *wear one . . . arm:* the upper garment is simply a piece of cloth like a shawl formed into a loop. Wearing it in this manner is called *yajñopavīta* or simply *upavīta*. Later the upper garment worn in this manner became contracted to merely a cord, also called by those terms (B.1.8.5), a cord with which a boy was ritually invested at his initiation (see Int., p. 7–8). This cord was made with three strings, each containing three threads twisted to form a single string (B 1.8.5). So each cord had nine threads. It became the practice especially for Brahmins to wear this sacred cord (also called *brahmasūtra*) at all times (B 2.3.1; Va 8.17), a distinguishing mark of Brahmins in India even today. Some recommend one such cord for students and a double cord (i.e., with six strings and eighteen threads) for a bath-graduate and a householder (B 1.5.2; Va 12.14). The upper garment (or the sacred cord) is worn over the right shoulder and under the left arm (a pattern called *prācīnāvīta*) at ancestral rites (B 2.10.1), and over the neck like a garland (a pattern called *nivīta*) in rites involving humans, such as sexual intercourse, sacramentary rites, and going to the toilet. Another mode of wearing it ("suspended or tied below") is given in B 1.8.10. Govinda explains this as tying it below the navel when engaged in activities such as applying oil on or massaging the body. See B 1.8.7–9; TS 2.5.11.1; Kane 1962–75, II. 287–97.

6.21 1. P (sh), Gu2 add चं.

6.24 1. HirDh (Haug) प्रत्युपविशेत्.

6.28 1. *H* comments: व्यत्ययेन परस्मैपदम्. — 2. *H* prefers the reading चिकीर्षेत् saying: चिकीर्षेदिति तु युक्तः पाठः, a reading adopted by Böhtlingk (1885b).

6.29 1. Md, Nu -स्थानिन उप-.

6.31 1. Nu, Gu3 join sūtras 31–32.

6.32 *elder:* the Sanskrit term *guru* is frequently translated as teacher, but in these texts it has a much wider connotation. It includes the teacher, the specific word for whom is *ācārya* (A 1.1.14 n.), but frequently refers to other venerable people, such as parents, grandparents, uncles, and the like. I have translated *guru* generally as elder, unless the context clearly indicates the teacher. On the term *guru*, see Hara 1980.

6.35 1. HirDh वृत्तिरेव (Haug वृत्तिरेवं) तस्मि-.

6.36 1. G1 om. भुक्त्वा चास्य. — 2. Gu3 चाचार्यसकाशे. — 3. HirDh नानुत्था-; on the irregular अनूत्थाय *H* comments: छान्दसो दीर्घः.

7.2 1. G1, Gu2 (text) नोपपर्यावर्तेत.

counterclockwise . . . clockwise: walking around a sacred object or a revered person in a clockwise manner, that is, keeping one's right hand towards the object or person (technically called *pradakṣiṇa*) as a mark of respect has been a cultural constant in India from the most ancient to contemporary times. The counterclockwise procedure is used to indicate disrespect and in rites that are inauspicious (see Va 15.14).

7.4 1. HirDh -तीनाच्छिद्य.

7.5 1. HirDh omits the sūtra. — 2. Mu, Pu, Nu, Mru1-2, P, om.

7.6 1. HirDh omits the sūtra.

7.7 1. All mss. (except Md, G1, Mru1-2), HirDh om.

7.11 1. On this form *H* comments: छान्दसो दन्नादेशः पङ्किलदन्त इत्यर्थः. — 2. All mss. (except Md, G1, Mu, Gu2) om.

7.12 1. HirDh य एतस्यां.

7.13 1. G1 -पश्यतोपसं-; HirDh -पश्यतोस्याचार्य उपसं-. — 2. Md, G1 om. तदा.

7.14 1. HirDh यमनुबन्धस्त-.

7.18 1. HirDh om. वा.

7.20 1. HirDh om. आहरेत्.

7.21 1. Nu, Md सर्वथा; HirDh (Bü) नित्य; HirDh (Haug) नित्यदा. — 2. Md धार्मम्; G1, HirDh धर्म्यम्, which is preferred by Böhtlingk (1885b); *H* records both धार्म्यम् and धर्म्यम् saying: धार्म्यपाठे स्वार्थे ष्यञ्.

7.25 1. Nu, Md तदैव, which is the reading in the 1st ed.; Böhtlingk (1885b) prefers तदेव, adopted in the 2nd ed. (cf. Bühler 1886b).

7.26 1. P, N, Nu, G1 om. अन्यत्र.

7.27 1. HirDh -शनात् पादप्रक्षालनादित्याचार्य-; *H* comments: दार इत्येकवचनं छान्दसम्.

7.28 1. G1, Gu3, Mu समादिष्टोऽध्या-.

8.2 1. *H* prefers the reading कञ्चुकोपानही, but calls the reading of the edition प्रसिद्धः पाठः and explains: प्रसिद्धे पाठे कञ्चुकमेव काञ्चुकं तद्वान्काञ्चुकी. — 2. Nu om. पादुकी, but adds in com. पादुकीति पाठे, words found in no other copy of the com.

8.3 1. HirDh (Haug) कारयीत वा.

8.4 1. Böhtlingk (1885b) prefers स्वैरकर्मसु, as at ĀpDh1.3.15.

8.5 1. Gu3 -लेखादीनिति; Gu2 -लेखादिति; HirDh यथापादप्रक्षालनोत्सादनावलेखनानुलेपनानीति.

8.6 1. HirDh -त्मसंयोग आचार्यः.

8.15 1. P, Pu, N, Nu, Gu1-2-3, HirDh (Bü) -व्युपजाप-, which is preferred by Böhtlingk (1885b); HirDh (Haug) -व्युपजायव-; *H* supports the reading of the edition, explaining: व्युपजावः कर्णयोर्मुहुर्मुहुर्जल्पनम् । वकारच्छान्दसोऽपपाठो वा; HirDh -प्रैषणानीति;

8.18 1. HirDh reads प्रोष्य च तदहरागतम्.

8.19 1. Nu, Gu2 प्राचार्योपसंगृ-; *H* supports the reading of the edition, explaining: प्राचार्याय द्वितीयार्थे चतुर्थी; Böhtlingk (1885b) cannot accept the dative and the accusative of the object in the same sentence and emends to प्राचार्यम्.

8.20 1. HirDh प्रतिषेधयेदितरः.

8.22 1. HirDh मुहुस्त्वा-; N मुहुँश्चा-; Gu3 मुहुंश्चा-; Böhtlingk (1885b) thinks this is a mistake for मुहुश्च; on the form of the term मुहूँस् and the omission of its common repetition, *H* observes: मुहूँश्चेत्यनुस्वारदीर्घौ छान्दसौ । वीप्सालोपश्चात्र द्रष्टव्यः । मुहुर्मुहुरिति विवक्षितम्. — 2. Gu2-3 -शक्त्यपिहस्त्य-; G1 (sh) -शक्त्यभिहस्त्य-; Gu3 adds वा. — 3. Md and the Devanāgarī copies of the com. insert after this sūtra मातरं पितरमाचार्यमग्नींश्च गृहाणि च रिक्तपाणिर्नोपगच्छेद्राजानं चेन्न श्रुतमिति with the remark स्पष्टम्; Bühler notes that "the end of the comm. on sūtra 22 (इतिशब्दोऽन्तेवासिधर्माणां समाप्तिद्योतनार्थः) shows that the words are an interpolation." This sentence was incorporated in the 1st ed. as sūtra 23 but was eliminated in the 2nd ed. (cf. Bühler 1886b).

tooth cleaners: in ancient India, as also in rural areas today, sticks cut from certain trees are used to brush the teeth. One end of the stick is crushed to form the brush.

8.24 1. Md अनुपधादयमानः; Gu2 (com.) अनव-.

8.25 1. HirDh -नात्मकार्येष्वत्युपरुन्ध्याद-.

8.26 1. HirDh -नैपुण्यमा-; in keeping with his interpretation of the passage, *H* detects a causative sense here and comments: आपद्यमान इत्यन्तर्भावितण्यर्थः.

A pupil ceases . . . dolt: I follow Böhtlingk's (1885b, 519) convincing argument. The commentator Haradatta has misunderstood this passage, and Bühler follows him in this labored translation: "That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil."

8.29 *until . . . studies:* the commentator Haradatta and, following him, Bühler interpret the expression *ā nivṛtteḥ* to mean "until he stops his wrong behavior". But in the very next sentence the term *nivṛtta* is used with a reference to the completion of studentship. The meaning is that the teacher has the authority to punish a pupil's infractions only while he is his student.

9.1–3 *After commencing . . . half months:* Rohiṇī (Aldebaran) is the fourth lunar mansion of the month. Under the first option, the period of study lasts five months. Under the second option, where the period is shortened to four and a half months, the start is delayed until the full moon of August–September or the conclusion is advanced. Cf. Va 13.5.

9.2 1. HirDh reads तैषीपक्षस्य रोहिण्यां विरमेत्.

9.5 1. Gu2 (text) -लिप्याधीयीत; Gu3 -लिप्तेनधीयीत.

9.6 1. HirDh (Haug) सर्वस्मिन्.

rod's throw: the term *śamyā* ("rod") refers to a stick (about one and a half feet long) used in preparing the sacrificial arena. A "rod's throw" must have referred to a particular distance; the same expression is used in M 8.237, where three rod's throws and hundred arrow-lengths (about 600 feet) are juxtaposed. If the two distances are comparable, then one rod's throw should be about 200 feet.

9.7 1. Gu2 (text) ग्रामेण.

9.13 1. HirDh (Haug) adds तया.

9.14–5 1. Mu joins sūtras 14–5; *H* comments on the two compounds: उभयत्र प्रथमा सप्तम्यर्थे अव्ययीभावो वा विभक्त्यर्थे द्रष्टव्यः. Böhtlingk (1885b) emends the nominatives to locatives अन्तःशवे and अन्तश्चाण्डाले, saying that the *anusvāra* and ए are easily confused. Bühler (1886b) rightly observes that such a mistake is only possible in Devanāgarī and not in the southern scripts.

9.16 1. G1, Gu2 (text and com.) अभिनिर्हृतानां. — 2. HirDh च.

9.21 1. Md, N, Gu2, HirDh (Haug) -पर्यन्तं; *H* supports the reading of the edition and explains the anomaly: अन्त्यो दीर्घः । उपान्त्यो ह्रस्वः । विपर्यासश्छान्दसोऽपपाठो वा; Böhtlingk (1885b) takes -पर्यन्तं to be the correct form and, as Bühler (1886b) has pointed out, erroneously thinks that Haradatta's reading is -पर्यन्तां. When Haradatta says that "the last is long and the penultimate is short" he is talking about what the reading *shoud be*; the reverse is the actual reading which Haradatta found in his sources and which he takes to be a vedic peculiarity or a mistake. Haradatta thinks that -पर्यन्तां is the correct reading because it agrees with रात्रिं of the previous sūtra. — 2. Gu2 विद्युति.

9.23 1. Nu दहरे; P (sh) दभ्रे; G1 (fh) ह्रदे.

9.26 1. Böhtlingk (1885b) rejects the genitive and emends to वध्या न; Bühler (1886b) points out that the genitive relates to अवरोधे of the previous sūtra. — 2. Md, Gu3 (text) add वा.

9.27 1. HirDh adds तावन्तं कालम्.

10.1 *full-moon ... season:* these are the full-moon days on which the seasonal sacrifices (*cāturmāsya*) are to be performed: February–March, June–July, and October–November.

10.2 1. P (fh) वैरमणे; *H* gives वैरमणे but notes the reading of the ed.: प्रथमान्तपाठे सप्तम्यर्थे प्रथमा; Böhtlingk (1885b) emends to वैरमणे objecting to a nominative in the middle of locatives; Bühler (1886b) shows that such mismatches of cases are common in ĀpDh, as at 1.11.31 and 2.26.20, where we have the subtantive and its adjective in different cases; cf. also the different numbers in subjects and verbs at ĀpDh 1.1.27–29; 1.2.5. — 2. G1 औपरण इति द्वादशाहाः; Gu2 त्रियहाः.

10.6 1. HirDh तु. — 2 Gu3, G1 परीवापनम्.

10.7 1. HirDh विहारिण इत्येके.

consecrated for a sacrifice: prior to performing a sacrifice, the patron is ritually consecrated through a rite of initiation at which his head and beard are shaved. The provision of this rule refers only to such a shaving of the head, and not to the routine shaving of the beard.

10.8 1. HirDh तथाप्युदाहरन्ति (Bü तदाप्यु-). — 2. Md adds ह. — 3. Gu1 joins sūtras 8–9, but has also a separate com. on sūtra 9.

10.11 1. Gu1 (text) -मेकाहम्.

10.13 1. Nu joins sūtras 13–14.

10.15 1. Nu joins sūtras 15–16.

10.18 1. *H* comments on the plural: बहुवचनमतन्त्रम्. — 2. *H* comments on the singular: प्रत्येकमुपदेशादेकवचनम् । अधीयीरन्.

10.19 1. G1 सालावृक्ये-; *H* supports the reading of the edition, explaining: इन्द्रो यतीन्सालावृकेभ्य इत्यादौ दर्शनात्सर्वत्रादिमः स्वरो दीर्घः । स एवायं ह्रस्वः (variant विकृतः) प्रयुक्तः.

10.21 1. Gu1-3 om. — 2. HirDh यावता वा.

10.22 1. HirDh स्वप्नपर्यन्तम्.

10.24 1. Devanāgarī mss. (except P sh), Gu1-2, पूतिगन्धः; HirDh पूतीगन्धश्च (Haug पूति-).

10.28 *rite for a newly deceased person:* after death a person enters a liminal state (*preta*, ghost) in which the dead person is dangerous and impure. Rites (*ekoddiṣṭaśrāddha*) are performed for such newly deceased individuals at which Brahmins are fed. This period lasts until the rite (*sapiṇḍana* or *sapiṇḍīkaraṇa*) that formally transfers the deceased to the world of the ancestors is performed, usually on the twelfth day after death. On ancestral rites, see Kane 1962–75, IV: 334–551.

11.3 1. Md adds च.

gods who were originally humans: The meaning of the expression *manuṣyaprakṛtīnāṃ devānām* is unclear, and the commentator Haradatta gives different possible interpretations, including gods who have human faces. He gives Nandi and Kubera as examples of gods who were formerly humans and became gods through severe austerities. A similar provision is found in G 16.34, where it reads simply "sacrifice to humans" (*manuṣyayajña*). In explaining the latter passage, the commentator Haradatta refers to A 1.11.3, but Maskarin explains the term as simply referring to a get-together with friends (*mitramelaka*). But this can well be simply the feeding of guests that is part of the five "great sacrifices": see B 2.11.1, 5, where the very term *manuṣyayajña* is used.

11.10 1. HirDh adds गतः.

11.12 1. Mru1-2 स्वैरकर्मसु, preferred by Böhtlingk (1885b), as at ĀpDh 1.3.15.

11.13 1. KSS ed. हस्तप्रक्षा-; Gu3 -नावलेखनानीति; Gu2 -नोत्सर्ज्जनानुलेपणानीति; Gu3 -नोत्सेचनानुलेपनानीति; Md -नावलेपनानि; P (sh), Mu, N, G1, Mu1-2, HirDh -लेपनानि; KSS ed. -लेखणानि; Bühler 1st ed. -लेपणानीति, but 2nd & 3rd ed. read -लेपनाणीति. I think this is an error for -लेपणानीति. *H* supports the reading with a retroflex 'n': णत्वमाकस्मिकमपपाठो वा (on the meaning of *ākasmikam*, see Olivelle 1999a). H's comment on A 1.32.5 (where there is no ambiguity, since the reading is in the singular -नुलेपणः) makes it clear that the retroflex should be the penultimate 'n' and not the final.

11.17 1. Md वावगाढः.

11.25 1. This appears to be a verse or a verse modified to be a prose sūtra.

11.26 1. HirDh एवेत्येके.

11.28 1. HirDh यावद्व्युदका भूमिरित्येके.

11.30 1. N, Pu, Nu, Mu, Mru1-2 भूमिप्रचले; P भूमिल्काचले; HirDh -चलने.

11.31 1. HirDh अभ्रे. — 2. On this compound, *H* comments: समाहारद्वन्द्वे छान्दसो लिङ्गव्यत्ययः; Böhtlingk (1885b) dismisses this and emends to the regular neuter form because -मत्स्यञ्च can easily be read as -मत्स्यश्च. Here again Böhtlingk is thinking only of Devanāgarī; in Grantha the two forms are quite distinct. — 3. HirDh इन्द्रधनुषि प्रतिसूर्य-मत्स्यवाते पाते. — 4. N, P, Pu, Nu, Mu, Mru1-2, Gu1 पूतिगन्धे. — 5. Md om.

11.32 *hour:* i.e., a *muhūrta*, 48 minutes, the Indian equivalent of an hour. There are thirty *muhūrtas* in a day. Often the term *muhūrta* does not have a precise meaning of 48 minutes, but refers to a somewhat extended period of time or to a brief moment (see A 1.15.8; Friedrich 1993, 101). Thus *brāhma muhūrta* is the time of the morning sacred to Brahman (B 2.17.22 n.). Often *muhūrta* indicates an aupicious time when significant activities, such as marriage, are performed.

11.33 1. G1, Gu2-3 सालावृ- (cf. A 1.10.19, n. 1); Md -मेकसृकोलूक. — 2. Devanāgarī mss., Md -पर्यन्तम् (cf. A 1.9.21, n. 1).

11.35 1. Md नानूक्तम्. — 2. HirDh reads यथोपाकृतेनानुवाकानामेवमपर्तौ कल्पानाम् [not explained in the com.].

outside the proper time: the time for taking up a new section is the annual course of study described above, and that is done under the tutelage of a teacher. Only texts that have already been studied can be recited at other times. Study here refers principally to the proper method of reciting the vedic texts, with the correct accentuation, etc. Without that knowledge, which can be received only from a teacher, it is forbidden to recite a vedic text.

11.37 1. After this sūtra Nu, Md add: यदि सर्पो व्यवेयात् । एतदेव कुम्भीनसः । इतरेषां दीर्घजातीनां मूषिकमण्डूकमार्जराणां (Md मार्जलानां) वायसस्याहोरात्रः । सप्रदोषमेव (Nu प्रदोषमेव) चाण्डालश्वपाकः । शशकस्याजस्य च षण्मासान् । यदि हस्ती संवत्सरः (Md हस्तिनः संवत्सरः) । व्याघ्रश्च तथैव (Md व्याघ्रस्य च) । यथोपाकृते मन्त्राणामेवमुत्सृष्टे कल्पानाम् । Probably interpolations, since Nu gives no com. on them. An old Poona ms. consulted by Bühler, however, gives these sūtras. The last sūtra is found, with slight variations, also in the HirDh. Mahādeva,however, does not notice it. Nandapaṇḍita says in his com. on ViDh 32.22: यदि हस्ती संवत्सरो यदि व्याघ्रस्तथैव चेत्यापस्तम्बः.

11.38 *legal assemblies:* the commentator Haradatta takes the term *pariṣad* here to mean legal texts (*dharmaśāstras*), which is unlikely. Bühler takes it to mean "teaching and works of other Vedic schools", a meaning I have not found elsewhere. On legal assemblies, see G 28.49 n.

12.1 1. G1, Gu2, HirDh (Haug) add हि.

12.2 1. P, Pu यदि व्रजँस्तिष्ठ-

12.3 1. Gu2 वाजसनेयी-. — 2. P, Pu, Nu, Mru1-2 -र्जति वाते; Md -र्जति वा वाते वा. — 3. Md, Mru1 (text), Gu1 (text), HirDh (Haug) वाति; HirDh (Bü) वा वाति. — 4. HirDh वावस्फू-. — 5. HirDh adds विज्ञायते.

12.7 1. Md -ध्याये. — 2. Pu, Mru1-2 तदुपदेशनमनर्थ-. — 3. Nu, Pu, Mru1-2 om. चेद्.

12.8 1. G1, Mu, HirDh (Haug) -ह्यमाणका-, which is adopted by Böhtlingk (1885b); *H* supports the reading of the edition, explaining: सूत्रेऽगृह्यमानकारण इति णत्वाभावश्छान्दसः.

12.8–11 *accepted practice ... vedic text:* for an explanation of these exegetical rules, see Introduction, pp. 14–16.

12.10 1. Nu, Mu, Mru1-2 make प्रयोगादनुमीयन्ते a separate sūtra.

13.1 1. Gu3 देवेभ्यश्च. — 2. Gu3 पितृभ्यश्च. — 3. G1 स्वाहाकार. — 4. N -पात्रादृषिभ्यः स्वा-. — 5. P, Pu, Nu, Mu, Mru1-2, Gu1-3 divide the sūtra into three.

13.3 1. Mu adds हीनानपीत्येके as a separate sūtra; probably taken from the com.

13.7 1. Nu, P join sūtras 7–8; Gu1 joins sūtras 7–9 up to वाक्यानि स्युः.

13.8 *During . . . syllable:* commands given by one priest to another during a sacrifice, as well as the assent to such commands, begin with OṂ. See TU 1.8.

13.10 1. Pu, Mru1-2, Mu begin a new sūtra with त्रिःश्रावणं.

mutual agreement: this appears to be a technical term for the ritual/legal obligations undertaken by both teacher and pupil when the latter ritually places himself under the former as his pupil. Such a compact requires the pupil to a strict behavior regimen and total obedience to the teacher, as describe in the section on the student, A 1.2–7.

Triḥśrāvaṇa, Triḥsahavacana: the commentator Haradatta, as well as Bühler (1879–82) and Friedrich (1993) pass over these in silence. They clearly referred to some type of vedic texts or passages. I have been unable to identify them.

13.12, 15, 17 *subservience . . . play:* the meaning of the term *gati* is unclear. It is used a total of four times, three times in the negative phrase *na gatir vidyate* (A 1.13.12, 15, 17), and once positively *gatir eva tasmin* (A 1.14.5). The term appears to be used with a technical meaning by Āpastamba. A similar meaning is not attached to it in any other Dharmaśāstric text. The commentator Haradatta and, following him, Bühler take it to mean obedience. But the word for that is *śuśrūṣā,* which is used at A 1.14.6. So the two cannot be simply synonyms. Friedrich (1993) takes it to mean "Weg", the way to heaven, and connects it with the paragraph on OṂ at A 1.13.6–9. I think he is mistaken. There appears to be a clear attempt here to distinguish a pupil's relationship to his teacher (*ācārya*) from that to other individuals who may teach him or occupy a position of authority. We see a similar distinction earlier at A 1.7.28–9, where also the teacher is distinguished from a temporary tutor appointed by the teacher and from older fellow students. It is likely that in such an academy more advanced students may have been given the task of instructing less advanced students, somewhat like graduate students acting as teaching assistants for undergraduate courses in modern universities.

The term *gati* is probably also connected with the "mutual agreement", that is, the ritual and legal contract between teacher and pupil referred to in the previous sentence (A 1.13.10). I think *gati* refers to this condition of being a pupil vis-à-vis the teacher, a condition that entails special privileges and obligations, such as eating a teacher's leftovers, massaging his feet, etc. It may be possible that *gati* is related to *anugamana* ("walking behind"), a term used with regard to the primary duty of a pupil: see A 2.4.26. Śabara (on PMS 6.2.6.21–2) uses the term *anugantavya* (the teacher "to be followed") as a short-hand term for a pupil's duties. For want of a better term, I have translated it as "subservience".

13.13 1. HirDh -ध्यायमुप-

13.14 1. HirDh एनमुपसंगृह्णीयान्नित्यम- (probably a repetion of previous sūtra).

13.15 1. Md om. the sūtra.

13.16 1. HirDh reads नित्यानां तु खलु; *H* comments: तुश्चार्थे.

as also . . . students: this extraordinarily brief (*vṛddhānāṃ tu*) aphorism of two words is extremely unclear. I think the commentator Haradatta's instinct to take *tu* ("but") as meaning "and" (*ca*) is correct. I also think that the sequence of appointed tutors and older students found at A 1.7.28–9 is repeated here, and the term *vṛddhānām* (lit., "of old people") refers to fellow students older than oneself. The commentator Haradatta gives three possible explanations, indicating that he is also merely guessing. Basically, according to his explanation, older students need not obey younger teachers. But the teacher was dealt with in A 1.13.10–12, and from A 1.13.13–15 the subject is tutors other than the teacher, tutors who may indeed have been older fellow students. Friedrich (1993) joins this *sūtra* with the preceding one and thinks that *tu* ("but") has somehow migrated into this from the previous *sūtra*. His translation of the two *sūtras* (1.13.14–15) does not make sense to me: "Nicht aber gibt es den Weg von den alten."

13.19 1. Md, HirDh adds हि.

13.20 1. N, P (fh), Pu, Mu, Mru1 (fh), Mru2 -मकरवमिति; Md, HirDh -मकुर्वमिति; Mru1 (sh) -मकुर्वन्निति; G1, Gu2 -मकुर्वीत; Gu1 -मकुर्विति.

13.21 1. HirDh (Bü) च प्रतिषिद्धम्; HirDh (Haug) प्रतिषिद्धम्.

13.22 1. In HirDh the sūtra ends here and the rest is incorporated into 1.14.1. — 2. Gu3 नय्यमिकानि, the reading adopted in the 1st ed.; Böhtlingk (1885b) emends to नैयमि-; Bühler (1886b) rejects this and retains the reading in the 2nd ed. (1892) but the posthumous 3rd ed. (1932) reads नैयमिकानि possibly a mistake (see ĀpDh 2.19.17).

14.1 1. Gu3 joins sūtras 1–2.

14.4 1. *H* rightly takes च to have the meaning of चेद् ('if'): चणिति निपातोऽस्ति । निपातैर्यद्यदिहन्तकुविन्नेच्चेच्चण्कच्चिद्यत्रयुक्तमिति (Pāṇini 8.1.30) । स चेदर्थे वर्तते.

14.11 1. Nu -वादयेत्; HirDh -वयसोपि प्र- (Haug -सोभिप्र-; Bü (text) -सोप्युत्था-).

14.13 1. All mss. read श्रोत्रियोभिवा-, but the meter requires the dissolution of sandhi between the pādas.

14.14 1. Md adds तु.

14.17 1. Gu2-3 om.

14.18 1. G1 अप्रयतो. — 2. Gu1 om. the sūtra; Gu2 joins sūtras 18–20.

14.19 1. Gu2 तथा प्रयतश्चाप्रयताय; Nu, P, Mu, Gu1 join sūtras 19–20, but all mss. of the com. except Mu contain before sūtra 18 the comment: उत्तरे द्वे सूत्रे निगदसिद्धे and a separate com. on sūtra 20.

14.20 1. Nu -वादयेत्

14.21 1. HirDh (Haug) -वयसश्च.

14.22 1. Gu1, Mu double sandhi: -शिरावहित-.

14.23 1. Pu, Gu3 join sūtras 23–24.

use a pronoun: the normal way to greet someone is: "I, so-and-so [one's personal name], greet you." But in these cases the personal name is omitted, and one simply says, "I greet you". See G 6.5; Va 13.44–6.

14.25 1. Böhtlingk (1885b) rejects स्म तौ but offers no alternative; Md, Pu (text sh), P (sh), N, Gu2 (fh), HirDh (Haug) स्मृतौ.

14.26–9 *He should ask ... good health:* This is one more example of public and routinized assertion of class/caste distinctions (cf. A 1.3.28–30 n.). The first provision applies to Brahmins, and, since they are the target audience of these texts, the author does not mention them explicitly (Int., p. 10). The Sanskrit terms *kuśala* ("doing well") and *anāmaya* ("in good shape") have similar meanings, although the latter may have a physical meaning (not injured), given the military calling of Kṣatriyas.

14.30 1. Nu, Gu2, Mru1-2 join sūtras 30–31.

15.1 1. HirDh जपकर्मणि.

softly reciting prayers: the common Sanskrit term *japa* has the technical meaning of "murmuring" ritual formulas or texts, that is, articulating the words with the mouth and lips in such a way that it is audible only to oneself.

15.2 *water collected on the ground:* generally, this would be water in a lake or reservoir. But even "water collected on the ground sufficient for cows to slake their thirst" (B 1.9.10) may be used for purposes of purification.

15.3 1. Mu (text), Gu2, Gu1 (com.), HirDh (Bü text & com.) आचमयेत्; G1, Gu1 (text) आचामेत्.

15.13 1. HirDh (Haug) मूढस्वस्तरेनुपस्पृश-.

15.13–14 *When he is . . . to the ground:* in general, when a pure person sits on the same seat or couch as an impure person, the seat transmits the impurity from the latter to the former. Such a seat could be made by arranging a bed of straw properly. But when it is arranged haphazardly, it is not considered a seat. Likewise, when seats are directly on

the ground and not raised up on legs, they are equivalent to the ground itself, which is always pure (A 1.16.15) and hence cannot spread impurity.

15.14 1. G1 त्रिण-. — 2. G1, Gu2 निघातेषु.

15.16 1. Nu सचैलो.

15.17 1. HirDh om. — 2. HirDh (Haug) om. च.

15.18 1. N omits sūtras 18–23.

15.22 1. Gu3 (text) धार्मे; Gu1 (com) धर्म्म्यः; Gu3 (com.) धर्म्म्याः; Gu2 (com.), HirDh धर्म्यः, which is adopted by Böhtlingk (1885b).

16.2 *water sufficient to reach his heart:* the issue is the quantity of water used for sipping. The largest amount is required by Brahmins, and this amount is characterized by "sufficient to reach the heart"; possibly because one can feel the water going all the way into the chest. Here too some texts indicate a difference among the classes: Kṣatriyas become pure by sipping water sufficient to reach the throat, Vaiśyas with water taken into the mouth, and Śūdras and women by water touching the lips: B 1.8.23; Va 3.31–4.

16.7 1. HirDh सव्यमभ्युक्ष्य. — 2. Nu पाणिपादौ. — 3. Gu3 divides the sūtra into three.

touch the organs: one rubs water on the eyes with the thumb and ring finger, either simultaneously or one eye at a time; on the nostrils with the thumb and forefinger; on the ears with the thumb and little finger.

16.8 1. HirDh omits the sūtra.

16.9 1. HirDh परिमृजीत सकृ- ; HirDh (Haug) -पस्पृशीत; G1 adds द्विरित्येके.

16.10 1. Nu, Md शावा-; Gu3 (fh) -पर्यान्तौ आवु-; HirDh -श्याचम्य प्रयतो भवति.

16.11 1. Gu3 om. अन्तरास्ये सद्भिः. — 2. Md -स्पृशेत्; Gu1-3 make यावन्न ... -स्पृशति a separate sūtra.

16.13 1. Md ये भूमौ न तेष्वाचमनं विहितं ये भूमौ न तेष्वाचामेदित्येके.

16.14 1. Nu सिंघाणिका-; N, Pu, Md, Mru1-2, Gu2 शिंघाणिका-; G1 शिखाणिका-; HirDh शृंघाणिका-; G1, Gu3 -श्रुवालंभे.

touch water: the Sanskrit term *upaspṛśet* is ambiguous. The commentator Haradatta explains that in some instances one should bathe, in others sip water, and in yet others merely touch water.

16.15 1. HirDh भूमिं वनस्पतिं वाचामेत् (Bü चाचामेत्).

16.16 *not fit to be eaten:* the Dharma texts make a clear distinction between two types of food that should not be eaten. The first is "unfit food" given the technical term *abhojya*, and the second is "forbidden food", *abhakṣya*. The first type consists of food that one is normally permitted to eat, such as meat and rice, but that has been rendered unfit to be eaten because it has come into contact with something or someone impure.

Thus, food in which one finds a hair or which has been licked by a dog is "unfit" to be eaten. "Forbidden food", on the other hand, are types of food that are never permitted, such as garlic and the meat of certain animals (see M 1.113; 5.1–26). Although the two terms are not used exclusively in this technical sense, we can detect a clear distinction between these two types of food that should not be eaten: see A 1.26.7.

16.19 1. KSS ed. सूतकायाम्.

16.21 1. P, N, Nu -पहृतम-; *H*'s gloss स्पृष्टम् supports the reading of the edition.

Food that ... eaten: not all food that becomes impure needs to be thrown away as "unfit" to be eaten. Some, like the ones mentioned here, can be purified, generally by sprinkling it with water or mixing it with ghee, and then consumed.

16.22 1. HirDh om.

16.24 *filth:* the Sanskrit term *amedhya*, like its quasi-synonym *mala*, may refer to any type of filthy substance. Most frequently, however, these terms refer specifically to substances that come out of the human body, such as urine, excrement, and phlegm. Sources often refer to twelve such substances: "Oily exudations, semen, blood, fat, urine, feces, snot, ear-wax, phlegm, tears, discharge of eyes, and sweat—these are the twelve impurities (*malas*) of men" (M 5.135; Vi 22.81). See Olivelle 1998.

16.25 1. N, P (fh), Pu, Mu -वसृष्टं; *H*'s gloss स्पृष्टम् supports the reading of the edition.

16.26 1. G1 om. वामेध्यसेवी ... (30) शुना वा.

16.27 1. Böhtlingk (1885b) emends to मूषकलङ्कं, rejected by Bühler (1886b), I think, on sound grounds. — 2. Nu joins sūtras 27–8.

mouse droppings or mouse parts: Böhtlingk (1885b, 520) emends *mūṣakalāṅgam* to *mūṣakalaṅkam*. The translation then would be "in which there are mouse droppings", eliminating mouse parts. Bühler (1886b) rejects this emendation.

16.30 1. Md स्पृष्टं, accepted by Böhtlingk (1885b) because Bühler translates this as "touched"; but Bühler (1886b) explains that this is a printing error caused by the same word occurring in the previous sūtra; HirDh अपपात्रेण वा दृष्टम् । शुना वा.

16.31 1. Devanāgarī mss. add अपरिहितस्य, but it is probably just the first word of the com.

17.3 1. G1, P, Pu, Nu, Md, Mu, Mru1-2 यत्रानुत्था-.

17.4 1. Gu2-3 om.

17.7 *terrace:* the commentator Haradatta, whom Bühler follows, interprets the term *prāsāda* to mean a wooden platform.

17.8 1. Md om.

17.10 1. Nu चेदग्निदग्धे; Gu1 चेदपिदग्धे; Md चेदविदग्धे.

17.11 1. G1, Gu3, Gu1 (text), Gu2 (fh) लोहं; Md लोहितं.

17.12 1. HirDh यन्निर्लिखितं (Haug यन्निलि-).

17.14 1. HirDh -त्रमद्यात्.

17.15 1. P, N रसानामाममाँसं मधु-; Nu रसानामाँसं मधु-; Gu1 रसानाम्ममास-; G1 रसानांमामंस-.

17.16 1. HirDh तूदकेवधायोपयोजयेत्.

17.18 1. Gu3, Mu शूक्तं. — 2. Md om.

17.19 1. HirDh -भरुजकरम्भ-; Pu (fh), G1, Mu (text) -करंब-; HirDh (Haug) -विकारं चौषधि-.

17.22 1. Grantha mss. ऐळ्कं.

17.25 1. Pu, N add वनस्पतीनां; HirDh adds तथा कीलालम्.

17.26 1. Nu कालञ्ज-; Gu3, HirDh (Bü) कलञ्ज- (Haug कलंजं च प-); Devanāgarī mss. -पलांडु-; Md, Gu2 (com. fh) -पलारीकाः.

17.30 1. Nu कारणाद्भक्ष्यम्, following HirDh, which reads: धेन्वनडुहोश्च कारणाद्भक्ष्यम्.

17.31 1. Nu मेध्यं मांसमानडु-. — 2. Nu, Gu3 -नेयिकम्.

The meat... sacrifice: I have been unable to trace this passage in the SB, which is the text normally referred to by Āpastamba as the text of the Vājasaneyins (White Yajurveda). But at SB 3.1.2.21 there is a discussion of the cow and the ox as containing the vigor of all other species of animals and a prohibition against eating their meat. But it cites a sarcastic saying by Yājñavalkya (the reputed author of the White Yajurveda) that he, for one, will eat it if it is tender!

17.33 1. Mru1-2 लवः.

17.34 1. G1, Gu2-3 (com) क्रव्यादाः; Gu1 joins sūtras 34–35.

17.35 1. Nu हँससारसचक्र-.

17.36 1. Md कुरुंचक्रौ-; Böhtlingk (1885b) emends to -क्रौञ्चं, but Bühler (1886b) correctly shows that the *lectio difficilior* -क्रौञ्च (which stands for the dual -क्रौञ्चा = -क्रौञ्चौ) should be maintained and gives other examples of similar formations. — 2. Md -वाध्रीणस-.

Vārdhrāṇasa cranes and Lakṣmaṇa cranes: Haradatta and, following him, Bühler take Lakṣmaṇa as a qualifier of Vārdhrāṇasa. The translation would then be: "with the exception of the Lakṣmaṇa variety of Vārdhrāṇasa cranes".

17.37 1. Mru1 (fh), Mru2, N, P, Mu -श्वाविच्छल्यक-, adopted by Böhtlingk (1885b); G1, Gu2, HirDh -विट्शल्य-; Gu3 विट्छ्शल्य-; *H* comments: श्वाविट्शर्यक इति युक्तः पाठः । एके तु छकारं पठन्ति छकारात्पूर्वमिकारम्; G1, Gu1 -पूतीघष-.

Animals with five claws: this is an ancient and widespread rule forbidding the eating of animals with five nails or claws, with the exception of some. Here seven such exceptions are listed, whereas the standard rule contains only five exceptions. The general formulation of this rule is: "The five five-clawed animals may be eaten," meaning that five-clawed animals other than those enumerated are forbidden. This is an example of the so-called *parisaṃkhyā* injunction, which is a prohibition couched as

an injunction (see Arjunwadkar 1997). Thus, the intent of the rule is to prohibit five-clawed animals, not to enjoin the eating of the five listed animals. Thus, someone may avoid eaing *all* five-clawed animals, even those listed, without violating this injunction. The forbidding of animals with five "nails" may indeed be a residue of a proscription of cannibalism, since human beings are among animals with five nails. See G 17.27; B 1.12.5; Va 14.39; M 5.17–18. For a detailed study, see Jamison 1998.

17.38 1. Gu1 joins sūtras 38–39.

17.39 1. N, Nu, Pu, Mu, Mru1-2, HirDh सप्तशीर्षा; Gu3 -शीर्षो. — 2. Pu, Mu, Gu3 मृदरः ; Nu मुदरः.

18.1 1. P प्रतिग्रह्याणि; G1, Pu, Nu, Mu, Mru1-2 -ग्राह्य-.

18.3 1. Nu joins sūtras 3–4.

18.4 1. HirDh om.

18.6 1. Nu divides into three sūtras.

18.7 1. Nu joins sūtras 7–8.

18.11 1. Nu, G1 यत्र प्राय-, preferred by Böhtlingk (1885b); I follow this in the translation.

as during ... penitential act: here I follow the compelling emendation suggested by Böhtlingk (1885b, 520) *yatra prāyaścittam* for *yatrāprāyaścittam*, although I recognize that the latter is the *lectio difficilior* and therefore has a greater claim to be the original. Bühler, following Haradatta, translates: "He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance." This appears to be rather far-fetched and convoluted, whereas the alternative is rather simple: one is not permitted to eat at the house of a man who has committed a sin and is in the process of performing the required penance.

18.12 1. Devanāgarī mss. except N, P -निर्वेशस्य.

18.13 1. Md adds च. — 2. Gu2 (text) om. शूद्रवर्जम्.

18.16 1. Pu, Mu न भोज्यं; Gu1 joins sūtras 16–17.

18.18 1. Pu, Mu, Mru1-2 om. — 2. Pu, Mu, Mr1-2 -जीविनाम्.

18.23 1. HirDh (Bü) adds दीक्षितः.

prior to ... for a sacrifice: the reference is to a Soma sacrifice. Part of the ritual process consists of the ritual purchase of the Soma plants to be used in the sacrifice. This rule forbids eating the food of a man consecrated for the sacrifice (see A 1.10.7 n.) before that purchase.

18.24 1. HirDh adds दीक्षितस्य भोक्तव्यम्.

18.24–6 *Only after ... remainder:* a similar provision is found in AB 2.9.

18.25 1. Gu2 (text & com.) om. — 2. HirDh reads हुतायां वा वपायां क्रीते वा राजनि.

18.26 1. Nu om. — 2. P, N, Mru1-2, Pu, Nu, Gu2-3 om.

18.28 1. HirDh (Bü) राज्ञः. — 2. G1, Gu2-3, Mu (com.) प्रेषकरः; P (fh), N, Pu (text) प्रैषकः; Mu (text) प्रेषकः; HirDh प्रैषकृत्.

18.30 1. Gu2-3 चारकी.

18.31 1. Pu, Mru1 प्रव्रजिताः; Md प्रव्रजतो.

18.33 1. Md वर्जयेत्. — 2. Gu2 divides the sūtra into two, beginning the second with सर्वान्नी.

19.1 1. Md बद्धणिकः; Böhtlingk (1885b) suggests बद्ध ऋणिकः, and traces the development: बद्धर्णिकः to बद्धणिकः and finally to बद्धोणिकः; I have followed Böhtlingk's emendation in my translation. — 2. Md -वेशयीत; HirDh adds यश्च प्रश्रयते (Com. gloss प्रश्रयते तिष्ठति).

debtor: I follow the sensible emendation suggested by Böhtlingk (1885b, 520), reading *ṛṇaka* ("debtor") for *aṇika*, a term of very doubtful meaning interpreted by Haradatta as "a man who learns the Veda from his son".

19.5 1. P कश्चन दद्या-; G1 कश्चिदिति. — 2. Gu1 वार्ष्यायणीयः.

19.6 1. Gu1 om.; N, P (fh), Pu, Nu, Mru1-2 हि; Gu3 रह.

19.7 1. G1 काण्वपुष्करसादी; Böhtlingk (1885b) doubts the correctness of this form here and at ĀpDh 1.28.1 but offers no alternative; HirDh om. तथा पुष्करसादिः.

19.8 1. Gu1 add इति; *H* comments on the irregular sandhi: सर्वत उपेतं सर्वतोपेतम् । छान्दसो गुणः.

19.10 1. Gu1-2-3, P (sh) -नीप्सितो. *H*'s gloss supports the reading of the edition. Bühler's ed. gives this as variant of 19.9. But that is probably an error; the com. also has this form only in sūtra 10.

19.12 1. Md, Nu नाननुयोग-; G1 नानुनुयोग-; *H* comments on the double negative: निवेदनं नियोगस्तदभावोऽनियोगः । पुनर्नञ्समासः । द्वौ नञौ प्रकृतार्थमतिशयेन गमयतः. Böhtlingk (1885b) objects to the double negative and suggests नाननुनियोगपूर्वम्; Bühler (1886b) correctly points out that this gives a meaning opposite to the one that is intended!

19.13 1. Devanāgarī mss. read अभ्यवमन्य-. — 2. Nu, Pu, Mu, Mru1-2, Md add the verse: श्रद्धापूतं तु (Md श्रद्धापूतस्या) भोक्तव्यं चोरस्यापि विशेषतः । न त्वेव बहुयाज्यस्य यश्चोपनयते बहूनिति ॥ The Grantha mss. show no trace of it and the com. does not explain or refer to it.

19.14 1. Gu1-2-3, KSS ed. षण्डकस्य. — 2. HirDh -न्नमभोज्यम्. This sūtra is clearly a modified or corrupted verse.

19.15 1. The text of this sūtra follows the reading of N, Gu 1-3. — 2. Gu1-3 -संगर; Gu2 -संकर, corrected to संगर and again to संकर. Böhtlingk (1885b) rejects the claim that संकर is an older form. *H*'s gloss shows that संकर is the correct reading: ककारस्तु छान्दसः. — 3. Mu abbreviates the sūtra in the manner common in southern mss. अथाप्युदाहरंति अन्नादे भ्रूणहा मार्ष्टि कर इति ॥ Then follows an interpolation: पत्यौ

भार्यापचारिणी गुरौ शिष्यश्च याज्य and in the margin श्चर्त्विक्षु स्तेनो राजनि किल्बिषं । अनेनाभिशंसति स्तेनः प्रमुक्तो राजनि याचन्ननृतं संकर इति । In Mru1-2, Pu, P, Md the interpolation is mixed up with the text: अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी । गुरौ शिष्यश्च याजयश्चर्त्विक्षु स्तेनो राजनि (Md राजंनिति; Pu, Mru1-2 राजनि किल्बिषम्) स्तेनः प्रमुक्तो राजनि अनेना अभिशंसति । याचन्ननृतसंकर इति ॥ Nu (text) has apparently had the same reading, which however has been mixed up with the com. The latter, as given in the Grantha mss., Nu, Mu, and Mru2, does not notice the interpolated words, and all mss. of the com. contain the gloss indicating that स्तेनः प्रमुक्तो राजनि is the third pāda: स एव तृतीयस्य पादस्यार्थः; HirDh add गुरौ याज्यश्च शिष्यश्च स्त्रियश्च भर्तुर्व्यभिचारिणी.

abortionist: the Sanskrit term *bhrūṇahan* has two meanings: a killer of a fetus (abortionist) and a killer of a learned Brahmin. The VkhG (1.1), giving the definitions of eight types of Brahmins in terms of their learning, defines a *bhrūṇa* as a Brahmin who has mastered the Veda, set up the ritual fires, and offered a Soma sacrifice. See Kane 1962–75, II. 131, 148 n., 334; III. 612 n. 1161 The Dharma literature uses the term with both meanings. At G 21.9 it means an abortionist, while at B 1.18.13 it clearly refers to a murderer of a Brahmin. At other places, such as here and in most passages, it is impossible to tell which meaning is intended. Indeed, both meanings may be intended in many of these passages; Va 20.23, in fact, gives both definitions of the term.

20.1 1. Mu, Mru1-2 join sūtras 1–2.

20.3 1. Böhtlingk (1885b) emends to फलार्थं, rejected by Bühler (1886b) since the locative is found in all mss., HirDh, and in Śaṃkara's *Brahmasūtrabhāṣya*, 4.3.14. — 2. 1st ed. reads निमित्ते, which Bühler (1886b) himself acknowledges to be an error found also in Nu, Pu; cf. Böhtlingk (1885b). The correct reading is found in the 2nd ed., but the 3rd ed. published posthumously changes it unfortunately to the incorrect निर्मिते, perhaps under the influence of the Bibliotheca Indica ed. of Śaṃkara's *Brahmasūtrabhāṣya*; the Nirṇaya Sāgar ed. of the same reads निमिते. — 3. Gu3 -नूत्पद्यते; P, G1 -नूत्पद्येत; Nu, Pu -नूपद्यन्ते; Böhtlingk (1885b) prefers अनूत्पद्यते, which is rightly rejected by Bühler (1886b); Śaṃkara reads छायागन्धावनूत्पद्येते. — 4. Devanāgarī mss. add अपि. — 5. HirDh (Bü) -त्पद्यये; HirDh (Haug) -त्पद्येते; Gu1 joins sūtras 3–4.

20.4 1. HirDh न चेद-; Md om. नो चेदनूत्पद्यन्ते.

20.5 1. G1, Gu1-2-3 (text), Mu (text) अनुसूयु-.

20.6 1. HirDh (not Mahādeva) आवाँ; *H* comments on this irregular form: आवमिति छान्दसं रूपम् । भाषायां तु प्रथमायाश्च द्विवचने भाषायामिति (Pāṇini 7.2.88) आत्वं प्राप्नोति. — 2. HirDh (Haug) न देवा न गन्धर्वाः.

20.7 1. G1, Gu1-2-3, P (sh), Md यत्वा-; N, P (fh), Pu, Nu, Mu, Mru1-2 यं त्वा-; HirDh (Haug) यत्वाचार्याः. — 2. N, P (fh), Pu, Nu, Mu, Mru1-2 यं गर्हन्ते; Gu3 om. यद्गर्हन्ते.

20.8 1. Nu *adds* स्वधर्मनिरतानां. — 2. Gu3 joins sūtras 8–9.

20.9 1. HirDh एवं वर्तमान उभौ.

both worlds: i.e., this world and the next.

20.12 1. Pu, Nu, N, Mu, Mru1-2, HirDh पिप्पली- ; Gu1 पिप्पिली- ; G1, Gu3, Mu -मरीचि; Gu1 (sh) -मरीच; Pu, Mru1-2, Md -मरिचे. — 2. Md -युधान्.

20.13 1. HirDh (Bü and Haug, but not Mahādeva) om. वि-.

20.15 1. HirDh places मनुष्याणां च मनुष्यैः after रसानां च रसैः.

20.16 1. Gu2, Mu join this sūtra with 1.21.1.

21.2 1. Gu1 joins sūtras 2–4.

21.3 1. Pu, Mu join sūtras 3–4; Gu2 (text) -त्यान्तं.

21.5 1. HirDh reads अथाप्युदाहरन्ति । पशवश्च मुखादाना अश्मा च लवणोधृ(द्धृ)तः । एतद्ब्राह्मण ते पण्यं तन्तुश्चारजनीकृतः ।। इति.

21.8 1. N, Nu, P, Pu, Mu, HirDh -भिशस्यं. — 2. *H* comments on the neuter form: छान्दसो लिङ्गव्यत्ययः; Böhtlingk (1885b) rejects the neuter, but Bühler (1886b) points out that Āpastamba frequently drops the final न (here ब्रह्मोज्झनं), e.g., -संदर्श for -संदर्शन at 1.2.29, and तर for तरण at 1.32.26. — 3. Mu (text), Gu3 -मसंयोगिसं-.

21.9 1. G1, Md, Pu, Gu3, N, HirDh (Bü, Haug, but not Mahādeva) -सखीं. — 2. G1, Md, Pu, Gu3, HirDh (Bü, Haug, but not Mahādeva) -सखीं; but *H*'s gloss supports the reading of the edition: सखीशब्दस्य छान्दसो ह्रस्वः; but this reading is rejected by Böhtlingk (1885b), who reads सखीं as at BDh 2.2.13. — 3. Mu (text) गुरुतल्पान्.

21.11 1. HirDh (Haug) च.

21.12 *actions that make people sordid:* Āpastamba uses *aśuci* ("impure") eight times (1.21.12; 1.21.19; 1.29.14 ; 1.29.15; 1.29.17; 1.29.18; 2.12.22; at 1.2.29 it means filth). Certainly in six of these and in all likelihood also in a seventh (A 1.29.14), *aśuci* is used not as an adjective but as a substantive with reference to a type of sinner. The sins that create this state are called *aśucikara*, "making someone *aśuci*". Āpastamba does not know or does not recognize the distinction common in later literature between *mahāpātaka* and *upapātaka*, grievous and secondary sins causing loss of caste. He begins the section on sins by stating that "social interaction with outcastes (*patita*) is not permitted, as also with degraded (*apapātra*) people" (A 1.21.5-6). Then he describes one group of sins which he calls *patanīyāni* ("causing loss of caste": A 1.21.7-11), and a second group of sins which he calls *aśucikarāṇi* ("causing someone to be *aśuci*" A 1.21.12-19). These two groups must correspond to the two categories of people in the introductory statement; an *aśuci*, therefore, is an *apapātra*, a degraded person with whom social interaction is forbidden. For similar use of this term, see G 9.11; 9.16; 16.46; 23.22; B 2.2.15; 2.2.23; 2.2.24. I have discussed this in detail in Olivelle 1998.

21.13 1. Gu3 (text) शूद्रीग-.

21.14 1. Md adds च.

21.15 1. Devanāgarī mss., HirDh om. — 2. Böhtlingk (1885b) rejects this form and emends

to the normal क्रव्यादानाम्, noting the similary between the two forms in mss.; but Bühler (1886b; see there for the origin of this formation) rightly points out that this is so only in Devanāgarī and not in the southern scripts; further the reading is supported by all mss. and HirDh; Gu2-3 join sūtras 15–16.

21.16 1. Md adds च.

21.18 1. Gu1-2 एतान्येव.

21.19 1. HirDh -दोषफलान्यशु-.

22.1 1. Md, P (sh), HirDh (Bü and Mahādeva) आध्यात्मि-, which is preferred by Böhtlingk (1885b); but *H*'s gloss supports the reading of the edition: अध्यात्मिकान् छान्दसो वृद्ध्यभावः; Mu (text) अथाध्यात्मि-; Pu, Mu, Mru1-2 -सहितान-.

22.4 1. Gu3 (text) येव. — 2. G1 वाक्चलं.

cave: this probably refers to the cavity of the heart: cf. KaU 1.14; 2.12; 3.1; 4.6–7; MuU 2.1.8, 10; 3.1.7.

22.5 1. Gu1 (text) एदिद-; G1 -दमिति. — 2. Bühler points out that the proper division of the words in the first line is यत् । इदम् । इत् । इह । इत् । इह । लोके ।. — 3. Gu3 (text) विषय उच्यते. — 4. Md तेवधूय. The original reading is probably अवधूय, because विधूय is against the meter and अवधूय evokes अवधूत the name for an exceptionally holy ascetic.

22.6 1. Pu, Mru1-2, Gu2, N, G1 -लब्धैत-. — 2. Gu2, स्वेवस्व. — 3. Gu1 (text) साधिष्ठा-; G1 स्वाधिष्ठा-. — 4. Devanāgarī mss. of the com. तेजस्कायं; Gu3 महान्तं विभुमात्मानं.

22.6–7 *Follow what ... without compare:* these two verses are very obscure and possibly corrupt. The translation is tentative.

22.7 1. Read अस्पर्शश्च for meter. — 2. Pu, Mru1-2 वैषुवंतं. — 3. Pu, Mru1-2 om.

22.8 1. P, Nu add इति.

23.1 1. Originally probably सर्वभूता, the vedic neuter plural, required by the meter. — 2. The phrase यः ... ब्रह्मा is probably a gloss; its elimination restores the meter.

23.2 1. G1, Gu3 विसोर्ण्णायास्सर्व-. — 2. Gu3 om. — 3. Gu3 om. अन्यो; N, G1, Gu1 (text) अन्योन्यस्य. — 4. G1 कायाद्याः; HirDh (Bü, Haug; not Mahādeva) कायात्. — 5. Md नित्यः कः.

23.3 1. All mss. except G1, Gu1-2 निर्घातो. — 2. the meter requires योगमूलेह. — 3. Grantha mss. निहृत्य. — 4. Nu(text) भूतदाहादीन्; P (sh), Md भूतदाहान्. — 5. N om. भूत- ... पण्डितः; HirDh adds इति.

23.4 1. N om.

23.5 1. HirDh द्रोहो दम्भो. — 2. Md, Gu1(text), Gu3 (text & com.), HirDh आनात्म्यम-; G1 आनात्मिकम-.

23.6 1. HirDh -मोहोद्रोहोदम्भः. — 2. Gu3 (text & com.) om. -शोपैशुनमन-. — 3. Devanāgarī mss. of the com., Md आर्यवं. — 4. G1, Gu3 आर्ज्जवमार्द्दवं. — 5. P, Md, G1, Pu (text), Mru1-2 (text) -नृशंस्यं; Gu3 (text) -नृशंन्तसं; but *H*'s gloss: आनृशंसं आनृशंस्यं supports the reading of the edition. — 6. Gu3 (text) विधाना. — 7. Gu2-3 (text), HirDh (Bü, Haug, but not Mahādeva) सर्वगामी, which is preferred by Böhtlingk (1885b); but *H*'s gloss supports the reading of the edition: सार्वगामी सर्वस्मै हितः सार्वः आत्मा तं गच्छति प्राप्नोति.

24.1 *If someone ... enmity:* although the person committing the crime is not identified, a Brahmin is clearly meant (Int., p. 10). Bühler's translation "for the expiation of his sin" follows the commentator and is obviously wrong, as he himself acknowledges in a note on this passage. The motive for giving the cattle was to appease the vengeance of the murdered man's relatives, a common feature in ancient penal codes. This motive is stated also in B 1.19.1. See Lingat 1973, 64.

24.4 1. G1 adds तु. — 2. P, N, Gu1 (fh), Gu3, HirDh -त्तार्थम्.

24.8 1. Mru1-2 गर्भं वा विज्ञातं.

24.8–9 *fetus ... period:* these two provisions are linked by the fact that in the first the fetus *may* be a male Brahmin and killing it would entail the murder of a Brahmin (see the reason given in Va 20.24 n.), whereas in the second the woman is in her fertile period and killing her is tantamount to killing a future Brahmin (cf. G 22.12–13). Here there is the added possibility that the woman is pregnant. A woman soon after her menstruation is called by the technical term *ātreyī,* which is given an interesting etymological spin in Va 20.35–6. For a detailed study of this provision, see Jamison 1991, 213–23.

24.10 1. Nu निर्वेशः.

24.11 1. Nu, Gu3, Gu2 (doubtful) कुटीं. — 2. Md शवशिरो-; *H* comments on the irregular form: शवशिरो ध्वजो यस्य स शवशिरध्वजः । सलोपश्छान्दसः.

24.12 1. Gu1-3 पान्यान्तरा.

24.14 1. P (fh) खण्डा corrected to -खण्डनखेन. — 2. P लौहितकेन. — 3. Md adds वा. — 4. Gu2-3(text) om. ग्रामे प्रतिष्ठेत.

24.17 1. P, Mu, Gu3 अलब्ध्वोपवासः; the reading is अलब्धे उपवासः with the double sandhi as Bühler (1886b) correctly points out, citing numerous other passages in ĀpDh where it occurs; Böhtlingk (1885b) rejects this and prefers the regular अलब्ध्वोपवासः here and also at BDh 2.1.3; see Böhtlingk (1885c) on that sūtra.

24.21 1. Gu3, Gu2 (com.) कुटीं. — 2. Gu3 (text) -गव्युपजि-; HirDh (Haug) -णगवीरुपजि-.

24.23 1. G1 धर्म्यार्त्थयोः संनि-.

Law and profit: these are technical terms for two of the three traditional spheres of human endeavor (*puruṣārtha*): Law/righteousness (*dharma*), profit/wealth/power (*artha*), and pleasure (*kāma*). When they are in conflict with each other, one is expected to choose the higher—profit over pleasure, and righteousness over both profit

and pleasure. In each of these fields expert treatises were composed: the Dharmaśāstras for the first, treatises on government (Arthaśāstra) for the second, and texts on erotics (Kāmasūtra) for the third.

24.25 1. Md नास्यान्यस्मिन्. — 2. Gu2 begins a new sūtra with कल्मषं. — 3. Md adds गवां हत्वा त्रिश्चान्द्रायणं चरेद् द्वादश यथाधिगं पशून्दत्वा ॥ which does not belong to Haradatta's text, as he says in the com. on 1.9.26 with regard to the wilful killing of a cow: बुद्धिपूर्वे तु गां हत्वा वैश्यवदित्यादि स्मृत्यन्तरोक्तं द्रष्टव्यम्.

25.1 1. Md परीवास्या-; Md -वादाय.

25.2 1. Md om. — 2. HirDh -प्वज्यात्मानं. — 3. HirDh adds कृच्छ्रं संवत्सरं वा चरेत्.

metal column: the meaning of the Sanskrit term *sūrmi* is not altogether clear. It is certainly a cylindrical object made of metal. Bühler, following the lead of Haradatta, translates it as a "metal image of a woman". The column may have been hollow, because at A 1.28.15 the criminal is said to enter it.

25.4 1. HirDh -लमाधाय.

25.6 1. Pu, Mu start a new sūtra with तीक्ष्णं.

25.8 1. Nu, N, P, Mu, Mru1-2 कृच्छ्रं सं-; G1 कृच्छ्रस्सं-. — 2. Gu3 omits the text of the sūtra.

25.10 1. Gu1-3 -पोभ्युपेयुः; Gu2 (text) -पोभ्यपेयुः. — 2. HirDh-कल्पयेत्. — 3. P, Pu, Mu, Mru1 -रथ. — 4. HirDh adds तेन कल्पेन (Haug तेनेत कल्पे) धनलाभे वधे च वत्सरं वैरमणं चरित्वा त्रयाणामेकं शुचयो भवन्ति.

every fourth mealtime: Two mealtimes a day are acknowledged for humans, morning and evening. Eating every fourth mealtime amounts to eating one day in the morning and the next day in the evening, thus skipping two mealtimes between meals.

25.13 1. Mu, Pu वायसकृकलास-; HirDh -नकुलमण्डूकडेरीक- (Haug -सिरीक-); Md -ढेरीका-; G1, Gu1 (text) -डेरीका-.

26.2 1. G1 धुर्य्यप्रवाह-; Md धुर्यवाहप्रवाहप्र-; Mu धूर्यवाह-.

26.3 1. Pu, Nu, Mru1 चोत्का. — 2. HirDh om. -क्षारा- (com. mentions as variant).

26.5 1. HirDh स्त्रीषु चैतेषामेवम्.

26.6 1. HirDh -शस्यं. — 2. Md, N, G1, Gu1-2-3 -प्राणिहिंसायां.

26.7 1. Mru1 अनार्यवत्पै-; Mu अनार्यत्पै-; HirDh (Haug) अनार्यवचनपै-. — 2. Gu3 divides this sūtra into four, ending with (a) उपस्पृशेत्, (b) वारुणीभिर्वा, (c) पवित्रैः, (d) कर्माभ्यासः.

26.8 1. Mu (text & com.) -नावकीर्णिर्.

cooked oblation: the procedure for cooked oblations (*pākayajña*) are given at the very beginning of most Gṛhyasūtras: see SG 1.1.

26.11 1. Devanāgarī mss. and 1st ed. -त्सृज्यमानो, rejected by Böhtlingk (1885b); G1 -त्सर्ज्ज

मानो; HirDh -त्सृजेद्. — 2. Gu2-3 (text) om. आचार्य. — 3. Gu1 (text) -चार्यमाचार्य-; Md -चार्यवदाचार्य-; Devanāgarī mss. add वा. — 4. N, P, Pu भिक्षाचर्यं.

26.12 1. Md om. अपतनीयेषु.

26.13 1. According to Mu, Mru1 कामोकार्षीन्मन्युरकार्षीदिति belongs to the com. — 2. Mu, Mru1-2, Pu, Gu2-3 make जपेद्वा into a separate sūtra.

26.14 1. Nu, HirDh महानदमुदक- (cf. ĀpDh 1.27.1). — 2. HirDh प्राणायामं. — 3. Mu सहस्रं-कृत्व; G1, Gu3 सहस्रकृत्वा. — 4. Gu3 makes the last two words a separate sūtra.

moon's change (parvan): this may refer simply to the new- and full-moon days; or else, to the new moon, the eighth day after the new moon, the full moon, and the fourteenth day after the full moon. See also B 1.21.22.

27.1 1. HirDh adds पर्वणि वा (Bü एवा). — 2. Gu2-3 माहानद-, which is adopted by Böhtlingk (1885b). — 3. Md om. वा.

great river: generally defined as a river that flows into the sea (cf. B 1.11.41).

27.3 1. Nu, N नैष्पुरीषं; Nu joins sūtras 3–4.

27.5 *winter and spring:* winter (*hemanta*) is the two months from mid-November to mid-January (the lunar months of Āgrahāyaṇa and Pauṣa), and spring is the two months from mid-January to mid-March (Māgha and Phālguna).

27.6 1. Md, N कृच्छ्रं द्वा-.

27.7 1. Md -याचितं व्रतं त्र्यहं.

27.8 1. Pu (text) एवमेतान्यभ्य-; Nu एवमेवा-; G1 एतदेवा-; N, Nu, G1, HirDh -वाभ्यस्येत्; Md -वाभ्यस्येत्कृच्छ्रसंवत्सरं.

27.9 1. Gu3 -पतनिय्यानि. — 2. Pu -नश्नन्परा-; Mu -नश्नन्पारा-. — 3. HirDh चरितप्राय-.

27.10 1. The meter requires irregular sandhi अब्राह्मणेव. — 2. HirDh -णादि वन्दित्वा.

decoction: Haradatta interprets this term (*kaṣāya*) as referring to any intoxicating drink other than the type called *surā* (see Va 20.19 n.).

27.11 1. P (sh), Nu, Mru1, Gu1-2-3 -भ्युपायी; N -भ्यर्यायी.

serving a person of the black class: according to some commentators, this refers to having sexual contact with a woman of the "black class", i.e., Śūdra.

28.1 1. Gu3 कदा. — 2. Md, Nu, G1, Gu2 काण्व-; Gu3 (text) om. कण्व-; Gu1 -पुष्करसादिः; HirDh (Haug) पौष्क-; for Böhtlingk's (1885b) comments see note to ĀpDh 1.19.7.

28.2 1. P (sh), Gu3 परपरि-.

28.2–4 *There are . . . crime:* the text is somewhat elliptic and possibly corrupt: see Böhtlingk (1885b, 522) and Bühler's (1886b, 537) reply. In all likelihood, the statements following the direct quotation also form part of Vārṣyāyaṇi's opinion.

28.3 1. Gu3 -घाशश्च; Gu2 (text) -घासा; Böhtlingk (1885b) emends to शम्योपायुग्यघासौ, but Bühler (1886b) rightly points out that the nominatives are not the object of the following verb but are connected with the previous अपवादाः; the following sentence stands on its own, as in the translation. Bühler also points out that Böhtlingk's correction is impossible in Grantha, even though it is a slight emendation in Devanāgarī.

28.4 1. Md, Nu, Grantha mss., HirDh अतिव्यवहारो. — 2. G1, Gu1-3 विरुद्धो; Gu2 वृद्धो.

28.5 1. P, N -त्रानुमिति-.

28.6 1. N दर्शनार्थं.

28.8 1. G1 प्रतिव्रजेत्.

28.9 1. HirDh पुत्रस्य; Böhtlingk (1885b) offers the plausible conjecture पुत्रत्वेऽस्य, which I have followed in the translation.

to bring about male progeny: the reading *putratvasya* is problematic and possibly corrupt. Haradatta's explanation is far-fetched and rightly rejected by Böhtlingk (1885b, 522), who offers the conjecture *putratve 'sya* with the translation: "dabei, dass er Sohn wird, das er zur Welt gelangt u. s. w." I think Böhtlingk's instinct is right, even if we do not accept his conjectural reading. The meaning appears to be that a mother undergoes many rites to ensure that a male child is born, and once born does numerous things to make sure that he grows into adulthood. The maternal link created by these activities cannot be ruptured completely under any circumstances (see Va 8.16).

28.10 1. Md, Grantha mss. -संनिवापः.

28.11 1. HirDh -गानुत्सृज्य. — 2. Gu2 -मुदकोपस्पर्शनं; Md -क्षारलवणं.

28.12 1. HirDh omits the sūtra.

28.14 1. HirDh reads एवमन्येष्वपि दोषवत्सु कर्मसु पतनीयेषु (Bü -कर्मपतनी-).

28.15 1. G1 सूर्म्मि वा. — 2. Pu -दहेतात्मा-.

28.17 1. HirDh om. — 2. G1 भवतीति.

28.18 *in the above manner:* the reference is to the penance described in *sūtra* 11.

28.19 1. G1, Gu1 (text) -व्यतिक्रमणे; HirDh -व्यातक्रिमे.

28.20 1. Pu (text), P, Nu (text), Mu (text), Md भर्तृव्यतिक्रमे; G1, Gu1-2 (typo for 3? since 2 is given below, or that should be 3), HirDh (not Mahādeva) भर्तुर्व्यति-; Gu2(?) भर्त्तुव्यति-; 3rd ed. reads भर्तृव्यति-, which is incorrect for भतृव्यति-, which Bühler adopts on the basis of ms. N and the Haradatta's gloss. But his gloss is ambiguous, because Bühler reads: भतृव्यतिक्रम इति छान्दसो रेफलोपः, whereas the KSS ed. reads भर्तुव्यतिक्रम इति. So, the elision of the "r" could be the first of भर्तृ or the second in भर्तुर्. Given that all the Grantha mss. used by Bühler contains the *repha* above त, I feel that the form intended by Haradatta is probably भर्तुव्यतिक्रमे, and I have adopted this in the edition.

Further, in Grantha, even more than in Devanāgarī, the signs for "u" and "ṛ" can be confused with each other. Böhtlingk (1885b) rejects Haradatta's reading and adopts the regular भर्तृव्यतिक्रमे.

28.21 1. HirDh (not Mahādeva) om. — 2. N, Gu3 प्रतिपानार्थम्; Pu प्रतिपादनार्थम्; Mu joins sūtras 21-22.

29.1 1. Pu, P, N चंक्रमेत; Mu चंक्रमेत्.

29.2 1. Gu3 (text) प्रमत्तं; Nu (text), P (fh) प्रयतो. — 2. Böhtlingk (1885b) suggests प्राप्तो.

29.5 1. Gu3 adds च.

29.6 1. P, Md, Pu (fh), Mu, Mru1 नादधीत.

29.7 1. Mu, Mru1-2 हन्ति न तस्मिन्दोष इति पुराणे (Mu -णं) मन्युरेव मन्युं स्पृशति । This transposition has been caused by *H*'s explanation. The original position of the words probably was: यो ... हन्ति न ... दोषो मन्यु- ... स्पृषतीति पुराणे. After this sūtra HirDh, Md add: अथाप्युदाहरन्ति (Md om) अध्यापकं (Md अध्यायनं) कुले (Md कुलं) जातं यो हन्यादाततायिनम् । न तेन भ्रूणहा भवति (Md स स्यान्) मन्युस्तन्मन्युमृच्छति (Md मन्युस्तं म-) ।। इति [Md om.]; Md adds further: अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः । क्षेत्रदारहरश्चैव षडेते आततायिनः ।। आततायिनमायान्तमपि वेदान्तपारगम् । जिघांसन्तं जिघांसेयात्र तेन भ्रूणहा भवेत् ।। गोब्राह्मणानां स्वशरीरहेतोराश्राभिघातः शरणागतं च । स्त्रीणां च केशग्रहणे प्रवृत्ते विप्रेण शस्त्रग्रहणं प्रशस्तम् ।। The first two lines are BDh 1.18.13, and the next four VaDh 3.16-17. They have probably been incorporated into the text from *H*'s commentary, in which they are quoted.

29.8 1. G1 समवदा. — 2. Gu3 -युर्द्धर्म्म्य-; Böhtlingk (1885b) insists on धर्म्यम् (cf. ĀpDh 1.7.21; 2.26.9), which is also the reading of HirDh (Haug, but not Bü). — 3. Nu, P (fh), Md, Gu3 सांशिक्येतर-; Böhtlingk (1885b) emends to संशित्य-, rejected by Bühler (1886b). — 4. Pu, Nu, P, Mru1-2 विवाहमानाः.

29.9 1. G1 -प्रव्रजितास्मदे-; Md -प्रव्रजिताःस्मदे-. — 2. P (fh), N, Pu, Mu, Mru1 (fh), HirDh (Haug) ह्यस्मास्वार्याः; Böhtlingk (1885b) rejects the form अस्मत्सु and wants to adopt अस्मत्तः as found in BDh 2.2.18, but defended by Bühler (1886b). — 3. Devanāgarī mss., G संप्रत्यपत्स्यथेति; Md संप्रत्यपत्स्यते; HirDh संप्रतिपत्स्यतेति; *H* reads संप्रत्यपत्स्यत, since he comments on this irregular form: सकारात्परो यकारोऽपपाठश्छान्दसो वा । संप्रतिपत्तिं करिष्यन्ति.

29.14 1. Md, HirDh (Bü) आतंच्य; HirDh (Haug) आतंच; Gu3 आतंज्य. — 2. Böhtlingk (1885b) prefers शुक्रं here and in BDh 2.2.23 but with no manuscript support. — 3. N, Pu, Nu यन्निवर्तते.

semen of a sordid man: I take *aśuciśuklam* as a compound (see A 1.21.12 n.). Haradatta and Bühler (as also Böhtlingk 1885b, 523) take *aśuci* as an adjective; the translation then would be "impure semen". See Friedrich 1993, 135; Olivelle 1998.

29.15 1. Md, N, G1, Mu (text), Gu3 (text), HirDh (Haug) अभिचारा-; *H*'s gloss supports the

reading of the edition: अभिचारः एवाभीचारः । उपसर्गस्य घञ्यमनुष्ये बहुलमिति (Pāṇini 6.3.122) दीर्घः; Pu, Gu1 -नुव्यवहाराव-; Gu2 -नुव्याहाव-.

29.17 1. Md adds द्वादश द्व्यहान् after सप्ताहान्; Gu3 om. द्वादश सप्तहान्. — 2. Gu3 om.; HirDh (Haug) adds चतुरहं. — 3. Devanāgarī mss. (except N), HirDh add द्व्यहं after त्र्यहं; Mu joins sūtras 17–18.

29.18 1. Md om. इति; Pu -निर्वेशः.

in accordance ... committed: this may refer to whether the sin was committed intentionally or not (A 1.29.2–4) and/or to the frequency of the sin (A 1.26.7).

30.1 1. Mu विद्या.

30.2 1. Pu वृत्तेना-; Gu3 (text) व्रिताना-; P (sh) -वर्षप-; N, Md, Nu (text), G1, Gu1 (text), HirDh -परिमाणेन, but *H*'s gloss supports the reading of the edition: परिमाणमेव परीमाणम् । छान्दसो दीर्घः.

30.3 1. P (sh) विद्यया; *H*'s gloss supports the reading of the edition, विद्या being a vedic instrumental: विद्येति तृतीयैकवचनस्याकारस्य सुपां सुलुकित्यादिना (Pāṇini 7.1.39) लुक्. Böhtlingk (1885b) wants to make विद्याव्रतेन a compound, but rejected by Bühler (1886b). — 2. HirDh (not Mahādeva) om. इत्येके.

30.4 1. Gu3 (text) स्नातकवृत्तिः.

bath-graduate: the term *snātaka* means "one who has taken a bath", and specifically a student who after completing his studies has taken the ritual bath that signals the conclusion of studentship. It appears that Āpastamba distinguishes a bath-graduate from a mere student who has returned home, a subject he deals with at A 1.7.19 f. A bath-graduate is accorded special status and privileges (A 2.8.6; 2.27.21; G 6.24). It is clear that the title of bath-graduate attaches to an individual not merely between the conclusion of studentship and marriage, as generally believed by scholars, but also after marriage. Many of the provisions given under the topic of bath-graduate imply that he is married and is the head of a household (A 1.32.1–2; G 9.25).

30.5 1. Md adds च.

30.8 1. Mu (text & com) संध्ययोश्च. — 2. Md, Gu1 (text) वाग्यतस्य.

30.9 *When there ... prevails:* for the general rule that when there is a conflict between injunction in vedic (*śruti*) and traditional texts (*smṛti*) the former prevails, see Int., 16. The reason for inserting this statement here, according to Haradatta, is that a person who performs the daily fire sacrifice (*agnihotra*) should not go outside the village, because the Veda prescribes that rite is to be performed in the home. That rule takes precedence over the previous rule that requires a person to perform the normal twilight worship (*sandhyā*) outside the village.

30.11 1. Nu वा.

30.12 1. Md, G1 अनुद्धासि, but *H*'s gloss supports the reading of the edition: अनूद्धासि छान्दसो

दीर्घः. Böhtlingk (1885b) thinks अनूद्भासि is a mistake for अनुद्भासि; but Bühler rejects this, pointing out similar lengthening of the vowel at ĀpDh 1.6.35; 2.21.4.

30.13 1. Nu, Pu, G1 अप्रतिकृष्णं; HirDh अप्रकृष्टं.

30.14 1. HirDh (Haug) om. मूत्र- ... (16) वर्जजेत्.

30.15 *spreading something on the ground:* Haradatta says that one should spread grass or some such material on the ground and void urine or excrement on it and not directly on the ground (see B 1.10.10).

30.17 1. Grantha mss. च्छायाम-, but *H*'s gloss supports the reading of the edition: छान्द-सस्तुगभावः, which is dismissed as worthless by Böhtlingk (1885b); HirDh (Haug) omits sūtras 17–21, although HirDh (Bü) gives them with the remark अत्रापस्तंबे विशेषः, indicating that they were added from the ĀpDh.

30.18 1. Gu1-3 join sūtras 18–19 (Gu1 adds षट् स्पष्टाति; Gu3 adds चत्वारि स्पष्टानि); Gu2 joins sūtras 18–20 andadds चत्वारि स्पष्टानि and an explanation of निष्ठेवनम् (read ष्ठेवनम्).

30.19 1. Devanāgarī mss. ष्ठीवन-.

30.20 1. Devanāgarī mss. (except Mu) गां.

30.21 1. Nu, Mu, Mru1-2, P, N शुन्धनं, which is the reading in the 1st ed. but called a typo by Bühler (1886b); Böhtlingk (1885b) suggests the locative, which is adopted in the 2nd ed.

30.22 1. Md, Gu3, HirDh अग्निमादित्यमपो.— 2. HirDh ब्राह्मणान् [Haug ब्राह्मणोन्; Bü ब्राह्मणानां).— 3. N, P, Md गां. — 4. Nu, Md, Gu2-3 प्रतिपादं; Gu1 प्रतिवादं; Pu, N, P प्रतिवातं. The reading of Mu and G1, to which Pu, N, P also point, has been adopted because च indicates the co-ordination of the preceding word with अग्निमपो etc., and because अभिप्रसारयति may be used in the sense of "to stretch (the feet) toward" with the accusative alone.

31.2 1. Devanāgarī mss. आरादाव-. — 2. HirDh adds ग्रामादावसथाद्वा.

31.3 1. HirDh om. आरादावसथाद्वा. — 2. Md, Nu add शिरःपरिवेष्टनं प्रथमं निवीतं द्वितीयं दिशावलोकनं तृतीयमन्तर्धानं चतुर्थं मौनं पञ्चमं पुरीषं षष्ठं मृत्तिकाग्रहणं सप्तममुदकमष्टम-मेतदष्टकमित्याचक्षते (Nu इत्येतदष्टकमित्या-). Though NU adds स्पष्टार्थं, the passage must be an interpolation, taken probably from some commentary. None of the other mss. shows any trace of it.

31.4 1. *H* notes the variant देवतापिधानं, commenting: अपिधानमित्यपि पाठे एष एवार्थः.

31.5 1. Gu1-3 (text) पुरुषं; Gu2 (text) पूरुषं. — 2. HirDh (Haug) सुरज्ञश्च; Bühler thinks that Haug contain the correct reading, but HirDh (Bü, which appears to be supported by Mahādeva) has a different reading of the sūtra: पूर्वोक्तानामेव देवतानां सुराज्ञश्च.

31.9 1. Gu1, G2-3 स्पृहतीं; P (sh) स्पृहंतीं; Md, N, Nu, Pu, Mu, Mru1-2 स्तृहंतीं. *H* reads स्तृह-

न्तीं in Bühler's ed. and स्पृहतीं in KSS ed. His comment probably presupposes the former: सस्यधान्यादिकं भक्षयन्तीं; and it is the *lectio difficilior.*

31.10 1. Gu1 places अनिमित्ते at the beginning of sūtra 11.

31.11 1. Gu1 धेनुर्भव्येति; Gu2-3 धेनूभव्येति; HirDh नाधेनरित्येव; Nu, Pu, Mu, Mru1-2 begin a new sūtra with धेनुभव्येति.

31.12 1. Nu, Gu2-3 begin a new sūtra with पुण्यं. — 2. HirDh पूर्णं प्रशस्तमि-; Gu1 (text) प्रशास्त्यमि-; *H* comments on the form: प्रशास्तं प्रशस्तम् । छान्दसो दीर्घः.

31.13 1. Md वत्सतन्त्रीं. — 2. Md, Nu, Pu add यद्युपरि गच्छेदश्रियमाणो भवति (Pu अश्रीयमान्भवति).

31.14 1. Mu, Nu, Gu2 (com.) प्रेङ्खाव-; Gu2 (text) प्रेंघाव-. — 2. HirDh om. — 3. Md, Pu, Nu, Mu add यद्यतीयादनायुष्यो भवति.

31.15 1. HirDh (Haug) om. यद्यसौ ... जनयेत्.

31.16 1. Md, Nu add मणिधनुरित्येव ब्रूयात्, probably from the com.

31.18 1. Pu परिवर्जयेत्.

31.19 1. HirDh adds च. — 2. Md साधीयः; Gu3 (text) स्वादयि; *H* comments on the irregular form: स्वाधीयः वकारश्छान्दसः; Böhtlingk (1885b) rejects this explanation as "laughable" and emends it to the regular साधीयः. Bühler (1886b), however, points out that Winternitz also found parallel form in the Āpastamba Gṛhyasūtra. — 3. P gives above the line -ब्रह्मचर्याभ्यां, which is adopted by Böhtlingk (1885b), but correctly rejected by Bühler (1886b). *H* recognizes this reading, but says that the reading of the ed. is the common one: प्रायत्यब्रह्मचर्याभ्यां काले चर्यया च । अयं तावदर्थानुरूपः पाठः । अधीयमानस्तु प्रमादश्छान्दसो वा.

31.21 1. Gu1 begins a new sūtra with यदि.

31.22 1. Pu, P (fh), Mru1 (com.) स्कुष्वा; Nu कुट्या; *H* explains the irregular form: स्कुम्वेति स्कुभ्नोतेः क्त्वाप्रत्यये छान्दसं भकारस्य चर्त्वम् । स्कुनोतेर्वा पकार उपसर्जनः. Böhtlingk (1885b) emends it to the regular स्कुत्वा; see also Böhtlingk (1885d)

32.1 1. Nu वर्षाः शरदं; Mu, Mru (fh) वर्षासु शरदि, taken from the com.; Böhtlingk (1885b) wants to emend to वर्षाशरदे.

32.2 1. HirDh न च. — 2. Gu1 (text) रात्रीं.

32.4 1. HirDh om. — 2. HirDh om. यस्याँ शयीत.

32.5 1. All mss. (except Gu2), HirDh -नुलेपनः; Gu2 (text & com.) -नुलेपण; *H* comments on the irregular retroflex 'ṇ': णत्वं पूर्ववत् (see note on A 1.11.13); Böhtlingk (1885b) corrects this to the regular -नुलेपन, but rejected by Bühler (1886b).

32.7 1. Gu3 (text) शरीराव-; HirDh -नं चाप्सु. Haradatta explain the loss of initial 'a': वमज्जनमवमज्जनम् । वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोरित्यकारलोपः.

32.9 *Palāśa wood:* Palāśa (see Appendix III) is a sacred tree and its branches and wood are used for ritual purposes (see A 1.2.38). It should not be used for making the items listed in this prohibition, all of which come into contact with impure parts of the body. Cf. A 1.8.22 n. Böhtlingk (1885b) thinks that Palāśa should be connected only with the seat. This is true from a strictly grammatical point of view, but it makes no sense because then the person is forbidden to use footwear or tooth cleaners, which is not true. As Bühler (1886b) in his long note has pointed out, the intent is to prohibit the use of Palāśa wood for any impure utensil.

32.10 1. Devanāgarī mss. सुस्नात इति; G1 सुस्नाततमिति; HirDh om. इति.

32.11 *until nightfall:* Bühler, following the commentator Haradatta, translates: "Let him be awake from midnight." This translation is inaccurate: the particle *ā* means "until" and not "from" and *niśā* means "night" and not "midnight". See Böhtlingk 1885b, 523.

32.14 P (fh), Devanāgarī mss. of the com. -दध्ययनं.

32.15 1. Böhtlingk (1885b) emends to -रात्र उत्था-, but rejected by Bühler (1886b) pointing to similar a construction at ĀpDh 1.5.12. — 2. Md संवेशयेत्.

thinking . . . forbidden: the reason for such a conclusion, according to Haradatta, is that the next day happens to be a day on which recitation is forbidden (see A 1.9–10).

32.16 1. Md, Gu2-3, Mru (fh) -मुपशयीत; Nu, P (sh), HirDh (Bü but not Mahādeva) -मपशयीत; N, P (fh) -मपाशशयीत; Mu -मपाशयीत ; Pu (fh) -मपाश्रयः शयीत; Pu (sh) -मपाशयः शशयीत; G1 -मपश्श्रयीत; but Gu1 correctly, in accordance with the com., -मपश्शयीत; and Mru1 (sh) -मपःशयीत: *H* comments on this irregular form: तत्र रेफलोपश्छान्दसः । तथा शकारस्य द्विर्वचनम्. Böhtlingk (1885b) emends to अपशयीत.

rest . . . something: the meaning of *apaśśayīta* is unclear. Haradatta and Bühler take it to be an altered form of *apāśrayīta*, and I have followed their lead in taking it to be a Prakritic form. Böhtlingk (1885b, 523) rejects this and gives the conjecture *apaśayīta*, "er lege sich abseits, in einiger Entfernung nieder". The point of the prescription, however, is that he should *not* go back to sleep.

32.21 1. Md, Nu om.

32.24 1. Gu2 वृहति; Gu1 बृहती; G1 बृहदि; HirDh वृंहति (Bü बृंहति); but *H*'s gloss supports the reading of the edition: वृहति उत्पाटयति दन्तोष्ठ्यो वकारः. — 2. Pu धर्मप्रमादनः; all other mss. (except Md, Mru2) धर्मप्रह्लादनः; Gu1 (com.) धर्म्मप्रह्लादः; *H*'s gloss supports the reading of the edition: प्रह्लादशब्दे हकारात्परो रेफश्छान्दसः.

This is how . . . Kumālana: Haradatta gives the story behind this elliptic quote. A certain seer had two pupils, Dharmaprahrāda and Kumālana. Once the two brought two large bundles of firewood from the forest and threw them carelessly into the teacher's house. One of these hit the teacher's son and killed him. The teacher asked them who killed his son, and both denied responsibility. The teacher then summoned Death and asked him. Death did not want to give a direct answer and, weeping, indirectly pointed

to Dharmaprahrāda as the guilty party by saying that the guilt fell "not on Kumālana". See A 2.12.21.

32.25 1. Gu 1-2 गर्द्दभं. — 2. Böhtlingk (1885b) corrects this to गार्दभे यान आरोहणं. — 3. P -हणानिति; Pu विषमावरोहारोह-; Gu2 (text) विषमारोहणानि; Gu3 (text) विषत्क्रमारोह-.

32.26 1. Pu, Mu, Mru 1-2, P, N, Gu1-3 नदीतरणम्; *H* supports the reading of the edition: तरः तरणं.

crossing a river by swimming: an obvious reason for this is the danger it poses: G 9.32. Another reason is given in Va 19.25: swimming across a river is a way to avoid paying the toll at a river crossing. A man who resorts to it is fined one hundred times the applicable toll.

32.27 1. Devanāgarī mss. of the com., Gu3, P, Md, G1 नावं; *H* prefers this but gives the alternative नावां, but takes it to be a genitive plural, commenting: नावामिति षष्ठ्यन्त-पाठे नावां मध्ये सांशयिकीं नावं वर्जयेत्. However, नावां, fem. accusative, is a vedic and Prākṛt form and the *lectio difficilior.* — 2. Md adds अश्रुद्वारे यस्यैव क्रिमिरुत्पद्यतेथापरं वासः सुवर्णं च दत्वा पञ्चगव्येन स्नात्वा च पीत्वा च कृच्छ्रेण शुध्यत इति; Nu adds मरुद्वारे तु तस्यैव कृमिरुद्येत वरं वासः सुवर्णं दत्वा कृच्छ्रेण शुध्यत इति; G1 adds अररुद्वान्रे तु रस्यैव कृमिरुद्यते तथा वरं वासः सुवर्णं च दत्वा पञ्चगव्येन स्नात्वा च पीत्वा च कृच्छ्रेण शुध्यतीति.

32.28 1. Devanāgarī mss., HirDh -ष्ठीवनाति.

32.29 1. After this sūtra, G1 and P give the Pratīkas of the khaṇḍas, beginning with the last and going backwards, as is usual in southern mss., while N gives the Pratīkas of the Paṭalas, beginning with the first and adds एकादश ॥११॥.

PRAŚNA 2

1.1 1. G1-2, Gu 1-2 गृहमेधिनो व्रतं, but *H*'s gloss supports the reading of the edition: गृहमेधिनोर्गृहस्थाश्रमवतोः; Md omits sūtras 1–8.

1.4 *On new- and full-moon days:* literally, "on the days of the moon's change" (A 1.26.14 n.), but here the reference is specifically to the new- and full-moon days: see SG 1.3.

1.5 1. Gu1-3 -वस्त्यमेव; Mu ओपवस्त्रमेव.

1.7–12 *On the anniversary . . . every anniversary day:* my translation of this passage is based on the interpretation of the ambiguous expression *etasminn ahani* (lit., "on that day") as referring to the day of the couple's marriage. This is Haradatta's interpretation, although he acknowledges that other commentators did not agree with him. At AG 3.8.7 the expression *etad ahar* ("that day") clearly refers to the wedding day, and I think the expression has the same meaning here. Friedrich (1993, 145) thinks that this expression refers to the "days of the moon's change" of the *sūtra* 4; but that is unlikely because the term there (*parvasu*) is in the plural and, as Haradatta himself observes, unlikely to be referred to by a pronoun in the singular.

1.8 1. G1 शैय्याता; G2, Gu1 शैय्याताम्; Gu2-3 शयीतां.

1.11 1. HirDh om. पार्वणेन व्याख्यातः.

1.13 1. HirDh यस्मिन्देशेग्निमु-; Md स्याततः. — 2. HirDh om. अग्निमुपसमिन्ध्यात्.

1.14 1. G2 उत्सृज्यैत-; HirDh -तदुदशेषमुत्त-. — 2. Pu, Mu omit the com. on this sūtra.

1.17 1. Md ऋतौ च संनिपाते चतुर्थीप्रभृत्या षोडशीमुत्तरामुत्तरां युग्मान्वैभीतकान्प्रजानिश्रेयसमृतुगमनमित्युपदिशन्ति दारेणानु व्रतम्, here mixing the AG 9.1, which is quoted by *H*, with the text. *H* comments on दारेण in the singular: छान्दसमेकवचनम् । नित्यं बहुवचनान्तो हि दारशब्दः. The 3rd ed. reads दारेणानुव्रतम्, against the reading of the 1st and 2nd ed.

in season: the "season" for the wife is the days of the month when she is fertile, which were thought to be the days immediately following her menstrual period. During that time a husband was obligated to have sexual intercourse with his wife. AG 3.9.1 recommends even days from the fourth day (that is, the day when the period of menstrual impurity ends with the wife's bath) to the sixteenth following the start of the menstrual flow.

1.18 1. Grantha mss. अन्तराळे.

1.18–19 *And if his wife . . . Brāhmaṇa passage:* the Brāhmaṇa passage referred to may be TS 2.5.1.5, where it is said that women obtained from Indra the gift of becoming pregnant after their period and of enjoying sex right up to the time of delivery. Accordingly, Haradatta is right to take *dāra eva* ("only regarding the wife") to mean *dāra eva sakāme sati*, "only when the wife wishes". The intent appears to be that a good man should eschew such intercourse, but if the woman wants it (women being viewed as unable to control their passions), he should oblige because of this vedic text. Cf. Va 5.8; 12.24.

1.20 1. Gu3 सह सन्निपातस्यात्.

1.21 1. HirDh सहचर्या.

2.1 1. HirDh प्रक्षाल्य पादौ चाचम्य.

2.2 1. Pu परममपरि-. —2. P, Gu1-2-3 परिमितसुखं.

2.3 1. HirDh om.

2.4 1. *H* detects an omition of च after यथा, saying: चलोपोऽत्र द्रष्टव्यः । यथा चोषधीनां. — 3. Md -विशेषः. — 3. Gu2 joins sūtras 4–5.

2.5 1. G2 एतेनैव दोषफलवृद्धि-; HirDh -वृद्धिर्निरुक्ता.

2.6 1. P, Pu, Nu, Mru निलये; Mu विलये. — 2. G2 om. — 3. Md om.

2.7 1. Md -नान्यो. — 2. G2 कर्मफलैः. — 3. Md परिध्वस्तो; Pu (text), G2 परिध्वस्ताः, which is accepted by Böhtlingk (1885b); Gu3 परिद्धंसा; HirDh परिध्वँसा दोषफलैः कर्मभिर्दोषफ-. — 4. G2 -लास्वयोनिपु. — 5. N om. परिध्वंसा . . . वर्ण-.

2.8 1. Gu1 connects यथा with the preceding sūtra; Gu2-3, HirDh om. — 2. G2, Gu2 चण्डालो-.

3.1 1. G1 वैश्वदेवान्न-. — 2. G1 omits स्युः . . . (sūtra 4) शूद्राः.

3.2 1. Gu1-2 क्षवधुमि-.

3.6 1. Pu om -लोम-.

3.7 1. G1, Gu2 वाससां.

3.8 1. *H* assumes a causative meaning here: वपेरन्निति अन्तर्भावितण्यर्थः । वापयेरन्नित्यर्थः । तथा च लोमनखवापनमिति (A 2.3.7) पूर्वत्र णिच्प्रयुक्तः.

3.9 1. Md संस्कृतमन्नं; Gu3 om. संस्कृतम्; G2 -न्नमसंस्कृ-. — 2. HirDh -त्याद्भिरवोक्षेत्.

3.10 1. Gu2 (text) तिष्टे तिष्ठन् . — 2. Gu2 (text) ब्रूयात्; Md has lost folio 18, which contains this and the following sūtras up to 2.5.6.

3.11 1. HirDh तत्सुभूतमिति. — 2. Pu, Mu, Mru2, Gu2 प्रतिवचनं, but *H*'s gloss supports the reading of the edition: प्रतिवचनो मन्त्रः.

3.12 1. P, N, G1-2, Nu, Gu1-2-3 गृहमेधिनोयद-; but see above 2.1.1 and 2.1.15.

3.13 1. HirDh तेषामुपयोगे. — 2. HirDh -वणमधुमाँसवर्जनं.

3.14 *While . . . one day:* the final offering is described at A 2.4.8. According to Haradatta, the formula here is TA 10.67 (= MNU 465–6).

3.15 1. HirDh देशसँस्कारो.

3.16 1. HirDh हस्तेनैता आहुतीर्जुहुयात्.

3.16–23 *first six . . . last four formulas:* these formulas are given in the TA 10.67 (= MNU 457–9), each formula ending with Svāhā: 1. To Fire; 2. To All-gods; 3. To Firm Earth; 4. To Firm Abode; 5. To Unshakable Abode; 6. To Fire who makes the offering flawless; 7. To Dharma; 8. To Adharma; 9. To Waters; 10. To Plants and Trees; 11 To Fiends and Divine Hosts; 12. To Home Deities; 13. To Hosts nearby; 14 To Lords of the Hosts nearby; 15. To All Creatures.

4.1 1. Pu, Mu, Mru2 join sūtras 1–2.

4.1–8 *With the ritual formula . . . at night:* these formulas are also found at TA 10.67 (= MNU 460–2), and all end with Svāhā: 1. To Love; 2. To Mid-space; 3. What stirs, bestirs, and moves, Bhāga by name—to that name; 4. To Earth; 5. To Mid-space; 6. To Sky; 7. To Sun; 8. To Moon; 9. To Constellations; 10. To Indra; 11. To Bṛhaspati; 12. To Prajāpati; 13. To Brahman. The last two are special: 14. Svadhā to Ancestors, to Gods Svāhā; 15. Hail to Rudra, Lord of Animals, Svāhā.

4.2 1. Gu1-2 देहिळ्याम-; G1-2, Gu3 देहळ्याम-.

4.4. *seat of Brahman:* Haradatta explains that this is the center of the house. Others explain it as the place where the Brahman priest sits, that is, to the south of the sacred fire.

4.5 1. Gu1 begins a new sūtra with पितृलिङ्गेन. — 2. HirDh -पाणिर्दद्यात्.

4.6 1. Gu1 रौद्रमुत्तरो; G1 रौद्रमुत्तरतो. — 2. HirDh यथादेवतम्.

4.8 1. HirDh वैहासः (Haug -स)

4.12 1. P, Pu, Nu रोगसंवद्धान्. — 2. HirDh reads कुमारान् रोगसंयुक्ताँश्चान्तर्ववत्नीः.

4.14 1. Bühler observes that the meter requires the vedic तृणा; HirDh अभावे तृणानि भूमिरुदकं.

4.16 1. HirDh -दकं भोजनमिति.

4.17 1. Mu (text), Pu (text) -दनायोत्ति-; Gu3 om. अभि- ... -प्छेत्.

4.20 1. HirDh स्वामिकुला-. — 2. HirDh भोजयेयुः.

4.23 1. N लेपान्त्सं-; P लेपांसं-; Nu, Gu2 लेपात्सं-; HirDh (Haug) लेपान्संगृह्याद्भिः.

4.24 1. *H* comments: तुशब्दोऽवधारणार्थो भिन्नक्रमश्च.

5.2 1. Pu, Nu, Mru2 वाविप्र-; HirDh (Bü) चाभिक्रमणं; HirDh (Haug) चाभिप्र-; according to *H*, the usual reading was -प्रक्रमिणं, which does not occur in the mss.: प्रायेण मकारात्परमिकारमधीयते । तत्राप्येष एवार्थः । इकारस्तु छान्दसोऽपपाठो वा.

5.4 1. Gu3 -कृत्यवोप-. — 2. HirDh -पस्पृशेत्सान्त्वयित्वा पूजेद्यथोपदेशम्.

5.5 1. Pu, Mu om; HirDh आसने भोजने भक्ष्ये शय्यायां. — 2. G1-2 बाससी.

5.6 1. HirDh पाणिना दक्षिणं बाहुमनु-; Nu, Md, HirDh -माचामयेत्.

5.7 1. *H* comments: वाशब्दः समुच्चये.

5.8 1. P (sh), N, Gu2 -स्थितेष्व-.

5.9 1. Md -पुरीषयोः; Devanāgarī mss. and Md, HirDh -ष्ठीवन-; P, Pu, Mu, Md, and Grantha mss. -निशृंखण-; Gu3 -भुक्षेपण-; Md -भूविक्षेपण-; P, Pu (sh), G1-2, Gu2, HirDh -भ्रूक्षेपण-, but *H*'s gloss supports the reading of the edition: भ्रुक्षेपणं भ्रूविक्षेपः छान्दसो ह्रस्वः; Md, N -ताडन-; Gu2 -ताळ्न-; Gu1-3, G1 -निष्ट्यानीति; G2 -निष्टानीति.

5.11 1. P, N, Nu, Mu, Mru प्रतिघा-; Gu2-3, G1-2 are doubtful. — 2. Pu, Mu join sūtras 11–12.

interrupting: I follow Böhtlingk's (1885b, 524) interpretation. Bühler, following Haradatta, translates: "He shall not contradict his teacher", which is also the interpretation of Friedrich (1993).

5.13 1. HirDh ब्राह्मणदेवतासर्व-; P, N, Nu, Mu, Mru, Gu3, G2 -परिवादा-.

5.15 1. After this HirDh adds a sūtra: न चास्य समीपे जप्याग्निपरिमृजने कुर्यात्.

5.16 1. N, Mu, Mru -हरणं; Pu (text & com.) -ह्वरणं; Gu3 (text) -दारणं; Gu3 (com.) हरणं; G1 -हारिणं; HirDh नखलोमापकरणँ. — 2. HirDh श्राद्धं माँसं.

5.17 1. *H* comments on this form: ऋत्व्य इति रूपसिद्धिः । अत्र यलोपश्छान्दसः.— 2. Devanāgarī mss. (except N) add उपेयात्. Böhtlingk (1885b) adds उपेयात्, and Bühler (1886b) agrees with this because it is a self-citation to ĀpŚr 3.17.8. But in the 2nd ed.

(1892) Bühler changes his mind and comments: "see ĀpŚr 8.4.6, where the verb is likewise omitted, the verb being given only in the first passage ĀpŚr 3.17.8."

5.18 1. Md यथागमनं. — 2. HirDh adds वर्तमानेषु (Bü -माने). — 3. HirDh adds तथा गृहमेधे. — 4. Gu2 adds युक्तो; Gu3 adds वृत्तो. — 5. P, N, Nu पूर्वापरान्त्सं-.

In accordance ... precepts: I follow Böhtlingk (1885b); Bühler translates, following Haradatta: "in such a manner that they master it", which is unlikely.

5.19 1. Devanāgarī mss., except P (sh) and Nu, घ्राणेन. — 2. HirDh (not Mahādeva) -दरालंभणानास्रावान्परिमृजानो; P (fh), Md, Pu, Mu, Mru -नाश्रावा-.

6.2 1. Md, Nu, Gu2 -जानते. — 2. Md, Nu, Gu2 विदथः; G1 विधतथः.

6.4 1. HirDh वेदानामेकाँ.

one branch . . . Vedas: Haradatta thinks the meaning is that the person has studied the Veda of his own branch, because that was the accepted meaning of the term *śrotriya* ("vedic scholar"). It is difficult to see how the Sanskrit expression *ekaikām* could be made to elicit that meaning. For vedic "branch", see Int., 1–2.

6.5 1. Pu, Mu, Mru स्वधर्मसंयुक्तं; G1 स्वधर्मे युक्तं; *H* posits यः at the beginning of the sentence: आदितो यच्छब्दो द्रष्टव्यः अन्ते स इति दर्शनात्. — 2. HirDh -भ्यागच्छन्. — 3. HirDh नात्रप्रयो-.

6.6 1. G2 पुष्टिं शान्तिं.

6.7 1. Gu3तदभि-. — 2. HirDh समेत्योपस्थाप्याथ तमासनमाहारयेत् (Mahādeva appears to read -स्थाप्यासन-); P (fh), Pu, Mu -हरयेत्.

6.8 1. HirDh न बहुपाद-.

6.11 1. HirDh अथास्योदकमा-; P (fh) -माहरये-; Pu, Mu -माहरेन्मृ-.

6.12 1. P (fh), Pu, Mu -माहरये-; N -मावृत्ते; Nu -मावृत्तेः.

6.13 1. Nu, Gu3 अध्ययनात्सां- ; Md अध्यायनासांविधिः (sh -वृत्तिः) अधिकः; P (sh), G1-2, Gu1-2 अध्ययनासां-; *H* prefers the reading संवृत्तिः, although he takes सांवृत्तिः to be the common reading: प्रसिद्धे तु पाठे पूर्वपदान्तस्य समोऽकारस्य छान्दसो दीर्घः. Bühler notes a reading समोकारस्य च, in which case the reading would be: अध्ययनासांवृत्तिः. Böhtlingk (1885b) takes the correct form to be संवृत्तिः, cf. ĀpDh 1.29.8 note. After this sūtra HirDh adds another: नास्तमित आदित्य उदकानयनं (Bü adds विद्यते).

6.14 1. HirDh सान्त्वयित्वा भोजयेच्छक्तिविषयेणा- (the variant reading is ambiguous in Bühler's edition.

6.15 1. Md -परिशय्यायाः;N -परिशय्यादुप-. — 2. P -भ्यञ्जने च; HirDh om. इति.

6.17 1. Pu, Gu2-3 -वेक्षते-. — 2. Md, G2, Gu1-2-3 भूया इदामिति; G1 इदमिति. *H* comments on the double *pluta*: विचारे प्लुतः । पूर्वं तु भाषायामिति (Pāṇini 8.2.98) एतदवेक्षितम् । छान्दस एवायं प्रयोगः.

6.19 1. HirDh नात्रमद्यादोषेण. — 2. Pu, Mu, Mru join sūtras 19–20.

7.1 1. G2, Gu1-2-3 (text & com.) कुटुंबिनो. — 2. HirDh नित्यं प्रततः.

7.2 1. G1-2, Gu1-2 (text & com.), Gu3 (text) कुडंवे.

fire within the guests: this may refer to the fire in the stomach thought to be responsible for digestion or to the breaths conceived of as fires: see B 2.12. For the other fires, see App. I.1.

7.4 1. HirDh पयसोपसिक्तमत्र-.

7.5 1. G1, Gu3 प्रियाप्रि-; G2 प्रियाः प्रि-; Pu (text & com.) प्रिया अभिप्रि-; Gu2 प्रिया अपिप्रि-. — 2. HirDh om.

7.6 1. HirDh om.

7.6–10 *When a man ... final bath:* here the various acts of hospitality towards a guest are equated with parts of a Soma sacrifice. Viṣṇu steps are the four steps a person offering the sacrifice takes at its conclusion. He recites a ritual formula at each step, and every formula begins with "You are the step of Viṣṇu". See Kane 1962–75, II. 1083. Every sacrifice concludes with the final bath known as *avabhṛtha.*

7.7 1. P (fh), N, Nu, Mu यदनूत्तिष्ठ-; Pu यदनुत्तिष्ठ-; *H* prefers अनूत्तिष्ठति,but takes अनुतिष्ठति to be the more common one: प्रायेणोच्छब्दं शिष्टा न पठन्ति केवलमनुशब्दमेव पठन्ति । तत्राप्यर्थः स एव.

7.8 1. HirDh (not Mahādeva) यत्सान्त्वयित्वा भोजयति. — 2. *H* supports separating the two words; Bühler suggests the possibility of the less likely दक्षिणाप्रशंसा, which is preferred by Böhtlingk (1885b).

7.10 1. G2-3 (text & com.) यदपाव-.

7.11 1. All mss. (except G1-2) om.

7.12 1. HirDh omits the sūtra.

7.13 1. P तर्पयंत्स्विति; Gu2 (text fh) तर्पयन्त्विति; Bühler notes that the latter reading found in AV 15.2.2, the passage referred to by Āpastamba, is no doubt the original and correct one, but that the corruption is ancient, since it is found also in HirDh. *H* notes: अनुस्वारसकारौ छान्दसौ. Böhtlingk (1885b) wants to read तर्पयेस्त्वेति or तर्पयस्वेति, which is rejected by Bühler (1886b) also in note to ĀpDh 2.23.5.

7.14 1. HirDh om. नि-; HirDh (Haug) adds इति जपेत्.

7.15 1. HirDh यदि सायमहुतेग्निहोत्रेतिथि-.

7.16 1. HirDh हि ब्राह्मणम् for विज्ञायते.

7.17 1. Md असमुदित-; Md, Nu, Mu, G1, Gu1-2-3 -तिथिब्रुवाणः; HirDh om. ब्रुवाण. — 2. HirDh -मुदकं भोजनँ.

8.1 1. HirDh प्रत्युत्तिष्ठेदनूत्तिष्ठेद्वा पुरस्तादभिवादितः.

8.2 1. P, Pu, Mru शेषेभो-.

8.3 1. HirDh विशेषेणापुमान् (Haug -षेण पुमान्).

savory dishes: the meaning of *rasa* here and elsewhere is unclear. It can refer to any tasty beverages, spices, seasonings, or condiments, and thus to sweet or savory foods.

8.5 1. HirDh adds समुदेतः (Haug -यसमुदेतः).

8.6 1. HirDh adds श्वशुरो. — 2. *H* comments: वाशब्दः समुच्चये.

8.10–13 *The Veda ... principal texts:* this section appears to be somewhat out of context, the only connection being with *sūtra* 5 dealing with a man capable of reciting the Veda. This passage distinguishes the "Veda" from its six supplements. The opponent objects, because, according to Haradatta, the ritual expositions contain material dealing with vedic rituals and should therefore be regarded as the "Veda". Thus the number of supplements should be five and not six. The author answers that supplementary texts cannot be given the same name as the principal, a doctrine articulated in the PMS 1.3.11–14.

8.11 1. Pu, N ज्यौतिषं.— 2. P, Pu, Mu, Mru शिक्षा, but *H*'s gloss supports the reading of the edition: पृषोदरादित्वाद्दीर्घः (Pāṇini 6.3.109). Böhtlingk (1885b) thinks this as an error for शिक्षा, a suggestion rejected with good reason by Bühler (1886b).

8.12 1. G1, Gu1-3 -समाप्तो.

8.13 1. HirDh च.

8.14 1. Böhtlingk (1885b) emends to पात्रगते, which is rejected with a detailed explanation by Bühler (1886b).

9.2 1. Pu omits the sūtra and the com.

9.4 1. N, Pu, Mru अप्रतिभायां; Nu अप्रतिहायां, but *H*'s gloss supports the reading of the edition: प्रतेर्दीर्घश्छान्दसः. — 2. Md विवर्तेत.

9.5 1. N, Md, G1-2, Gu2 (com.) -चण्डाले-; Gu1 omits the texts of sūtras 5–6.

9.6 1. HirDh ददातीत्येके (Bü वग्रती-).

9.7 1. Nu adds च.

9.10 1. P, Pu, Mu नित्यभाक्ति-; N, Nu (text), Mru भक्ति-; HirDh ये च भृत्या नित्यास्तेषाम- (Bü ये च भृत्यास्तेषाम-).

9.11 1. Pu, P (fh) चोपरु-. — 2. HirDh दासं कर्मकारम्.

slaves or workers: I follow Böhtlingk (1885b) in taking the compound as a Dvandva, also acknowledge by Bühler (1886b). Bühler translates following Haradatta: "a slave who does his work".

9.12 1. Böhtlingk (1885b), following Bühler's translation, emends to चात्मनो नोपरोधं,

rejected by Bühler (1886b), who gives several examples of similar formation from ĀpŚr; HirDh चात्मन उपरोधं. — 2. Md, N, G1-2, Gu1-3 (text), HirDh कर्मसु समर्थः; Gu3 (text) कर्मसमर्थः.

9.13 1. N, P, G1-2, Gu1-3, Pu, Mu, Md भक्ष्याः; Böhtlingk (1885b) emends to भक्षाः, rejected by Bühler (1886b). — 2. Md द्वाविंशत्तु गृहस्थस्यामितं; all other mss. and Bühler's edition read द्वात्रिँशतं गृहस्थस्यापरिमितं. Böhtlingk (1885b) suggests द्वाविंशत्तु गृहस्थस्य अमितं, but Bühler (1886b) rejects this; probably परि was pronounced as a single syllable; see BDh 2.13.7; 2.18.13; VaDh 6.20. — 3. After these two verses Md, Mu, Mru, Nu add a third: गृहस्थो ब्रह्मचारी वा योनश्नँस्तपश्चरेत् । प्राणाग्निहोत्रलोपेनावकीर्णी भवेत्तु सः ||; it follows the इति and is not noticed by *H*.

10.1 1. Pu om.. — 2. Nu om. — 3. Md, N, P, G2, Pu, Gu1-3 -त्रोर्बुभूषा-, but *H*'s gloss supports the reading of the edition: बुभूर्षा भर्तुमिच्छा; HirDh -त्रोर्बुभूर्षा (Bü, Haug -भूषा) भैषज्यमिच्छतश्चार्हतो (Bü -भूषात्मभैष-). — 4. Nu नियमलोपः; HirDh (Bü, Haug, but not com.) -विलोपे.

10.4 1. Pu, Mu प्रदानं. — 2. HirDh (Haug) प्रतिग्रहो. — 3. Gu3 सिलोञ्छनमन्यच्चापरिगृहीतम् thus joining with sūtra 5; G1-2, Gu1 सिलोञ्छः.

10.7 1. N, Md, G1-2, Gu1-2, Pu (text) -गोरक्ष-, but *H*'s gloss supports the reading of the edition: भावे ष्यत्प्रत्ययः.

10.11 1. Nu, Mru न्यस्तायुधः प्रकीर्णकेशः प्राञ्जलिः परा-; Gu1 -केशः प्रा-; Gu2 -युधः प्रकीर्णकेशः प्रा-; Gu3 -युधाप्रकीर्णकेशः प्रा-; *H* comments: न्यस्तायुधः प्रकीर्णकेश इति विसर्जनीयं केचित्पठन्ति (Bühler's ed. वदन्ति) । सोऽपपाठः । पराङावृत्त इति ङकारश्छान्दसः.

10.12 1. Gu3 -धिकृता-. — 2. P (fh), N, Pu, Mu, Mru निर्वेश-.

10.13 1. Nu, Pu -तिवर्तेरन्; G1, Gu1 -तिप्रवृत्तेरन्; G2 इतिप्रवृत्तेरन्. — 2. Gu1-2 begin a new sūtra with राजानं.

10.14 1. P (fh) om. — 2. Pu, Mu शास्त्रकुशलम्.

10.15 1. HirDh -णान्नियच्छेत्.

10.16 1. Pu, Mu नियमैरवशोषयेत्.

11.1 1. HirDh प्राणवियोगात्स-.

11.3 1. Md विचिन्त्या; HirDh कृत्वा. — 2. Grantha mss. and Md देवप्र-, but *H* supports the reading of the edition. .

11.4 1. HirDh एवं वर्तमानो.

11.7 1. HirDh (Bü) यानस्यान्धस्य. — 2. HirDh भाराभिनिहत-; Gu1 -तस्य चातुरस्य.

11.9 1. Gu2 om. -मत्त-; HirDh (Bü, Haug) -त्तानां स्वस्त्ययनार्थेन. — 2. HirDh (Bü, Haug) om.

11.11 1. HirDh om.

11.14 1. N, G2, Pu, Pu1-2 सति, but *H* supports the reading of the edition. — 2. Gu3 संपद्यत एपामे-.

for a wife ... supplementary: the meaning appears to be that the wife who participated at the establishment of the husband's sacred fires must be present for all subsequent rites using those fires, effectively making it impossible for him to divorce her or to take another wife.

11.15 *lineage:* the term *gotra* refers to a family line that is connected to a single ancient teacher as a common ancestor. The definition of this relationship is quite vague and often confused in the literature: see Kane 1962–75, II. 479–501. *Gotra* is connected to another ancient Indian kinship category called *pravarà* based on having the same ancestral seer. Each *gotra* may have several *pravaras*. "Connection of gotra and pravara may be stated thus: Gotra is the latest ancestor or one of the latest ancestors of a person by whose name his family has been known for generations; while pravara is constituted by the sages or in some cases the remote ancestor alone" (Kane, 1962–75, II. 497). Two persons related through the one or the other are not permitted to marry each other.

11.17 1. Gu3 -शीललक्षणसंपन्नप्रजारो-. — 2. Pu, Mu, Mru प्रजाँ सह-, the reading preferred by *H*, who gives the reading of the edition as an alternate with the explanation: प्रजासहत्वकर्मभ्य इति पाठे प्रजार्थं सहत्वकर्मार्थं चेति. — 3. HirDh प्रतिपादयेद्ब्राह्मे विवाहे शक्ति-; Md -क्तिविषये हेम्नालं-.

11.19 1. Mu adds सह धर्मं चरत इति प्राजापत्ये, which is from ĀśG 1.6.1, quoted by *H* on ĀpDh 2.12.2.

11.20 1. Pu (text), Md, Gu3 संवर्तेते; Gu2 संवर्त्तते; Gu1 (text) सांवर्तयते; HirDh (not Mahādeva) सांवर्तेत; *H* explains: सांवर्तेते मिथुनी भवतः.

12.1 1. Pu, Md, G2, Gu3 -विषये; HirDh यथाशक्ति.

12.2 1. Md, G1 add: सुप्तानां प्रमत्तानां वा वहेरन्स पैशाचः, a passage taken from ĀśG 1.6.1 quoted by*H* (cf. ĀpDh 2.11.19 n.).

12.3 1. HirDh om. पूर्वः पूर्वः श्रेयान्.

12.4 1. Pu, G2 युक्ताः प्रजा भवन्ति; after this sūtra Md, G1, Mru, Nu add: नान्येन होतव्यं होमे तु तस्य संवन्धः (Nu होमेन तु सं-) अनुद्वाहिता तु या कन्यार्तवेन युज्यते सा वृपली । योन्यपूर्वामुद्वहते (G -पूर्वाद्वहते) सा पुनर्भूः. This passage is not noticed by *H* and is clearly an interpolation; HirDh adds a sūtra: पुत्रेण लोकाञ्जयति पौत्रेणामृतं सूते । अथ पुत्रस्य पौत्रेण प्राप्नोति ब्रध्नस्य विष्टपम् ।। दौहित्रस्तत्प्रमुञ्चति यत्प्राप्तं महद्भयम्; then HirDh adds another sūtra: ब्रह्मदेवास्त्वधिकारिणः (Bü ब्राह्म-) and there is no commentary on this sūtra.

12.6 1. P, Pu, Mu, G1 नातिक्रमेत्.

12.7 1. Nu joins sūtras 7–8; Mu omits 7; Gu2-3 omit the com. on sūtras 7–9.

12.8 1. P, Pu, G1 वातिक्रमेत; G2, Mu वातिक्रमेत्.

12.9 1. Mu, HirDh धारयेत् (HirDh Bü -येन्न thus joining with next sūtra)

12.10 1. HirDh om. नाना. — 2. G2 संनिपातं.

mixing . . . fires: this may mean that one should not put a firebrand from a sacred fire into a common fire, or vice versa. Haradatta explains it as forbidding a person from bringing to one place fires burning in different places.

12.11 1. HirDh (Haug) -कुर्वीत.

12.13 1. HirDh सूर्याभिनिम्रुक्तो; P (fh), N (fh), Mu -भिनिमुक्तो; Pu (text), Nu, Mu, Gu3 -भिनिर्मुक्तो (there appears to be an error in Bühler's ed. with Mu giving two different readings; one of them could be Mru); Gu2, Pu -भिनिमृक्तो. — 2. HirDh om. रात्रिम्.

12.17 1. Grantha mss., Md सिसाधयिषन्; P (sh) सिसाधयिष्यं; N शिषाधयिषन्; Devanāgarī mss. of com., P (fh) सिसाधयिषु:; HirDh (Bü, Haug) सिषाधयिष्यन्.

12.18 1. N, P, Md, Pu, Nu वान्यस्मिन्.

12.20 1. HirDh -नध्यायसंशये.

12.22 1. Nu, Pu, Mu अभिनिर्मुक्ता-; Gu2 अभिनिमूक्ता-; Gu3 अभिनिमुक्ता-; P, N, Md, G1, Nu, Gu1 -कुनखी-; Md, G1, P (sh), Nu -श्यावददा-, but *H*'s gloss supports the edition: विभाषा श्यावारोकाभ्यामिति (Pāṇini 5.4.144) दत्रादेशः तस्य (तकार-) लोपश्छान्दसः; Pu, Nu -ग्रेदिधिषु-; Gu3 om. -दिधिषु-; Pu, Mu, Mru -पर्याधातृपर्याहितपरियष्टृपरीष्ट-; HirDh (Haug) om. -परिवत्त-; HirDh (Bü) -परिवैत्तपरिविविदानेषु. — 2. Pu, Nu, Mu, Mru -निर्वेशो; for thus sūtra cf. ĀpŚr 9.12.11.

12.23 1. Md om. एके; Gu3 has a lacuna extending from the latter portion of the com. on sūtra 22 to the first half of the com. on 2.13.5; this section, however, has been inserted after 2.13.7.

13.1 1. Mahādeva on HirDh records an *apapāṭha* variant गच्छथः.

13.2 1. On च *H* comments: चेति चेदर्थे; HirDh दायेन चाव्य-.

and . . . estate: Bühler, following Haradatta's interpretation, translates: "and to (inherit the) estate, if they do not sin against either (of their parents)."

13.5 *A son . . . fathers him:* there was an intense debate in ancient India about the person to whom a son belonged. Some maintained that the husband of the mother, being "the owner of the field", owned the son. The example for this position is a seed and a field. If one man plants a mango seed (i.e., his semen) in another man's field (i.e., wife), the mangoes produced from that tree belong not to the man who owns the seed but to the man who owns the field (M 9.42–3). This anxiety is revealed in the advice that a man should not marry a girl without brothers, because the girl's father may have secretly appointed her to bear sons for him, and thus owns the field (G 28.20). On the other hand, as this passage indicates (cf. G 18.9), when the protection of the wife is uppermost in the mind, the opposite view is maintained.

13.6 1. HirDh om. — 2. एव is probably an interpolation already found in the source used by

Āpastamba (cf. BDh 2.3.34); deleting it restores the meter. — 3. Devanāgarī mss. (except N), Md, *H* (who explains the word as a nominative) जनकः. The correct explanation is given by Govinda on BDh 2.3.34. — 4. HirDh इदानीमेवाहमीर्ष्यामि स्त्रीणां जनको नो पुरा. — 5. Pu (text) om. — 6. P -यितु. — 7. G2 पुत्रं ब्रुवन्. — 8. P (fh), Md, Pu, Mu जनयति. — 9. Pu यमस्य सादने. — 10. Pu (text) रिरक्षन्ति; Nu (sh) भार्या संरक्षन्ति; Böhtlingk (1885b) prefers संरक्षन्ति; regarding the meter see my note to BDh 2.3.34. — 11. *H* comments on the irregular form: बिभ्यन्तः छान्दसो नुम् बिभ्यतः; Böhtlingk (1885b) बिभ्यतः, but see my note to BDh 2.3.34. — 12. Pu (text) रक्षयत; Gu3 रक्षध; HirDh (Haug) रक्षत; *H* comments on the present tense: लोडर्थे लट् रक्षतेत्यर्थः; Böhtlingk (1885b) adopts रक्षत, but see my note to BDh 2.3.35. — 13. The Kāśikā on Pāṇini 6.4.75 cites this pāda as vedic with the variant reading परबीजान्यवाप्सुः. — 14. Pu (text) adds ते. — 15. Pu (text), P (fh), Mu (text) वेत्था; Gu2 (fh) वेद्धा.

13.8 1. Pu, Mu दृश्यते.

13.9 1. Md तदनुवीक्ष्य; *H* comments on तद् (neuter singular): तदिति नपुंसकमनपुंसकेनेति (Pāṇini 1.2.69) एकशेष एकवद्भावश्च । तं व्यतिक्रमं तच्च तेषां साहसमन्वीक्ष्य.

13.11 1. Nu (text), P (sh), Md, G1-2 -तेऽतिरथं. — 2. Gu2 -तेऽधिरथशतं; Pu (text) -ते रथशतं; Mu, P (fh) -ते रथं शतं. — 3. Gu1 begins a new sūtra with तन्मिथुया. — 4. P, Pu (text), Mu (text), Mru (text), HirDh (Mahādeva) धर्माथसंबन्धः (Haug and Bü -र्थ संबद्धः); Gu3 has only a portion of the text and the com.

13.12 1. Md adds हि.

14.1 1. Gu3 adds च. — 2. Nu om. — 3. Pu, Mu om.

14.2 1. HirDh सपिण्डो यः प्रत्यासन्नः.

relative belonging to the same ancestry: the Sanskrit term *sapiṇḍa* refers to a group of close relatives, but there is great controversy in the tradition with regard to both its meaning and the extent of the group covered. One interpretation takes *piṇḍa* (lit., "round lump") to mean a bodily particle and *sapiṇḍa* to mean people who through birth have bodily particles in common. In general, the relationship extends to six generations before and after the father and five generations before and after the mother. Another interpretation takes *piṇḍa* to mean the balls of rice offered to ancestors and *sapiṇḍa* to mean people who are connected through these ancestral offerings. See B1.11.9; Kane 1962–75, II. 452–78; Dumont 1983.

14.3 1. Pu, Mu (text) -चोपयो-.

14.5 1. Devanāgarī mss., G2 हरेत्.

14.6 1. P, Pu, Mu दायहर.

14.7 *black produce of the earth:* according to Haradatta, either black grains, such as beans, or iron.

14.8 1. Devanāgarī mss., G3 परिभाण्डं; Gu2-3 doubtful.

The chariot . . . father: some connect this sentence with the previous one and translate: " . . . eldest son, as well as the father's chariot and the household furniture" (Friedrich 1993; Bühler 1879–82, I. 134, n. 8) . I agree with Haradatta and Bühler that this is a separate sentence for two reasons. First, the syntax with the genitive *pituḥ* ("of/for father") coming as the second word followed by a further item and then *ca* ("and") replicates the syntax of the next *sūtra* regarding the wife. Second, Āpastamba appears to refute this view about the share of the eldest son (*sūtras* 6–7) in *sūtras* 10–15, and the division of estate between husband and wife (*sūtras* 8–9) in *sūtras* 16–20.

14.10 1. G2 -स्त्रैः प्रति-.

that: the antecedent of this pronoun, though left unstated, is clearly *sūtras* 6–7: see the previous note.

14.12 1. G2 om.; Gu1 तथापि — 2. G1 अथापि नित्यानुवादमविधिमाहुर्धनेनं.

14.13 1. G2 तथापि. — 2. G1 सह सञ्चरन्ति. — 3. Md, N, G2, Gu1, HirDh (Haug) रेकायतीव.

Experts . . . for a mate: the argument is based on a fundamental principle of vedic exegesis that distinguishes injunctions, which alone are meaningful with regard to Law (*dharma*) from "explanatory passages" (*arthavāda*) that do not have injunctive force (PMS 6.7.30). The latter type of passages are further subdivided into metaphor (*guṇavāda*), reiteration (*anuvāda*), and historical statement (*bhūtārthavāda*). Here Āpastamba puts the texts cited by the opponent into the second subdivision. For a detailed discussion of these exegetical principles, see Kane 1962–75, V. 1225–56. The passages quoted cannot be identified in any known vedic text.

14.15 1. Pu, P (sh) om.

14.16 1. Nu joins sūtras 16–17.

14.18 1. Devanāgarī mss. of the com. join sūtras 18–19; Nu, HirDh पुण्यक्रियासु.

14.20 1. Devanāgarī mss. (except P sh), and HirDh add स्त्रिया. — 2. Pu adds स्त्रिया; Md नैमित्तिकदाने. — 3. Nu स्तेयमित्युपदिशन्ति.

15.1 *The above ... families:* the meaning is that customs of a particular region and family are authoritative vis-à-vis people belonging to that region or family unles those customs go against vedic provisions, a principle stated above in *sūtra* 10.

15.2 1. Nu begins separate sūtras with यावता, तेषां, and गर्भान्. — 2. Md विज्ञायते. — 3. HirDh गर्भान्वर्जयित्वापरि-.

15.4 1. Gu1 भर्त्तारश्च; Pu joins sūtras 3–4.

15.5 1. P, Gu3, Gu2 (com.) भार्यायाः, which appears to be the reading preferred by Böhtlingk (1885b).

principal elder: Haradatta defines as teacher, mother, and father: see A 1.6.32 n.

15.6 1. HirDh कुर्वते.

15.7 1. Gu3 adds तेपु. — 2. HirDh om. — 3. Pu (text) om. -मज्ज्योपवि-; HirDh सकृदवगाह्य

तत्संस्थमुदकमुत्सि- (the variant as given by Bühler is unclear; perhaps the last section is the beginning of sūtra 9); Gu1 joins sūtras 7–8; Nu joins sūtras 7–9.

15.9 1. HirDh om. तत्प्रत्ययमुदकमुत्सिच्य; after उत्सिच्य Md adds the ślokas: विवाहे चैव निर्वृत्ते चतुर्थेहनि रात्रिषु । संध्योद्भवैस्तथा मन्त्रैरस्थिमांसत्रयैः सह ।। एकत्वं सहते भर्तुः पिण्डे गोत्रे च सूतके । तस्मादुदकपिण्डे च भर्तुर्गोत्रेण दीयतामिति ।। — 2. HirDh यत्तत्र स्त्रिय.

They should . . . to do: the deceased recognize that the water is offered to them through the recitation of the proper ritual formula: "I offer this water to you, N. N.", stating the personal and family name. For the interesting comment about women as the repositories of traditional custom, see also A 2.29.11, 15.

15.10 1. Gu3 चैवमेक. — 2. HirDh इतरेषु चैक एतदेवोपदि-; Mu, Mru, Pu, Nu, HirDh add these sūtras: ब्राह्मणाश्चा (HirDh om.; Mu -श्च; Nu -णाश्च) एतस्मिन्कालेमात्याः केशश्मश्रूणि वापयन्ति (HirDh -यन्ते; Mu वा वपन्ति) । समावृत्ता न (HirDh न समावृत्ता) वापयेरन् (HirDh वापयन्ते; Mu वा वपेरन्) । न विहारिण इत्येके (HirDh Haug omits the rest) अनशनाध्ययनाधःशयनोदकोपस्पर्शनान्याकालमनूचानेषु (HirDh Bü अनशनानध्ययना(द)धः-शय्योदकोपस्पर्शनान्याकालमनूचानेषु) द्व्यहं त्र्यहं षडहं द्वादशाहं वा गुरुष्वनशनवर्जं संवत्सरं मातरि पितर्याचार्य इत्येके; P (fh) has the first three sūtras, on which the Devanāgarī mss. of the com. give a commentary, which is, however, Mahādeva's on the HirDh. Nu says at the end of the passage: व्याख्या तृटितं. The HirDh has the same words, but it gives instead of ब्राह्मणश्च the word ब्राह्मणान्, which stands after एके at the end of the passage and belongs to our sūtra 11. The Grantha mss., Md, and N show no trace of the interpolation, whih is due to the correction of the Devanāgarī mss. with the help of mss. of the HirDh.

15.11 1. HirDh ब्राह्मणाञ्शुची-.

15.12 1. Md शौचतश्च; on these adverbial forms, *H* comments: सप्तम्यर्थे तसिल्. — 2. Devanāgarī mss. read प्रतिगृहीतृत, the reading of the 1st ed.; the 2nd ed. follows Böhtlingk (1885b). The Devanāgarī mss., Bühler observes, are unreliable as they are copies of Grantha mss. and *H* is silent regarding the form. In Grantha it is often difficult to distinguish "ṛ" from "ra": see Bühler (1886b). — 3. HirDh -पादयेत्.

15.13 1. HirDh हूयते. — 2. Nu, Pu, P (fh), Mu, Mru यस्याग्रं. — 3. Pu adds अग्नौ. — 4. Pu omits the com. and joins sūtras 13–15.

15.14 1. Mu joins sūtras 14–15.

15.15 1. HirDh तथायाज्ञसंसृ- (Haug -यज्ञ-).

15.16 1. Md, G1 om. — 2. HirDh om. उष्णं. — 3. Mu, Pu begins new sūtra with तद्भुतम्.

15.21 1. Mu, Mru, Pu जानीयुः.

15.22 1. Pu, G1-2 औपनय-; HirDh -नादित्येके; Böhtlingk (1885b) suggests अपरे, but, as

Bühler (1886b) states, the meaning is not "others" but "the superior or correct opinion", as in GDh 19.6.

15.23 1. HirDh -वतीति.

16.1 1. HirDh तेषां कर्माणि तथारभन्ते.

In ancient times . . . behind: this is an old belief recorded in ancient vedic texts: SB 2.3.4.4. See Olivelle 1993, 37–41.

16.2 1. P, Mu, Gu3 -निश्रेयसाय; the reading of the edition reflects the vedic instrumental of *a*-stem ending in *ā* and is the *lectio difficilior*. Böhtlingk (1885b) prefers -निःश्रेयसाय. *H* gives both readings but misses the vedic ending: प्रजानिःश्रेयसाय तादर्थ्ये चतुर्थी । प्रजानां निःश्रेयसार्थम् । निःश्रेयसा चेतिपाठे छान्दसो यकारस्य चकारः । अपर आह छान्दसो लिङ्गव्यत्ययः । प्रजानिःश्रेयसं चास्य कर्मणः फलमिति (see Olivelle 1999a). — 2. Pu, Mru omit the sūtra.

16.3 1. HirDh ब्राह्मणस्त्वा-.

In this rite . . . fire: in the technical ritual vocabulary "deity" (*devatā*) refers not directly to a god but to that with reference to which an offering is put in the fire (Kane 1962–75, V. 1207). So, the "deity" can be an ancestor, a demon, or some other being. An ancestral offering is a meal, and the food is offered there in the mouth of the participating Brahmins, their mouths substituting for the offertorial fire in which offerings are normally placed.

16.4 1. Before this sūtra Mu adds: मासि श्राद्धमपरपक्षस्योत्तमेहनि । कर्तव्यमिति शेषः । अकरणे प्रत्यवायश्रवणात् नित्यमुत्तमेहनि अमावास्यायां स्पष्टमाहापस्तंबः । मासि मासि कार्यम्, and follows with their com.; Pu, Mru give the same passage up to अमावास्यायां, with उत्तरे for उत्तमे, and omit the sūtra 16.4. The interpolation has been taken from the HirDh and Mahādeva's com. on it. — 2. Gu2 adds श्राद्धं; — 3. Gu3 श्राद्धम् for कार्यम्; in HirDh the sūtra reads मासिश्राद्धमपरपक्षस्योत्तमेहति.

16.5 1. Nu joins अपरपक्षस्य with the preceding sūtra; HirDh om. अपरपक्षस्य.

16.6 1. Mu, Pu, P (fh) तथापक्षस्य; HirDh सर्वेष्वहस्सु कृष्णपक्षस्य.

16.8 1. P, Nu (text) -मपत्यं, which is preferred by Böhtlingk (1885b); Mu (text) -मपत्य.

16.9 1. It is not altogether clear whether there should be an *avagrah* here. Bühler, who does not indicate *avagrahas* in his edition, nevertheless connects the two words, indicating there by an implicit *avagraha*. In the translation also Bühler takes the term to be अस्तेनाः. Friedrich (1993), however, reads स्तेनाः, as does Kane (1962–75, IV, p. 373). The sandhi makes the reading quite ambiguous. The KSS ed. of Haradatta reads जायन्ते चोराः पुत्राः, but here too we have ambiguous sandhi. Bühler's ed. of Haradatta, which I am inclined to trust more, reads पुत्रा जायन्ते । अचोराः पुत्रा भवन्ति.

16.10 1. HirDh क्षुद्रपशुमान्.

16.11 1. HirDh ब्रह्मवर्चसिनः.

16.12 1. P (fh), Mu, Mru, Pu, N, HirDh add भव्यापत्यो; although the word is explained in several Devanāgarī mss. of the com., it is an interpolation taken from HirDh.

16.14 1. P, Mu, Mru, Pu कर्षराद्भिः.

16.17 1. Mru, Mu -हारराद्भिः.

16.18 1. Pu adds वा.

16.19 1. Mru द्वादश्यां.

16.20 1. Mru त्रयोदश्यां. — 2. HirDh (not Mahādeva) om.

16.21 1. Mru चतुर्दश्यां.

16.22 1. Mru पञ्चदश्यां.

16.23 1. Pu om. — 2. HirDh adds च.

16.24 1. Before स्नेह- HirDh adds एतानि मासं प्रीणन्ति पितृलोके विज्ञायते; Gu3 स्नेहवत्येव. — 2. Gu1 पितॄन्. — 3. Gu1-3 प्रीणाति. — 4. N, Md, Pu, om.

16.27 1. HirDh -समितो (Haug -मिणतो); N भूयाँसं च कालमतो.

16.28 1. HirDh om. आरण्यानां; see note to ĀpDh 2.17.3.

17.1 1. Nu, Mu, and *H* (according to Mru, Pu, Gu2) -नात्यन्तं; but according to Gu3 *H*'s reading is -नानन्तं; Gu1 com. reads both times -नानन्त्यं; *H* observes: आनन्त्यमिति पाठे स्वार्थे ष्यञ्. — 2. N, Mru -नानन्त्यकालं.

17.2 1. Md -बलेश्च मत्स्यस्य.

17.3 1. HirDh adds तथा.— 2. P (fh), N वाध्रणस्य; HirDh adds two sūtras as the last two of its 11th khaṇḍa: एतेनारण्यानां पशूनाम् । मेध्यं मांसं व्याख्यातम्; see ĀpDh 2.16.28.

17.4 1. P, Pu, G2 -मनास्तुष्टो, which is preferred by Böhtlingk (1885b): but *H*'s gloss supports the reading of the edition: सृष्टः उत्साहवान्. — 2. P -संबद्धान्; HirDh adds a sūtra: नार्थापेक्षो भोजयेत्.

blood . . . pupilage: for lineage, see A 2.11.15 n. Officiating at a sacrifice establishes a spiritual bond between the priest and the patron of the sacrifice. A pupil and teacher, likewise, become spiritually related.

17.5 1. Pu गुणहानौ. — 2. Nu, N समुदितः.

17.8 1. Pu संभोजिनी; *H* comments: अधिकरणे ल्युट्. — 2. Gu1 नोथ; Md नो च; Mu, Mru नापि.

17.9 1. P (sh), Gu1, G2 संभुञ्जति, in Gu2-3 the quantity of the last vowel is uncertain; Pu (com.), Mru, Mu, G1 संभुञ्जनी; Pu संभोजिनी; Böhtlingk (1885b) emends to संभुञ्जतां which is rejected by Bühler (1886b). — 2. Pu (text) भिक्षा.

17.11 1. Md निमन्त्रणं; Pu, Mu join sūtras 11–13.

17.12 1. HirDh adds आमन्त्रणम् (see note to the next sūtra; possibly this is the last word of that sūtra, with the omission of तृतीयम्).

17.13 1. HirDh omits the sūtra; Gu1 -मन्त्रिणं.

17.15 1. HirDh adds कार्यम्.

17.16 1. G1, Md, N, Pu, Gu1 (com.), Gu3 ग्रासवराध्यँ. — 2. In HirDh the sūtra reads: सर्वेषु सर्वतः शेषमवदायाश्नीयात्.

17.17 1. HirDh हस्तेषु तिलमिश्रोदकपात्रानयनं (Haug -श्रोदपा-); Nu, HirDh add तिलप्रकरणं (HirDh -किरणं) च.

17.18 1. HirDh उद्धरिष्याम्यग्नौ करिष्यामीत्यामन्त्रयते.

17.21 1. N, Pu (com.), Gu3 (com.) श्वित्री; Mu, Mru add कुष्टी सर्वविक्रयी वृषलीपती राजभृतः. — 2. Gu3 (text) श्वित्रिशिपि-. — 3. Nu adds: कुष्टी वृषलीपतिः सर्वविक्रयी राजभृत्योप्रज्ञातः. These additions have been taken from the HirDh. — 4. HirDh शिपिविष्टः परतल्पगाम्यायुधीयपुत्रः श्वित्री कुष्ठी वृषलीपतिः सर्वविक्रयी राजभृत्योप्रज्ञातोत्पन्नो ब्राह्मण्यामित्येते.

alongside whom they eat: at a funerary offering the assembled Brahmins sit in one row on seats of sacred grass spread on the floor. An especially holy and learned Brahmin (see list in G 15.28) is viewed as transmitting his purity to those who sit on the same row as he. The inverse of such a man is a person who defiles those alongside whom they eat (G 21.11).

17.22 1. All mss., except Md, Nu, Pu -त्रिनाचि-. — 2. G1, Mu पञ्चाग्निज्ये-; G1, Gu1-3 -सामिको (*H* records this reading: ज्येष्ठसामिक इति पाठे व्रीह्यादित्वात् ठञ्); G2, Gu1 (com.) -सामिगो. — 3. N, P (fh) वेदाध्याप्य-; *H* notes: वेदाध्यायीत्यस्याप्यन्त (variant -यीत्यस्यानन्तरम्) इतिशब्दं पठन्ति । सोऽपपाठः; *H* records श्रोत्रियपुत्रः as an addition here: श्रोत्रियपुत्र इत्यपि पठन्ति । तदादरार्थं द्रष्टव्यम्. — 4. Pu, Mu add ब्रह्मदेयानुसंतानी; P (fh) has the same addition corrected to -संतान. — 5. HirDh has the reading: अथाप्युदाहरन्ति । वेदाध्यायी पञ्चाग्निस्त्रिसुपर्णो ज्येष्ठसामिकः । ब्राह्मदेयानुसंतानी पञ्चैते पङ्क्तिपावनाः.

four types . . . sacred fires: the four types of sacrifices are: horse sacrifice, sacrifice of all possessions (Sarvamedha), human sacrifice (Puruṣamedha), and funeral offering (Pitṛmedha). But see Va 26.10 n. The five fires are the three used in vedic rituals: householder's, offertorial, and southern; as well as the hearth (*āvasathya*) and the hall (*sabhya*) fires. See App. I.1.

17.23 1. Gu2 (text) omits sūtras 17.23–18.2.

17.23–5 *An ancestral . . . eclipse:* the last *sūtra* is not found in some manuscripts, and Haradatta says that it was not recognized by northerners. He also thinks that it should come immediately after *sūtra* 23. The meaning appears to be that when the night falls after the start of an ancestral offering, it should be suspended until the next morning, unless there happens to be a lunar eclipse that night; in any case the participants have to fast until the entire rite is completed.

17.24 1. Md adds अपरिमितं सर्पिः; Gu1 joins sūtras 24–25.

17.25 1. Gu3 (text), HirDh omit the sūtra. *H* says that this sūtra is not generally accepted by northerners and that in any case it should come before sūtra 23 (see Olivelle 1999a): अनन्तरमन्यत्र राहुदर्शनादिति पठन्ति । न च नक्तमित्यस्यापवादः राहुदर्शने नक्तमपि कुर्वीतेति । उदीच्यास्त्वेतत्प्रायेण न पठन्ति । तथा च पूर्वैर्न व्याख्यातम् । प्रत्युत न च नक्तमित्येतत्सोमग्रहणविषयमिति व्याख्यातम् । पठ्यमानं तु न च नक्तमित्यस्यानन्तरं पठितुं युक्तम्.

18.1 1. Here and in the next two sūtras we can detect verses that have been modified into prose sūtras.

18.2 1. Pu adds च.

18.3 1. Pu, Gu2-3 begins a new sūtra with स्मृतिम्. — 2. Md मेधास्वर्गं. — 3. Md adds च; Gu2 om. स्वर्गं पुष्टिं.

18.4 1. Pu, Mu, G1, Gu1 -मुपस्पर्शत्र-; P (sh) -च्छायोपकः; G1, Gu3, Nu, HirDh -च्छायोपगतः. — 2. HirDh संवत्सरं व्रतं.

forty-eight-year vow: according to Haradatta, this is the studentship (*brahmacarya*) lasting forty-eight years (see A 1.2.12).

18.6 1. P कुर्वन्ति.

18.8 1. Gu2 (text & com.) एषु. — 2. Pu om. — 3. HirDh भोज्यते.

18.10 1. Mu, Pu समुदितांश्च; Mru असमुदितांश्च.

18.11 1. HirDh om.: there is a confusion in Bühler's ed., which gives तानि भुक्तवद्भ्यो दद्यात् as the reading of sūtra 12, while he also says that HirDh13 = ĀpDh 12! Probably 12 here is a typo for 9. Mahādeva comments: तद्गुणायैव दद्यात् । तदलाभ आह तानीत्यादि । उच्छिष्टानि श्राद्धे भुक्तवद्भ्य एव दद्यात्.

18.14 1. Gu2 om.

18.14–16 *He should have ... the altar:* this appears to be an occult rite. Ancestors normally occupy the southern side. Thus, when the Brahmins are on the northern side, the performer will be able to see both. Haradatta thinks that it is the power of this rite that makes the normally invisible ancestors visible to the performer.

18.15 1. N om. ब्राह्मणान्भोजयेत्.

18.16 1. Pu (text) उभयोश्च; Pu (com.), Mu, Mru उभयांश्च. — 2. N मानेन पितृ-; Gu3 (text) मानेन च. — 3. Md om. इति.

18.17 1. Gu2-3 (text) -कृतमूर्ध्वम्.

18.18 1. G2 श्राद्धकल्पेन. — 2. N, G1, Nu, Gu2 तृप्तिं हि. — 3. Gu3 निवेदयन्ते; HirDh वेदयन्ति.

18.19 1. HirDh पुष्टिकामस्तिष्येण and forms a single sūtra with the next.

Tiṣya: also called Puṣya (γ, δ, and θ Cancri), it is the eighth in the sidereal monthly cycle of twenty-seven lunar mansions (*nakṣatra*), while Maghā (α, γ, ε, ζ, η, and μ Leonis) is the tenth.

19.1 1. P, Md, Gu1, HirDh प्रास्य..; Gu3 प्रास्य च(?); *H* comments: प्रास्येति पाठे प्रास्येद्विकिरेत्. — 2. Gu3 तदासीनो. — 3. Nu वस्तश्च; Md वस्तस्य च. — 4. Böhtlingk (1885b) points out that the phrase अजिनं बस्तस्य प्रथमः कल्पः is probably an interpolated gloss; Bühler (1886b) agrees but thinks that it goes back to Āpastamba himself. Böhtlingk also has doubts about the rest of the sūtra, especially the correctness of मुखं कर्णौ and तदासनः.

19.2 1. N adds हि.

19.3 1. G1, P, N, and Devanāgarī mss. of the com. प्रशस्तः; Nu divides this into three sūtras; HirDh -नाभो भोजनीयः प्रशस्तः.

19.4 1. Gu1-2-3, KSS ed. भोक्तव्यम्; HirDh अभिभोक्तव्यः; *H* prefers this reading but notes: भोक्तव्य इति पुंलिङ्गपाठेऽप्येष एवार्थः.

19.5 1. All mss. of the com. (except Nu) join sūtras 5–9, but repeat nearly all of them separately.

19.7 1. P, G2, Nu, Pu, Mu, Mru, Gu1 नापजिहीत, which is the reading of the 1st ed. here and in the next sūtra; HirDh (Bü, Haug) नाभिजिहीत; Böhtlingk (1885b) suggests अपजहीत, here and in the next sūtra, which is adopted by Bühler in the 2nd ed.; G1 gives only the beginnings and ends of sūtras 7–11.

19.8 1. P, N, Nu, Pu, Mu, Mru, G2, Gu1 अपजिहीत; HirDh (Bü, Haug) अभिजिहीत; see note to previous sūtra.

19.10 1. P, Pu, Mru om.

19.11 1. P, Pu, Mu, Mru -धुनुयात्.

19.12 1. P, Pu, Mu, Mru, G2, HirDh आचम्योर्ध्वौ.

19.15 1. P, Pu -नुद्देश्यान्नानि; Md -नुद्दिश्यानि; N, Nu, G1 -नुद्देश्यानि.

19.17 1. Böhtlingk (1885b) emends to नैयमिकं; see note to ĀpDh 1.13.22. — 2. P, N, Pu om.; Nu, HirDh च. — 3. Gu2 om.

19.20 1. HirDh श्राद्धेन कल्पेन.

20.1 1. HirDh om.; Böhtlingk (1885b) emends to मासिकश्राद्धे, but Bühler (1886b) defends the reading, which is found also in the ĀpŚr and ĀpGṛ. — 2. N, P (fh), Pu, Gu3 -त्तेनोपायेनोपयोजयेत्; HirDh शक्नुयात्तथा दद्यात्.

one measure each: the term *droṇa* technically refers to a weight of approximately 21.25 lb. or 9.6 kg. The meaning appears to be that for each rite requiring sesame, such as food and anointing, such a quantity should be used if possible.

20.2 1. N (fh) समुदितांश्च. — 2. HirDh om. न चातद्ग ... दद्युः; *H* comments: दद्युरिति बहुवचनं तथाविधकर्तृबहुत्वापेक्षम्.

20.3 1. Mu -मपरार्ध्य-; P (sh) -र्ध्यमुपवासमुपोष्य. — 2. HirDh आपूर्यमाणपक्षे तिष्येण स्थालीपाकं. — 3. Nu ब्राह्मणान्. — 4. Gu1 (text, sh) सिद्धं. — 5. Nu वाचयेत्; HirDh महाराजमिष्ट्वा ब्राह्मणं भोजयित्वा पुष्टिकामः सिद्धं वाचयेत्.

Great King: Haradatta identifies the god as Vaiśravaṇa, the patronymic of the god Kubera.

20.7 1. G1 तेषामभ्युच्चयेन; HirDh एवमभ्युच्चयेन संवत्सरम्.

20.11 1. P joins sūtras 11–12; Nu omits the text of this sūtra.

20.12 1. Pu (text), G1 पदस्य. — 2. HirDh प्रक्षालनं वर्जयेदधिष्ठानं च.

20.13 1. Gu1-2-3 प्रेंखोळ्नं; Md प्रेंखोलं; G1-2 प्लेंखोळ्नं. — 2. HirDh reads पादयोः प्रेङ्खोलनं च; Nu joins sūtras 13–14.

20.14 1. P, Pu चाभ्याधानं; Gu2 चात्याथानं. — 2. Md जंघायां.

20.15 1. 1st ed. -वादने, cf. Böhtlingk (1885b); Md, P (sh), Nu, Gu1, G2 -वादनस्फोटनानि (compounding with the first word of sūtra 16); *H* records this variant: वादनस्फोटनानीति समासपाठेऽप्येष एवार्थः; Nu, HirDh join 15–16; the two are also joined in the 1st ed; HirDh reads: नखछेदनवादनस्फोटनानि (Bü om. -वादन-).

20.18 1. On the two च, *H* comments: एकश्चशब्दोऽनर्थकः । केचिन्नैव पठन्ति. All the manuscripts used by Bühler (1932) have both च, and Haradatta does not make it clear which of the two should be deleted. Since all five sūtras preceding this (2.26.13–17) and the four following it (2.26.19–22) have च as the second word, I would conclude that the offending च is the last.— 2. HirDh om. (Haug om. also द्रव्यपरिग्रहेषु).

20.19 1. Nu om. — 2. Gu1 (text) चातीर्थे.

20.20 *gives not:* Haradatta glosses *yantā* with *niyantā, apradātā*, that is, a person who does not give, an interpretation followed by Bühler in his translation. Böhtlingk (1885b), however, takes the word to mean simply "giver" and expects a negative particle in the sentence.

20.21 1. N मनुष्याणां.

20.23 1. HirDh एवं वर्तमान उभौ.

21.1 1. N, Md, G2, Gu1-3 (text), Mru (text) वानप्रस्थमिति.

four orders of life: for a detailed study of this entire chapter, see Olivelle 1993.

21.2 1. HirDh om.

21.3 1. Md समानाचार्यकुले. — 2. HirDh ब्रह्मचारिवासः.

21.4 1. P, Pu (text), Nu (text) -नूत्सर्गे; HirDh -नुत्सर्गो; *H* comments: अनूत्सर्गः छान्दसो दीर्घः. — 2. Nu, HirDh transpose 4 and 5.

21.5 1. Md कामयेत्.

21.6 1. Gu3 -मनुपासीदत; Nu, HirDh -मनुप्रयुञ्जानस्य. — 2. Md -मनुपसीदताचार्य-; Pu (text) -मनुवसीदताचार्य-; HirDh वाचार्य-. — 3. N om.; HirDh adds a sūtra: इति ब्रह्मचारिवासः.

novice student: two types of students are identified here: the novice student, who spends a number of years following his initiation at his teacher's house studying the Veda (dealt with in *sūtra* 3); and the permanent student, who lives with the teacher all his life (cf. A 1.4.29). The latter alone is considered an order of life (*āśrama*).

21.7 1. Nu omits the sūtra.

21.8 1. N om अत एव. — 2. P, Pu -वान्व्रजति; Md -वानत्र व्रजति.

From that very state: that is, from the state of a novice student.

21.10 1. Md repeats the half verse. — 2. 1st ed. उत्सृज्यमानो against the evidence of all mss.; see Böhtlingk (1885b) and below sūtra 21; HirDh om. एव. — 3. Pu उपलभ्या-; HirDh प्रतिलभ्योपनिष्क्रम्यानि-.

21.12 1. Pu सर्वतो मोक्षम्; Md मोक्षमेति; P (sh) -मोक्षमित्येके.

21.13 1. P, N, Nu, Pu, Mru (but not explained in com.) add प्रियाप्रिये.

21.14 1. HirDh -प्रापणमिति (Haug -प्रायण-; Bü -प्रायेण).

21.15 1. HirDh (Haug) om. तत्.

21.16 1. HirDh (Haug) दुःखसुखमुप-; P (fh), Mu, Mru -पलभ्येत; G1, Gu1 -पालभेत.

21.17 *said later on:* The exact meaning of *param* is unclear. Friedrich (1993, 193) takes it to mean "the next order of life", namely, the forest hermit; but that is quite unlikely. Haradatta takes it as referring to the pain felt in the next world, but this expression generally refers to some topic dealt with in the text. I think the term refers to the later discussion (A 1.23.3–24.14) regarding the relative superiority of the orders of life where Āpastamba attacks the position of those who take the celibate orders to be the best.

21.19 1. Pu joins sūtras 19–20.

21.20 1. Gu1-2 join sūtras 20–1.

21.21 1. P, Pu, Md, Nu, and 1st ed. -त्सृज्यमानो.

22.2 1. P, Md, N om. — 2. P (fh), Mu om. पर्णैस्; Mru, Mu वर्णैरिति; HirDh पत्रैस्; Pu om इति.

22.4 1. In HirDh the sūtra reads: आपो वायुराकाशः.

22.5 1. In HirDh the sūtra reads: तेषामुत्तर उत्तरः संयोगः (Haug om. तेषाम्).

22.6 1. HirDh (Haug) om. अथ and एव.

22.7 1. Md adds च. — 2. Md, G1-2-रभंते; Pu, Mu, Mru, HirDh -रभेत — 3. Gu2 (com.) सोमापराद्ध्र्यानि

22.8 1. Md सप्रजाः; G1 om. गृहान् ... सप्रजः.

22.10 1. Grantha mss. सिलोञ्छेन. — 2. HirDh adds संवत्सरमवरार्ध्यम्; Mahādeva connects the addition with the following sūtra.

22.11 1. Gu1 joins sūtras 11–12.

22.13 1. G2 -भ्युपेयाद-; Gu1 -भ्युपोयाद-; P, Pu, Mu, Mru -यादनभिघ्नन्-, and explained in the com. as न ताडयेत्; but the com. on अभिघ्नन् in the Grantha mss. is हस्तेनोदकं ताडयन्; Pu, Mu, HirDh -भिमुख आदित्य-, which is preferred by Böhtlingk (1885b); P (sh) -भिमुखनादि-.

22.14 1. HirDh om. — 2. P, Pu, Nu, Mu, HirDh (Bü) -दकस्पर्शन-; after this sūtra Pu, Nu, HirDh add the sūtra क्षारलवणमधुमांसानि (HirDh adds च) वर्जयेत्, with the comment गतमेतत्.

22.15 1. P द्वंद्व. — 2. HirDh पात्राणमेक; Nu द्वंद्वपात्रा-; G2, Md -मेकैक. — 3. Md, Nu om. — 4. Md, Nu पाकार्थे; P, Pu, Mu पाकार्थं भोजनार्थं; HirDh -भोजनार्थे वासी-; Pu, Mu -वाशी-; Md -वाचि-; P (sh) -दातृ-.

22.16 1. Nu, HirDh om. द्वंद्वानाम् — 2. Gu1, Nu om. इतराणि दत्वा; Nu, Mu -वतिष्ठेत्; Md, Gu2 -वतिष्ठते.

give one: possibly to his wife who remains behind at home.

22.17 1. P होमवृत्तिः; Nu होमावृत्तिः. — 2. Pu, P च विहितम्; Nu, HirDh -दनं विहितम्.

22.18 1. Pu, Nu, N, P (sh), Gu1 (text), HirDh ते for तेषु.

22.20 1. G1-2 om. न.

22.23 *sitting ... bare ground:* Bühler (1879–82) and Friedrich (1993) interpret *anupastīrṇe* as a dual qualifying *śayyāsane*. The translation would then be: "His seat and bed is uncovered." But it is anomalous for a man who lives in the open air to have chairs and beds! I agree with Haradatta that *anupastīrṇe* is a locative going with an implied *deśe* ("on uncovered ground"). The meaning then is that he has his seat and bed on an uncovered piece of ground, that is, he sits and sleeps on bare ground.

23.1 1. HirDh (uncertain reading) भूयाँसमिच्छन्प्रत्यहमेव.

23.2 1. Pu, Mu, HirDh पत्रैस्तृ-. — 2. HirDh प्रवृत्तान्यापो वायुराकाश इत्युत्तर.

23.3 1. Pu, Mu, Nu, Gu2 join sūtras 3–4; Gu1 separates them with a horizontal stroke.

23.4 1. P, Mu, Mru, Gu2, and 1st ed. प्रजामीषिर ऋषयः; G1 प्रजामेषिरमोपयः; Böhtlingk (1885b) suggests ईषिरर्षयः, which is followed in the 2nd ed. — 2. Böhtlingk (1885b) notes that the meter requires the vedic पन्थां.

23.5 1. P, Mu, Mru, Gu2 नेपिर ऋपयः; G1 नेपिर मोपयः. — 2. see note 2 to previous verse. — 3. HirDh भेजिरे (both mss., but Mahādeva appears to have read कल्पते); Böhtlingk (1885b) suggests भेजिरे; Bühler (1886b) agrees that the original may have had भेजिरे (see Śaṃkara's citation of a similar passage with the latter reading in his commentary on CU 5.10.2) but that the corruption probably goes back to Āpastamba himself.

23.8 1. HirDh वर्पप्रजा-. — 2. G1-2 -जवतां य्यच्चा-.

23.9 1. P (fh), Pu -फलवत्वाच्च. — 2. Pu -श्रमानेके.

23.10 1. Md निप्ठाम्; G2 निप्ठाः. — 2. HirDh (Haug) adds यथा. — 3. Md -रो वेदाः प्रमा-; Nu (text) -चारः प्रमा-; N ; P -रो न प्रमा-; HirDh कार्यमिति । प्रतिपिद्धाचारो न प्रमा-.

23.11 1. Pu श्मशानं श्रूयते.

23.12 1. Gu2 (text) -नन्तं, preferred by Böhtlingk (1885b); HirDh परमानन्त्यं. — 2. G1-2 स्वर्ग्यं शब्दं; Md, P, N, Pu, Mu, Gu2 (text), HirDh स्वर्गशब्दं, preferred by Böhtlingk (1885b); HirDh (Bü, Mahādeva) अपरिमितस्वर्ग-, although Mahādeva notes the reading स्वर्ग्यं; *H* comments: अनन्त्यं स्वर्ग्यमिति यकारश्छान्दस उपजनोऽपाठो वा.

24.1 1. Pu, Mu begin a new sūtra with प्रजामनु.

24.3 1. Nd तेपु कर्मसु. — 2. N सुवर्गं; Gu1 स्वर्ग्यं; HirDh कीर्त्तिः स्वर्गं (Bü -स्वर्गो). — 3. Pu, Mu join sūtras 3–6; Nu omits the text of the sūtra.

24.4 1. P (fh) -मपरोपरः; Md -वरोपरः; HirDh -मपरापरः.

24.5 1. N, Md, Gu2 स्वर्गजीविनः.

24.6 1. All mss. स्वर्गे; but *H*'s gloss supports the reading of the edition: प्रलयानन्तरं सर्गः; HirDh also reads सर्गे.

24.7 1. Pu joins sūtras 7–8.

24.8 1. G1 त्रैविद्यां; Mu, Pu, N त्रयीविद्यां; Nu त्रयोविद्यां. — 2. Gu2, Pu (text, sh) प्रजापतिं. — 3. Gu2 om. श्रद्धां ... -दानम्. — 4. HirDh तैरुत्सह.

24.9 1. Mu, Mru (text), P, Pu, Mu, Mru begin a new sūtra with यथा. — 2. Nu हिनस्ति; G1-2 परां हिंमन्ति; Pu om. न परान्हिँसन्ति.

24.10 1. HirDh नैपामस्मिँ-; Pu न परस्मिन्लोके.

24.11 1. HirDh omits the sūtra; Nu, P joins sūtras 11–13 until पुण्यकृतः.

24.12 1. HirDh adds अथापि. — 2. HirDh -णामित्ययं सर्गः.

24.13 1. HirDh (not com.) om. तत्र ये पुण्यकृतः. — 2. Böhtlingk (1885b) forms a compound पराज्वल-. — 3. Gu1 ज्वलत्युपलभ्यन्ते.

bodies ... up above: the seven ancient seers were believed to be visible in the night sky as the seven stars in the Big Dipper.

24.14 1. HirDh om. कश्चित्. — 2. HirDh -न्तं जयेदभि स्वर्गं जयतीति. — 3. P (fh), Pu, Gu2 तु ज्यैष्ठ्य-.

25.2 1. Gu1 पुरीञ्च.

25.3 1. G2, Gu1 पुरी.

25.4 1. Pu, Mu begin a new sūtra with तदामन्त्र-.

25.5 1. HirDh (not. Mahādeva) दक्षिणोद्वद्वारं सभा. — 2. Pμ (sh) संदृश्यते; G1 दृस्येत. — 3. HirDh om. इति.

25.6 1. HirDh सर्वत्रैवाजस्रा. — 2. Gu1, Mu -जस्राग्रयः; G2 om.

25.8 1. G1 om. -न्वासयेत्; Mu, Pu, Nu, P (fh), HirDh add: तेषां पूजा श्रेयस्यात्मनः कुर्यात् (Nu कार्या वा; HirDh कार्या); cf. ĀpDh 2.7.12.

25.9 1. Nu, HirDh तेभ्यो. — 2. P, N, G2, Nu, Pu (text) शय्या अन्न-; HirDh -वसथमन्नपानं. — 3. G1 om. the whole sūtra; HirDh (Haug) adds सर्वाणि तस्या; HirDh (Bü) adds सर्वाणीतश्च यान् (lacuna); these fragments may point to a lost sūtra here.

25.11 1. HirDh (Haug) om. च. — 2. Pu begins a new sūtra with अभावाद्; Gu1-2 (text) वासीदेद-. — 3. HirDh om. बद्धिपूर्वं वा. — 4. HirDh (Bü) किंचित्; Mu (text) om. अभावाद् ... कश्चित्.

25.12 1. P, N, G2, Pu सभायां. — 2. Mu, Pu, Nu, Gu2 (com.) -नमुद्धृत्या-; HirDh -न्निवपेद्यथार्थान्युग्मानवै-.

of Vibhītaka seeds: Haradatta and Bühler think that the dice were made of Vibhītaka wood. See, however, Falk 1986, 103. Falk also has the most detailed and up-to-date discussion of the ancient Indian game of dice.

25.13 1. Pu देवितारः; G2 दिवितारः; G1 जीवितारः. — 2. HirDh adds the sūtra स्वधर्मानुष्ठाननियमेषु च युक्तः स्यात्.

25.14 1. Md आयुधग्रहणनृत्त-; P, Pu, Nu नृत्यगी-; HirDh om. इति.

26.1 1. Nu -नुरोधेन. — 2. Nu ददाद्वा-; P (sh) दद्याद्वा-. — 3. Md ; Gu om. क्षेत्रं ... -जयति.

26.2 1. N, P (sh), G1, Gu1 (text) -न्युपजिगीष-; Mu, Pu, Nu -न्यपजिहीर्ष-; Gu2 (com.) -न्यवजिगीष-; Gu2 (text) -न्यवजिगीष-.

26.3 1. P (fh), Mu शूद्रा; Md नियमा.

26.4 1. HirDh निगमेषु. — 2. Nu चार्यादीञ्छु-; P, Pu, Nu, HirDh -लान्धर्मार्थकुशलान्प्र-. — 3. P, Pu, Nu, Md, Mu विदध्यात्.

26.5 1. Gu2 (text) पूरुषा-.

26.6 1. Nu, Md रक्षन्; *H* calls this an अपपाठः.

26.6–7 *nine miles, couple of miles:* a *yojana* is approximately 9 miles or 14.5 kilometers, and a *krośa* is one quarter of that, approximately 2.25 miles or 3.6 kilometers.

26.8 1. Pu यैर्मुष्यते; P (sh) मुच्यते; Gu1 (text) मनुष्यते. — 2. Md प्रतिदातव्यम्; *H* comments that the word was usually pronounced with a 'v' (प्रतिदाव्यं): प्रायेण दन्त्योष्ठ्यं वकारं पठन्ति.

26.9 1. Gu1-2, HirDh (Bü) धर्म्यं. — 2. P (sh) -मपहारयेत्.

26.11 1. HirDh om. च.

26.13 1. G1 विद्यार्थिनो. — 2. Md वसन्तीति.

26.15 1. Md शूद्राश्च; G2 adds ये; P (sh) शूद्रस्य.

26.16 1. P (sh), N, G1, Gu1 -मूढ-; Pu, Mu अन्धबधिरमूक-; Gu2 om. -मूक-.

26.17 1. Pu (text & com.) वृथा.

26.18 1. Mu, Pu -पूर्वकम-. — 2. G1, Md पतिंवरां कुमारीं, taken from the com. — 3. HirDh (not Mahādeva) om. — 4. Mu (text) Pu वाच्यः, which is preferred by Böhtlingk (1885b), but rejected by Bühler (1886b)

26.21 1. HirDh वास्य (Haug वासो; Mahādeva निर्वास्यः).

26.22 1. G1-2, Gu1 राज्ञां; HirDh राज्ञां भृत्ये; P (fh), Mu, Pu, Nu राज्ञाभृत्ये.

26.24 1. Devanāgarī mss. निर्वेशा-; Nu -भ्युपगमे; HirDh चरितनिर्वेषं (Bühler suggests चरिते निर्वेषे). — 2. HirDh om. — 3. Pu -भ्यस्तेवसृजेत्; G2, Gu1 -विसृजेत्; Gu2 (text) -पसृजेत्.

27.1 1. *H* comments on the ablative: तृतीयार्थे पञ्चमी.— 2. HirDh reads यथापुरं धर्मे (Haug धर्म) संबन्धः.

27.2 1. HirDh न सगोत्रस्थानंयां.

27.3 1. P (sh) adds सगोत्रायैव तु समाचक्षीत देवराय तदभावे सपिण्डेभ्यः, apparently taken from the com.

27.5 1. Md, G1-2, Gu1 (text), Nu अवशिष्टं; *H* notes: अवशिष्टमित्यपपाठः.

27.6 1. Nu, HirDh om.

27.7 1. Md, Mu, Nu -दपात्यात्; N -दापत्यात्; *H* says that the reading of the ed. is the correct one, although he finds the variant of N to be more common: अपत्यादिति पाठः । आपत्यादिति प्रायेण पठन्ति.

27.10 1. Mu, Pu, Nu, P (fh), HirDh कर्षयेत्.

27.11 1. Nu पतति । उपदिशन्तीत्युपदिशन्ति, with the explanation: उपदिशन्ति प्रायश्चित्तमेव कर्तव्यं पुनरुक्तेश्चादरः सूचितः; HirDh (Haug) om. उपदिपन्ति; N, HirDh (Bü) om. इत्युप-दिशन्ति.

27.14 1. G1, Mu -स्यार्यधार्मिक-.

27.15 1. Md पदे. — 2. Mu, Pu आसने शयने वेति; Nu, P (fh) चेति; HirDh -सने च.

27.16 1. Nu, Nu (com.), HirDh -दाने परदारानुप्रवेश इति.

27.17 1. Gu1 (text) चक्षुपि निरोध-; N, Md, G2, Pu (sh), Nu, HirDh चक्षुर्निरोध-, but *H*'s comment supports the reading of the edition: चक्षुनिरोध इति रेफलोपश्छान्दसः.

blindfolded: the Sanskrit *cakṣunirodha* is ambivalent. It may also mean to blind, a meaning favored by Friedrich (1993, 203). But that is unlikely, because Dharma texts generally prohibit the corporal punishment of Brahmins.

27.18 1. N, Pu (com.), Nu -मातिक्रमिण-, which is preferred by Böhtlingk (1885b). — 2. G1 om. वा ... (21) ऋत्विक्. — 3. N, HirDh वोधयेत्; Nu joins sūtras 18–19.

27.19 1. P, Mu, Pu, Gu2 समाप्तेः.

27.20 1. P, Mu, Pu, Nu (com.), Gu2, G2, HirDh असमाप्तौ.

27.21 1. HirDh adds श्वसुरः.

28.4 1. N, Md अपरोधनं.

28.5 1. G1, Gu2 भित्वा. — 2. Md -माशिनः. — 3. G1, Gu1-2 -पादयेत्; Nu -तिवापयेत्; Md नातीव ताडयेत्; Gu1-2 begin a new sūtra with नातिपा-.

28.6 1. HirDh om. — 2. HirDh (Haug) माणे नशने. — 3. Md, G1-2, Gu1 (text) विसृजेत्.

28.7 1. Md पशून्सृष्टा-. — 2. Md, G1-2, Gu1 विसृजेत्.

28.9 1. Md ततः परं.

28.10 1. N om. — 2. HirDh मूले फले पुष्पे शाक. — 3. See note to ĀpDh 2.26.18.

28.11 1. Md परीमोषणं; Mu, Pu, P (fh), G2, Gu1 परिमोक्षणं.

29.1 1. Nu अनुमन्ता. — 2. Md adds च.

29.3 1. G1-2, Gu1-2 कुडुम्बिनौ.

29.4 1. HirDh om. अन्येपि. — 2. P (sh) adds च. — 3. Gu1 (text) कुर्वीरन्.

29.5 1. HirDh om.

29.6 1. HirDh om. — 2. G1 निचित्य; Mu, Pu, Nu विचिन्त्य; Mu, Pu add ते च निर्णयन्तः.

29.7 1. HirDh om. प्रातः. — 2. Md, P (fh), G1-2 समाख्याप्यः; Gu1समाख्या; Gu2 (text) समाप्याख्याप्य; Gu2 (com. once) समाख्याप्य; HirDh समाख्याने; Böhtlingk (1885b) suggests समाख्याप्यः or समाख्यातः, because the gerund cannot agree with the final verb. Bühler (1886b) in his response admits that he mistranslated the passage, suggesting that the clause ending is connected with what precedes (sūtras 5–6). I have followed this interpretation, even though I have divided the section into different sentences in English.

29.13 1. N, P (sh), G1, Nu, Gu2 समाम्नानेन; Gu1 समम्नायेन. — 2. N, G2, Pu, Nu, Gu1-2, HirDh -कर्मणा तु, preferred by Böhtlingk (1885b); but *H*'s gloss supports the reading of the edition: कर्मणात्त्विति द्वितकारपाठोऽयमार्षः । आदिति वा निपातस्य प्रश्लेषः । स च सद्य

इत्यस्यार्थे द्रष्टव्यः. Bühler observes that "the reading कर्मणात्तु has been caused by a Prakritic doubling of the *t* of तु."

29.14 1. HirDh (Haug) om. the rest of the sūtra. — 2. Pu, Nu, P (fh) स्वधर्मनिरतानां.

29.15 1. G2 स्त्रीभ्यश्च सर्ववर्णेभ्यो. — 2. HirDh -षान्प्रतीयादेवं वर्तमानः सर्वाँल्लोकानभिजयति सर्वाँल्लकानभिजयति.

Gautama Dharmasūtra

The following is a description of the manuscripts and editions used in preparing the current edition of Gautama Dharmasūtra. Full bibliographic details of the editions are given in the Bibliography.

A The 1966 AnSS edition of GDh with Haradatta's commentary.

A-k, A-kh, A-g, A-gh, A-ṅ, A-c, A-ch refer to the manuscripts with these sigla used in the AnSS edition.

Ka1 German-Nepali Manuscript Preservation Project. Ms. No. 4.1873, Reel No. B 407/8; paper; Devanāgarī; ms. ends abruptly at chapter 15, sūtra 16; 56 folios; 13 lines on a page; 40–50 akṣaras on a line; contains also Haradatta's commentary.

Ka2 German-Nepali Manuscript Preservation Project. Ms. No. 4.725, Dharma Śāstra 231; Reel No. B 407/13; paper; Devanāgarī; complete; 115 folios with *anukramaṇikā* at the end; 11 lines on a page; 53 akṣaras on a line; contains also Haradatta's commentary. The ms. contains an *anukramaṇikā* and a long colophon which was very blurred in the microfilm but contains the date Saṃvat 2808 (or more likely 1808).

My Mysore edition of the GDh with Maskarin's commentary.

Stenzler The 1876 edition of GDh prepared by A. F. Stenzler.

Vm The 1969 edition of the GDh by Veda Mitra with Maskarin's commentary. This is merely a reprint of My with all sorts of careless mistakes and an idiosyncratic division of Devanāgarī words.

The GDh, unfortunately, has never been critically edited. Stenzler used, as far as I can tell, three manuscripts containing Haradatta's commentary, one Devanāgarī, one a Devanāgarī transcript of a Telugu ms. (both from the India Office Library), and one ms. from the Royal Library of Berlin (Stenzler does not describe this ms.). As to the procedure of his edition, Stenzler comments: "After an examination of these materials I perceived that the surest way of criticism would be to give the text handed down by Haradatta." Stenzler was not aware of the other commentary on GDh, that by Maskarin, who is possibly older than Haradatta. Nor does Stenzler give any variants he found in his manuscripts. The edition of GDh with Haradatta's commentary published in AnSS (= A) gives some variant readings, but on the whole it is poorly edited and printed. The two editions of Maskarin's commentary, My and Vm, do not provide any manuscript variants.

The text I have constituted is clearly not a critical edition, but I hope it is a better and more reliable one than what has been thus far available. In addition to the previous editions, I have been able to use two manuscripts from Kathmandu, Nepal. They contain Haradatta's commentary and in general agree with the edition published in AnSS. Whenever the commentaries of Maskarin and Haradatta support a particular reading, I have followed it, principally because they are older by several centuries than the oldest manuscript we possess or are likely to discover. I have used this principle, however, only when the commentaries themselves clearly indicate the reading they found in their root text; the text printed in the published editions is not necessarily the one the commentators may have had before them. Thus,

for example, at 28.2 we see clearly that Maskarin found *ca* in his text, because he has a lengthy comment on its meaning. Likewise, at 25.8 Haradatta comments on a variant reading *vāṅmanasoḥ* he found in his sources. With regard to the division and the numbering of the *sūtras*, however, I have followed Stenzler and Bühler, even when a different division is supported by Maskarin and Haradatta. Examining manuscripts of all the Dharmasūtras, I have found that division and numbering of sūtras are very inconsistent. Further, before a truly critical edition of the GDh is made, it is not fruitful to change the numbering system that scholars have used for over a century in citing this work.

In addition, I have used citations from the GDh found in medieval commentaries and Nibandhas. I have collected all the citations found in the following texts: Medhātithi's commentary on the *Manu Smṛti* (MMe); the commentaries on the *Yājñavalkya Smṛti* by Viśvarūpa (YBk), Aparāditya (YAp), and Vijñāneśvara (YMt); Lakṣmīdhara's *Kṛtyakalpataru* (KKT); Caṇḍeśvara's *Smṛtiratnākara* (SmR); and Mādhava's *Pārāśara-Mādhavīya* (PaM). The reason for selecting these texts is twofold. First, they represent some of the earliest sources in which Vasiṣṭha is cited frequently. Second, these authors are acknowledged by the tradition and by modern scholarship as some of the most learned writers in medieval India. In comparison to Vasiṣṭha, the text of Gautama appears to have been handed down faithfully. Medieval sources record few major variants in their citations.

1.3 1. Haradatta (in A, Ka1) om. न तु दृष्टार्थे, but it is given in Ka2. — 2. Maskarin (My, Vm) divides this into three sūtras ending in -क्रमः, महतां and, -दौर्बल्यात्; Haradatta (A, Ka1-2) gives अवरदौर्बल्यात् as a separate sūtra.

1.4 *When . . . option:* this is a basic principle of vedic exegesis. The standard example given in the exegetical literature is the fact that some vedic texts enjoin barley for ritual purposes and others rice, creating a conflict. So, a person may use either. But for there to be an option the injunction should have equal force. Since the Veda has greater authority than either traditional texts or custom, when an injunction in such a text or a custom is in conflict with a vedic prescription, then the latter has to be followed. See G 11.20; A 2.14.10; Kane 1962–75, V. 1250.

1.5 1. YAp (32) omits ब्राह्मणस्य.

1.6 1. YAp (32) पञ्चमे नवमे.

1.7 1. A, Ka1, YAp (32), KKT-B (102) गर्भादि.

1.9 *The teacher . . . initiation*: this may be an implicit reference to the etymology of *ācārya* that is more explicitly enunciated at A 1.1.14; see the note to it.

1.12 1. A-k-kh-gh-ṅ-c -पतितसावि-.

1.13 1. Haradatta (in A, Ka2) combines sūtras 13–14.

1.14 1. Ka1 -धिकया; cited in YBk (1.36; 3.262) as in ed.

1.15 1. Ka1 मेखला.

1.17 1. YAp (58) places this as at beginning of sūtra 18, and comments: गौतमस्तु सर्वेषां ब्रह्मचारिणां शाणादिभिर्विकल्पितं शुक्लकार्पासं वस्त्रमाह.

1.18 1. A, Ka2, KKT-B (108) वाविकृतम्; YAp (58) वासोऽविकृतम्.

raw cotton: YAp (58, see commentary given in note to sūtra 17) places *sarveṣām* at the beginning of this sūtra, which I think is its original position. In general, a sūtra containing *sarveṣām* follows one where specific articles are prescribed for the three *varṇas*: see GDh 2.46; VaDh 4.4; 11.67. If we accept this reading, the translation of sūtras 17–18 will be: "Their garments are made of hemp, flax, tree bark, or a woollen blanket. Alternatively, garments of raw cotton for all."

1.20 1. Haradatta (A, Ka1-2) combines sūtras 20–1.

1.22 1. Ka2 बैल्वजपलाशौ.

1.23 1. Ka2 अश्वत्थ-; Vm अश्वत्थः पैलवो; A -पैवालै.

1.25 *bent . . . sacrificial post:* the sacrificial post, to which the animal to be immolated is tied, is cut from a tree with green leaves. It must not be crooked and must be bent towards a direction other than the south: Kane 1962–75, II, 1110–12.

1.27 1. Bühler's mss. read वा for च. The translation follows this reading.

1.28 1. A -हस्तश्चेदुच्छि-; Stenzler, Haradatta -च्छिष्ठोऽनिधा-; Maskarin (My, Vm), MMe (5.141) -च्छिष्टो निधा-.

If, while . . . down: the complication created by Sanskrit sandhi makes the reading ambiguous: *ucchiṣṭo 'nidhāya* where the negative "a" is elided and in manuscripts often left unmarked (no *avagraha*); thus the latter term may be read as a positive or a negative. If understood as a negative, the translation would be: "he should sip water without laying it down". The commentator Maskarin reads without the negative "a" and interprets this to mean that one should place what is in the hand on the ground and then sip water. Haradatta, on the other hand, reads it with the negative "a", but says that one should place any food on the ground but not other articles, such as clothes. Likewise, Medhātithi reads it without the negative, and in his commentary sees this sūtra to be in apparent conflict with the provision of MDh 5.141. I have followed the reading of Medhātithi and Maskarin. See Bühler's long note to this passage.

1.30 1. A (except mss. A-k-kh-gh-ṅ) -मुक्तानाम्.

1.33 A, Ka2, YAp (262) चैल-.

1.34 1. YAp (262) om. अत्यन्तोपहतानाम्.

1.35 1. Ka2 प्राङ्मुखमुद-. — 2. KKT-B (125) शौचमाचरेत्; SmR-G (114) -रभेत्.

1.36 1. PaM-Ā (220) दक्षिण-. — 2. SmR-G (114) -न्तरं. — 3. KKT-B (125) -बन्धात्. — 4. My प्रक्षाल्य. — 5. YAp (37) हृदये स्पृशंस्; KKT-B (125) हृदयं स्पृशंस्. — 6. YAp (37) त्रिचतुर्थाप, var. त्रिचतुर्धाप. — 7. A परिमृज्यते; SmR-G (114) प्रमृज्यात्; YAp (37), PaM-Ā (220) om. द्विः परिमृज्यात्. — 8. Haradatta (A, Ka1-2) and Maskarin (My, Vm), as well as Bühler's (1879–82) mss. divide this sūtra into five, beginning a new sūtra at द्विः, पादौ, खानि, मूर्धनि; this division is clearly old and should be followed. I have refrained from doing so in order to maintain the numbering of the sūtras that has become commonplace in scholarly writings, following Bühler and Stenzler.

cavities of his head: they are the eyes, ears, and nostrils: see A 1.16.7 n. Water is applied also on the chest above the heart: B 4.3.5.

1.38 1. YMt (1.195) -श्लिष्टं तु. — 2. MMe (5.139) जिह्वाविमर्श-. This is probably a verse converted into prose; cf. VaDh 3.41.

1.40 1. SmR-G (128) च्युतिश्चाश्रव-. — 2. YMt (1.195) तच्छुचि; SmR-G (128) तद्धविः, but variant as in ed; Ka2 तच्छुद्धिः.

1.41 1. PaMĀ (227) places न before कुर्वन्ति. — 2. YMt (1.195) मुख-.

1.42 1. YMt (1.191) -कर्षणैः; A कर्षणं. — 2. Stenzler, A -मेध्यस्य; A-g -मेध्याक्तस्य; Maskarin (My, Vm), YMt (1.191) -मेध्यलिप्तस्य; Maskarin glosses with अमेध्यसंबन्धस्य.

1.43 1. YMt (1.191) अशक्तावन्येन मृदद्भिः.

earth and water: in ancient India soft earth, as well as other cleansing agents such as ash and cowdung, were used with water as cleansing agents, much like soap powders today. It was used on the body and to clean utensils. Other substances, such as ash and cowdung, were used for utensils made of different materials: B 1.14.5.

1.44 1. A -पस्नेह-; Ka2, My, Vm, -**पस्नेहु**-; Ka1 -पस्नेह-.

1.45 *In cases . . . Veda:* this applies to purifications carried out at a vedic ritual. Utensils used in a sacrifice, for example, are cleansed in the manner prescribed by vedic texts. See A 1.17.13; B 1.8.50.

1.46 1. YAp (55) भो इति ब्रूयात्; Haradatta (A, Ka1-2) combines sūtras 46–48.

1.47 1. A, YAp (55) -मनः.

1.48 *vital organs:* according to the commentators and YAp (55), these are the sense organs of the head, the same as the "cavities of the head": G 1.36 n.

1.50 1. A, Ka2, My, Vm, MMe (2.75), YAp (55) प्राक्कूले-; Stenzler प्राक्तूले-; YAp (55) var. -ष्वाचमनं. The commentaries of Haradatta and Maskarin have the gloss प्रागग्रेषु but do not indicate how they read the text. Orthographically क्कू and क्तू are very similar, and a similar confusion occurs at MDh 2.75, where Jolly gives प्राक्तूल against the evidence of many mss. and commentaries.v

1.51 1. KKT-B (245) ओंकारपूर्वा. — 2. YAp (55) सप्त.

The five . . . Truth: this probably refers to the Vyāhṛti Sāman (see App. I.2). The YBk (1.15) comments that this passage refers to the Sāmaveda where the five Calls are the normal three plus *puruṣa* and *satya*. See also GDh 25.8.

1.52 1. Ka1 प्राप्तः; MMe (2.71) citing as *smṛtyantara*: पादोपसंग्रहणं गुरोः प्रातरन्वहम्.

1.54 1. MMe (2.70) प्रङ्मुखो वा शिष्यः प्रत्यङ्मुख आचार्यः.

1.55 1. Maskarin (My, Vm) combines sūtras 55–6.

1.58 1. Ka1 -पसादनं.

1.59 1. YAp (191) om. सर्प; YMt (1.147) adds अन्तरागमने.

1.61 1. YAp (191) श्मशानाध्ययने.

2.1 1. A कामचारः कामवादः कामभक्षः; YMt (1.87; 3.252), PaM-Ā (444) कामचारकामवादकामभक्षाः, and omits rest; YBk कामचारवादभक्षः, and omits rest; My, Vm add ब्रह्मचारी, thus repeating it; probably an error in My repeated in Vm. — 2. A -पपादितमू-; Ka1 -पवाद-; Haradatta (A, Ka1-2) and Maskarin (My, Vm) make separate sūtras of अहुतात्, ब्रह्मचारी, and यथोप-; here also this division should probably be adopted (see note to 1.36).

2.2 1. PaM-Ā (445) न तस्याचम-. — 2. KKT-B (97) -धावनप्रोक्षणेभ्यः; Maskarin (My, Vm) and Haradatta (A, Ka1-2) separate अन्यत्राप- into a separate sūtra. Stenzler's division is supported by analogy with sūtra 5.

2.3 1. Maskarin (My, Vm), Haradatta (A, Ka1-2), MMe (2.27), KKT-B (98) अशौचम्, whereas Stenzler reads आशौचम्. Maskarin glosses it with *aśucitvam* ("state of being impure").

made impure: The term *āśauca* (or *aśauca*) is a strictly technical term in the Dharma literature, referring to the period of impurity following certain events such as a birth or a death. It is never used with a more general meaning of "impurity". Here also my suspicion is that, irrespective of the reading we choose, the provision refers to a child a relative of whose has died or who has touched a corpse; even in that condition his touch, unlike that of an adult in a similar condition, does not create *āśauca*. The two forms *āśauca* and *aśauca* (both permitted by Pāṇini 7.3.30) occur in the Dharma texts, although the former is much more frequent; orthographic confusion often makes it difficult to isolate the original reading. But both forms generally have the same meaning. See Olivelle 1998.

2.6 1. Ka1 -यनादिनियमाः.

2.8 1. Maskarin (My, Vm) and Haradatta (A, Ka1-2) make separate sūtra of सत्यवचनं and अपामुपस्पर्शनं.

2.9 *only after ... some:* the ritual of the first shave (called *godāna*, "gift of cow") is performed when the young man is 16 (see Pandey 1969). According to some, the daily bath is required only after this ceremony. See G 2.13, where the student is forbidden to bathe or clean his teeth, and A 1.2.28 n.

2.11 1. Ka1 पूर्वमा-; KKT-B (165) -मासीन उत्तरां.

2.13 1. YAp (62–63) मधुमांसं गन्धमाल्यं, omits यान, reads वाद्य (var. वाद); Ka1 -माल्यादिदिवा-; A om. अञ्जन; A, Ka1-2 -नृत्य-; Ka1-2 -परिवादन-.

2.14 1. YAp (63) -तावसक्तिकापादप्रसारणानि; Ka2 -श्रयपाद-.

2.15 1. YAp (63) निष्ठ्यूत- (var. निष्ठूत).

2.16 1. YAp (63) -लम्बने.

2.17 1. YAp (63) द्यूत- (var. द्यूतं).

2.18 1. YAp (63) -पुत्रतदीक्षितानि च (var. -त्रतददीक्षि-, and the reading of ed).

2.19 1. A शुक्लं; Ag भुक्ता. — 2. Ka 2 शुक्ता वाचोसं; Haradatta (A, Ka1-2) joins sūtras 19–20.

2.20 1. Ka1 ब्राह्मणाः; MMe (2.177) cited anon.: नित्यं मद्यं ब्राह्मणो वर्जजेत्.

2.27 1. A -नासनस्ति-. — 2. Ka2 वोत्ति-.

2.28 1. Maskarin (My, Vm), Haradatta (A, Ka1-2) and Bühler's mss. make a separate sūtra of कर्म विज्ञाप्याख्याय. Here again this division should probably be adopted (see note to 1.36).

2.29 1. A (but not Ag-gh) आहुतोऽध्यायी; Ka1 अहूता-.

2.32 1. My -प्रक्षाळन-.

2.34 1. Ka2 adds तत्रापि taken from Haradatta's com.

legal age: according to the commentators, the legal age is 16.

2.35 1. A -वर्णिकभै-; MMe (2.177) भैक्ष्य-.

2.36 1. Ka2 प्रयोज्योनुपूर्वेण; A वर्णानुक्रमेण; My, Vm वर्णानुपूर्व्येण.

2.38 1. Ka1 adds तत्रापि (cf. 2.34 n. 1) possibly from a com.

2.40 1. A (not Akh-g-gh) -चारिभ्यः.

2.43 1. YMt (2.32) शक्तौ, but at 1.155 अशक्तौ. — 2. My -विदळाभ्यां; SmR-Vi (271) -वेणुद-लाभ्यां.

2.44 1. Ka1 अन्येनिघ्नन्. — 2. YMt (1.155) शास्यते, but at 2.32 शास्यः.

2.46 1. Ka1 -द्वादशि. — 2. Maskarin (My, Vm) places at the beginning of sūtra 47.

2.49 1. Ka1, YAp (76) कृतानु-; but YAp (76) var. as in ed.

2.50 1. Haradatta (A, Ka1-2) join sūtras 50–1.

3.1 1. MMe (2.6) and YBk (1.5) refer to this entire chapter by giving the first and last sūtras.

He: i.e., a student who has completed his vedic studies (see G 3.36 n.).

3.3 1. Ka1 -प्रजननत्वा-; for this reading, see BDh 2.11.27 n. 3.

3.7 1. A तदपत्य. — 2. Haradatta (A, Ka1-2) combines sūtras 7–8.

3.9 1. Ak-kh-gh एवंभिक्षौ; Aṅ एवंव्रतो.

3.10 1. Stenzler इतेषां; I have adopted the reading supported by the text and commentaris of Maskarin (My, Vm) and Haradatta (A, Ka1-2), as well Büher's mss. — 2. Ka1 चैवद-.

3.11 1. PaM-Vy (365) अनर्थनिचयो. — 2. Ka1 -चयोर्भिक्षुः.

3.13 1. Ka1 ध्रुवं शीलो.

rainy season: the rainy season or monsoon lasts for about four months from June to October. This period, during which travel was difficult and sometimes dangerous, is generally considered holy in India. Wandering ascetics are not permitted to roam about during the rains and are required to set up a stable residence in one place, generally in or near a village from which they can obtain their almsfood.

3.15 1. Ak जघन्यमभिवर्षं.

3.16 1. Ak-ṅ निवृत्ताशीश्च.

3.17 1. KKT-M (48) -संयोगः.

3.18 1. A -नाथे. — 2. Ka1 विभूयात्.

3.19 *after washing it*: This is how both Maskarin and Haradatta understand it. The Sanskrit is ambiguous, because it could also read *eke 'nirṇijya*, in which case the meaning is the opposite: "... a discarded piece of cloth without washing it."

3.20 1. Ka2 -त्तमौषधि-.

3.21 1. Ka1 रात्रं.

3.23 1. KKT-M (49) -येद् जीववधम्.

3.24 1. My, Vm, YBk (3.58), YAp (951), YMt (3.58), PaM-Ā (554) place हिंसानुग्रहयोः at the beginning of sūtra 25, connecting it syntactically with अनारम्भी. YAp introduces the sūtra with: अपकारेष्वपि भूतेषु हितोऽनपकारकः उपकारेष्वप्युपरतस्नेहोऽनुपकारकः; Maskarin does not comment on अनारम्भी; YBk and YMt makes clear in their comments that the two phrase are syntactically connected. MMe (3.78) gives sūtras 24 and 25 together, but in the commentary he says: अनुग्रहः प्रतिषिद्धः, indicating that he connects the compound with अनारम्भ. Haradatta, on the other hand, connects the compound syntactically with sūtra 24, and explains अनारम्भी as standing alone: ऐहिकं पारत्रिकं च न कंचिदारम्भं कुर्यात्. Even though the evidence from medieval sources overwhelmingly supports shifting the compound to sūtra 25, I still think that the word belongs in sūtra 24, and this is supported by parallel in GDh 28.51 and VaDh 10.29 (variant in note). The medieval authors may not have paid sufficient attention to the technical meaning of *āramba* with reference to ritual undertakings. Also, the total abandonment of ritual activities by ascetics may have not been a central issue in several traditions of medieval theology. See Olivelle 1995.

3.25 1. MMe (3.78, in Jha and Gharpure editions), PaM-Ā (554) -रम्भः.

3.27 1. A श्रावण-.

He kindles... recluses: a hermit gives up the normal ritual fires he used as a common householder and sets up a new ritual fire. The procedure for setting up this fire appears to have been given in a treatise on that subject. Such a treatise in mentioned in B 2.11.14, and a procedure for setting up the hermit's fire is given in Vkh 2.1.

3.31 1. A, Ka1-2, My, Vm वैष्क-; MMe (2.182) cited anon: -पभुञ्जीत.

3.35 1. A, Ka1-2, My, Vm नातिसंवत्सरं; see MDh 8.153.

3.36 1. A, Ka1 गार्हस्थस्य.

single order of life: the position that the householder's life is the only legitimate order for adults is expressed also in B 2.11.27. For an extensive study of this early view of conservative Brahmins, see Olivelle 1993, 83–91. Given that Gautama frequently refers to the orders of life, it is likely that his intent here is not to issue a blanket prohibition of the orders but to forbid any order other than a householder's for a student who has completed his vedic studies (see G 3.1 n.).

express vedic texts: these are texts that are actually available and recited in various vedic branches. They are distinguished from vedic texts whose existence has to be inferred through the evidence of traditional texts or customs: see A 1.4.8–10 and Int., pp. 16.

4.3 1. YAp (81) adds तु; YAp (3.5), YBk (1.53) as in ed. — 2. Haradatta (A, Ka1-2) joins sūtras 3–5.

4.4 1. YAp (81) बैजि-, but var. बीजि-; MMe (3.5) gives sūtras 3 and 5, omitting 4; but it is found in YBk 1.53, YAp 81, SmR-G (7), and PaM-Ā (468).

4.5 1. SmR-G (7) पञ्चमाच्च.

4.6 1. PaM-Ā (479) विद्याचारबन्धुलक्षणशील-, and omits all after दद्यात्. The reading of the ed. is supported by the commentaries of Maskarin and Haradatta.

4.7 1. MMe (3.30) om., but found in YBk (1.60). — 2. MMe (3.30) धर्मं चर्य-.

4.9 1. Maskarin (My, Vm) places अलंकृत्य at the beginning of sūtra 10.

4.10 1. A, My, Vm इच्छन्त्याः; KKT-G (91) अलंकृत्य इच्छन्त्या; SmR-G (58) अलंकृत्य and om. इच्छन्त्या, but the commentary (अलंकारं कृत्वा या इच्छन्ती तया सह) appears to presuppose the latter; अलंकृत्य is probably transferred from the previous sūtra. KKT comments: अत्मानमिति शेषः, indicating that it is the man who decks himself.

4.11 1. Ka2 स्त्रीमतासुरः.

4.13 1. Ka2 -विज्ञातापसं-; My, Vm -मनात्स पैशाचः.

4.14 1. Ka2 धर्माः.

4.16 1. A, Ka1-2, YAp (117) अनुलोमानन्त-. — 2. YAp (117) -दौष्मन्तपाराशवाः; the addition given in YAp edition probably belongs to the commentary rather than to Gautama.

4.17 1. A -लोमास्तु. — 2. A -गवकृतवै-; Ka1 -क्षत्र-.

4.19 1. Haradatta (A, Ka1-2) combines sūtras 19–21.

4.20 1. Ka1 भ्रजजकण्ठ-; Maskarin (My, Vm), KKT-Vy (815) -वैदेहकान्.

4.21 1. Ka2 adds तेभ्य एव. — 2. Ka2 पारसव-; Ka1 -शवयवत्करण-.

4.22 1. A (not Ka1-2) सप्तमे; Haradatta (A, Ka1-2) combines sūtras 22–3.

4.23 1. A पञ्चमे वाचार्याः.

4.24 1. A, Ka1 -जातानां.

4.25 1. My, Vm, YBk (1.1, 14, 94) -लोमात्तु; YMt (3.262) om. तु. The gloss प्रतिलोमाज्जातः in both Maskarin and Haradatta does not resolve the issue of the original reading. — 2. My, Vm, YBk (1.1, 14, 64) -हीनः.

4.26 *as also . . . woman:* the meaning is that a child of a Śūdra woman fathered by a man of a higher class, even though this does not constitute a reversed order, is nevertheless outside the Law.

4.27 1. A, Ka1-2 तु.

4.30 1. SmR-G (63) त्रिपुरुषाणार्षाद्.

4.31 1. SmR-G adds दश; Haradatta (A, Ka1-2) joins sūtras 31–2.

4.33 1. A दश पराना-; YBk (1.58) दशावरान्.

5.1 1. Ka1 ऋता उपेयात्.

5.3 1. My, Vm -नुष्यऋषिभूतपू-, but the order of enumeration in Maskarin supports the reading adopted.

5.5 1. Haradatta (A, Ka1-2) joins sūtras 5–6.

5.8 1. A adds कर्माणि.

5.9 1. Maskarin (My, Vm) makes वलिकर्म into a separate sūtra.

5.10 1. A, Ka1-2 होमः.

5.12 1. A महद्भ्यः.

5.15 1. Haradatta (A, Ka1-2) omits this sūtra.

5.16 1. KKT-Nk (160) आकाशायान्तरिक्षे; A, Ka1-2 add वलिरुत्क्षेप्यः.

5.17 1. Ka1 om. च.

5.18 1. Ka1 -वाच्यं; PaM-Ā (359) var. स्वस्तीतिवाच्य . — 2. Ka1-2 adds च.

5.19 1. YAp (481) ददाति; KKT-D (15) दद्यात्त्रिषु. — 2. KKT-D (15) धर्मसु, var. धर्मेषु.

5.20 1. Ka1, Vm -सहस्र-; A, Ka2 -नन्त्यानि. — 2. Ka1 -पारकेभ्यः.

5.21 1. Ka1 गुरुर्वत्स्यनिवे-; Ka1 -यनाध्वंयो-. — 2. Ka1 -वहिर्वेति.

5.22 1. PaM-Ā -मितरेभ्यः.

5.23 1. YAp (94) प्रतिश्रुत्याधर्म-, but at 783 as in ed.; Stenzler, Vm, My -संयुक्ते; A, Ka2, MMe (8.212), YAp (94, 783)), YMt (1.201; 2.176), KKT-Vy (377), KKT-D (12), SmR-Vi (133), PaM-Ā (490) -संयुक्ताय. In spite the overwhelming evidence of the citations, I think -संयुक्ते is the original reading. Maskarin's commentary does not indicate his reading, but Haradatta clearly states अधर्मसंयुक्त इति वचनात्, and Vijñāneśvara (YMt (1.201) also appears to support the locative in stating: पातकादिसंयोगे ज्ञाते न देयम्. — 2. YAp (98) देयात्, but at 783 as in ed.

5.24 1. SmR-Vi (136) क्रुद्धक्रुष्ट-, and omits अपातकानि.

5.25 1. Ka1 -व्याधिगत-; SmR-G (235) om. गर्भिणी; A, Ka1-2, ms. of My, KKT-Nk (211) -स्ववासिनी; Ka2 -स्थस्थविरा-.

5.26 1. A च, but Maskarin's gloss तुशब्दो नियमार्थः supports the adopted reading. — 2. A, Ka1-2, My, Vm वचनक्रिया. Maskarin comments: सिद्धमन्नं निवेद्य तस्मै तदुक्तस्य वचनस्य करणं यत्ते ब्रूवते तत्कुर्यादित्यर्थः । . . . वचनक्रियेत्युक्तत्वाद्यदि ते न किंचिद्वदन्ति तदानीं स्वतन्त्रेण भवितव्यम्, which supports the above variant reading. Haradatta's comment is less clear but appears to support the reading adopted: सिद्धमन्नं तेभ्यो निवेद्य तदन्नक्रिया तदिच्छातः कर्तव्या.

5.28 1. Ak-kh संवत्सरेषु.

5.30 *to a king and to a vedic scholar:* the Sanskrit lacks the word "and" (*ca*) after *śrotriya* ("vedic scholar"), and because of this Haradatta, Maskarin, and KKT-Nk (206) as well as Bühler, takes "vedic scholar" as qualifying the king. The translation would then be: ". . . to a king who is a vedic scholar". I think this interpretation is unlikely, both because in these documents the term *śrotriya* always refers to Brahmins and because it is highly unlikely that somebody would slight a king simply because he is not considered to be learned. Further, Vijñāneśvara (YMt 1.109), commenting on sūtra 31, clearly takes *aśrotriya* as referring to a Brahmin.

5.31 1. YMt (1.109) -यस्योदकासने.

5.32 *welcome water:* this consists of perfumed water with flowers and forms an integral part of the welcoming ceremony for important guests.

5.34 1. Ka2 -वेद्ये — 2. Ka2 -वृत्तेः.

5.35 1. A विपरीतेषु. — 2. Haradatta (A, Ka1-2) joins sūtras 35–7.

5.37 1. KKT-Nk (187) पूजानभ्यासश्च, explaining अनभ्यासः as अनतिक्रमः.

5.38 1. A सदृक्श्रे-. — 2. A समानानि.

5.40 1. KKT-Nk (203) -ग्रामो वातिथिरेक-; SmR-G (228) -ग्रामिणोऽतिथिरेक-.

5.41 1. Maskarin (My, Vm) combines sūtras 41–2.

5.43 1. Haradatta (A, Ka1-2) makes a separte sūtra at ऽयज्ञे with the reading यज्ञे in place of अयज्ञे, commenting यज्ञकाल आहूतश्चेदतिथिवत्पूज्यः. Maskarin takes अयज्ञे and संवृतश्चेत् (which he interprets as "poor") as syntactically unconnected, explaining: अयज्ञे यज्ञाद-

न्यत्र । यज्ञे तु भवत्येव । स चेद्ब्राह्मणः संवृतः दरिद्रो भवति । यज्ञादन्यत्रापि प्रभूतन्नस्य तु भवत्येव.

5.45 1. Ka1 -नृशंस्यार्थम् both times.

6.1 1. Ka1 पदोप-.

6.3 1. PaM-Ā (300) पूर्मजातानां.

6.4 1. My, Vm संनिधाने. Haradatta's gloss supportes the reading of the edition, while Maskarin's commentary gives no indication of his reading.

6.5 1. Ka1-2 -प्रोच्यायमहमित्य-. — 2. Stenzler -दोऽज्ञस-; A, Ka1-2, My, Vm, Bühler's mss. omit the *avgraha*, which is the reading that makes sense in the context. The commentaries of Maskarin and Haradatta also support this reading.

6.6 1. Maskarin (My, Vm) -वादने; KKT-B (192) -वादनतो, glossing it with अभिवादने; Haradatta (A, Ka1-2), Stenzler -वादतो, which ending Haradatta explains: सार्वविभक्तिकस्तसिः । अभिवादने प्राप्तेऽनियममेके मन्यन्ते.

6.7 1. Ka1 स्त्रीणां मातृ-; Ka1 -पितृव्यवहार्या-.

6.8 1. KKT-B (192) भ्रातुर्भा-. — 2. A स्वसॄणाम्; Ag स्वसुश्च.

6.9 1. Ka1 om. -पितृव्य-. — 2. MMe (2.130) as in ed.; PaM-Ā (299) प्रत्युत्थानाभिवादनम्; Maskarin (My, Vm), Ka1-2 -प्रत्युत्थानमनभिवाद्याः; A -त्थानमभिवा-, possbily a typo. Maskarin supports the variant reading with the gloss: यस्मादनभिवाद्याः. Haradatta, on the other hand, appears to support the reading of Stenzler and the edition: प्रत्युत्थानमात्रेण पूजा कार्या न पुनस्तेऽभिवाद्याः.

6.10 1. Ka1 -प्यवत्यसमेन; YAp (159), YMt (1.116) शूद्रोऽप्यशीतिको वरः.

6.12 1. A (except Ag) वास्य; the reading of the edition is supported by Maskarin's gloss: चशब्दात्परिहसनं च.

6.14 *on the same day:* Haradatta and Maskarin interpret "day" to mean "year".

6.15 1. Haradatta (A, Ka1-2) combines sūtras 15–17.

6.16 1. Ka1-2, Ag कलाधरः.

6.18 1. Ka1-2 -कर्मविद्याहीनाः; A -हीनाः; Haradatta and Maskarin reads the singular here; the plural may have been influenced by a scribe mistakenly taking -कर्मा as a plural.

6.19 1. Ak, kh, gh, c प्राग्ब्रूयात्.

6.20 1. Maskarin (My, Vm) makes परबलीयांसि a separate sūtra; Ka1 परश्च बली-.

6.22 1. Ka2 एतन्मू-; Haradatta (A, Ka1-2) joins sūtras 22–3.

6.24 *extremely old people, the sick:* literally, "those who are in the tenth decade of life" and "those who deserve consideration".

7.1 1. YMt (1.118) आपत्काले.

7.2 1. YAp (161) तदनुगमनं.

7.6 1. SmR-G (324) तद्भावे (sic). — 2. Stenzler क्षत्रिय-; Maskarin and Haradatta support the adopted reading.

7.9 1. YAp (931) -तिलपिण्याकशाण-; KKT-G (202) -तिलमांसक्षौ-; SmR-G (332) गन्धरसं कृतान्नमाषक्षौमाजिनानि.

7.10 1. KKT-G (202) रक्तानि निर्णिक्ते; Stenzler रक्तनिक्ते. — 2. Ka1 वाससि.

7.11 1. SmR-G (332) om.

7.12 1. SmR-G (332) मूलं फलमौषधम् । मधु-; KKT-G (202) मूलफलमौषधं मधु-; YAp (931) -दकपथ्यानि.

7.13 1. YAp (931) omits the sūtra.

7.14 1. YAp (931) नारीपुरुष-.

7.15 1. YAp (931) omits भूमि, and reads: -व्रीहियवजातयश्च वृषभ-; KKt-G (202) -यवाजाव्य-ऋष-; SmR-G (332) -व्रीहियवावयश्च ऋषभ-; My, Vm -श्वर्षभ-; Ka2 -श्वर्ष।।धेनु-; Ka1 -व्यग्वर्षौधेन्वनडुकश्चैके.

7.16 1. SmR-G (335) विनियमस्तु.

7.19 1. SmR-G (335) om.

7.21 1. PaM-Ā (431) समेनासमेन. — 2. PaM-Ā (431) om; SmR-G (335) संप्रत्यर्थः.

7.22 1. Ka1 सर्वधा. — 2. A, KKT-G (224), SmR-G (342) om. — 3. Ak-kh-gh सर्वथानुवृत्ति-; SmR-G (342) -वृत्तिशक्ता-.

7.24 1. Ka1-2 -भक्ष-.

7.25 1. SmR-G (342) omits अपि; Ka2 ब्राह्मणेपि.

8.1 1. This appears to be a verse, if we omit the initial द्वौ.

8.2 1. A, Ka1-2, Stenzler, KKT-Vy (777) om.; Haradatta is unclear, but Maskarin clearly supports the reading adopted saying, चकारात् देवानां च. — 2. SmR-Vi (632) चतुर्विधस्य मनुष्यस्य चलन-; Stenzler -सर्पणामा-; Ka2 -सर्पणामा; KKT-Vy (777), SmR-Vi (632) -सर्पिणा-.

internally conscious . . . crawl: Interpretations of this passage vary widely. Haradatta assumes four separate categories: trees (internally conscious beings: see MDh 1.49), cattle etc. (move), birds (fly), and snakes etc. (crawl). Bühler follows Haradatta. Maskarin takes *antaḥsaṃjña* as referring to mixed *varṇas*, and interprets the following *ca* to refer to gods. He then interprets the three other categories as referring to trees, birds, and worms. Wezler (1987), in a detailed study of this expression, has shown that it refers to plants. Clearly, this statement is intended to comprehend all living creatures.

8.4 1. SmR-Vi (638) एव.

8.5 1. SmR-Vi (638) omits लोक, and reads -वेदाङ्गविद्यावित्; Ka2 लोके; YMt (2.4) cites as in ed.

8.6 1. SmR-Vi (638) -पुराणेषु कुशलः.

8.7 1. YMt (2.4) -वृत्तिश्च.

8.8 1. YMt (2.4) अष्टचत्वारिंशत्संस्का-; A, SmR-Vi (638) -शत्संस्का-, so also in Haradatta's commentary; MMe (2.28) reads चत्वारिंशत्संस्काराः and omits the rest.

8.10 1. SmR-Vi (638) om.

8.11 1. SmR-Vi (638) समयाचारेष्वभि-.

8.12 1. Ka1 adds भवति, probably taken from Haradatta's com.; Maskarin (My, Vm) combines sūtras 12–13.

8.13 1. SmR-Vi (638), PaM-Vy (157) omit अबन्ध्यश्च; but YMt (2.4) as in ed.

8.14 1. Ka2 गर्भादानं पुंसवनं; PaM-Ā (436) -पुंसवनानवलोभनसीम; KKT-B (76) omits पुंसवन;

Impregnation . . . initiation: these are the rites of passage connected with birth, infancy, and childhood. The impregnation rite is performed soon after marriage to assure successful pregnancies. The quickening of a male fetus takes place in the third month of pregnancy to assure the birth of a boy (cf. Va 20.24 n.). The ritual parting of the wife's hair takes place in the seventh month of pregnancy to assure a safe delivery. The birth rite is performed for the newborn baby, and its naming ceremony is done on the tenth or twelfth day after birth. The first feeding with solid food takes place in the sixth month, and the tonsure, the first cutting of the baby's hair, between the first and seventh year. See Pandey 1969.

8.15 *four vows:* according to the commentators, the reference is to the special vows undertaken to study each of the four Vedas. Other vows are also associated with vedic study: see Bühler 1879–82, I. 216, n. 15.

8.16 1. Ka -रिणिसं-. — 2. PaM-Ā (437) ends the sūtra here and omits the rest. — 3. Haradatta (A, Ka1-2) starts a new sūtra at पञ्चानां; Maskarin (My, Vm) combines sūtras 16–17.

8.17 1. PaM-Ā (437) omits this sūtra.

8.18 1. PaM-Ā (153, 437) पार्वणश्राद्धं; Ka1-2 पार्वणश्राद्ध. — 2. Ka1 -ग्रहाणी. — 3. PaM-Ā (437) -युजी चेति. — 4. KKT-B (76) om.

8.19 1. PaM-Ā (437) -धेयोऽग्नि-. — 2. A, Ka2, PaM-Ā (437, at 153 as in ed) -पूर्ण-. — 3. PaM-Ā (437) -मासाग्रायणचातुर्मास्यानि, but at 153 -तुर्मास्यं. — 4. PaM-Ā (437) -बन्धाः.

8.20 1. KKT-B (76) omits this sūtra; Paṃ-Ā (153) अग्निष्टोमात्यग्नि-. — 2. PaM-Ā (437) -रात्रौप्तोर्याम.

8.22 1. Ka2 अथाष्टात्म-.

8.23 1. YMt (3.185) om.; Ka1-2 सर्वेषु भूतेषु. — 2. Ka1 -मस्यहेति.

8.24 1. A om.

8.25 1. A, Ka1-2, My, Vm omit चत्वारिंशत्; Maskarin is unclear, but Haradatta appears to have it in his text, commenting: यस्य चत्वारिंशत्संस्कारेषु.

9.1 1. A पूर्वकं; Ka1 विधिःपूर्वं. — 2. KKt-B (279) om. — 3. Aṅ-c -नुकुर्यात्.

9.2 1. Stenzler, SmR-G (383) om. The word is found in Maskarin, Haradatta, YMt (1.131), and KKT-B (279), as well as in the Bühler's mss. Maskarin places it at the end of sūtra 1, saying that it is only to indicate that the person described in that sūtra has the name of snātaka: स्नातक इत्यस्योपादानं संज्ञार्थं यो वक्ष्यमाणव्रतान्यनुतिष्ठेदसौ गृहस्थः स्नातक इत्युच्यत इति । अन्यथा स विधिपूर्वं स्नात्वेत्यनेनैव सिद्धत्वात्र वक्तव्यम्. Haradatta, on the other hand, makes a separate sūtra of this word and thinks that च has been omitted. Thus, according to him both a householder and a Snātaka should observe the following vows, an explanation accepted by Bühler in an elaborate note to his translation. But this is based on a distinction between householder and Snātaka, which, as Maskarin points out, is incorrect; a Snātaka is not always different from a householder but is a very specific type of householder. I think that the presence of the term in both early commentators makes it likely that the term should be retained in the text. It probably stood at the beginning of the second sūtra, as is clear from YMt (1.131). Beginning the section on the vows with this word parallels its use at the very end of the section in sūtra 74, the two words thus bracketing the entire section. — 2. KKT-B (279) om.; SmR-G (383) नित्यशुचिः. — 3. A, KKT-B (279), YMt (1.131), SmR-G (383) सुगन्धिः (see Pāṇini 5.4.135); Stezler सुगन्धः; Maskarin (My, Vm) सुगन्धस्नान- as compound, and he explains: सुगन्धैरामलकादिभिः स्नातुं शीलं यस्यासौ सुगन्धस्नानशीलः.

9.3 1. Ka1 संभवेवनजीर्ण-.

9.4 1. SmR-G (383) रक्तमसुगन्धमन्य-.

9.6 1. SmR-G (383) om; MMe (4.66) निर्णिज्य.

9.7 1. SmR-G (383) adds स्यात्.

9.7 *without a good reason:* the commentator Haradatta cites a verse giving the reasons for letting the beard grow: "During his sixth and sixteenth year, during the year of his marriage, and when his wife is pregnant, he should refrain from using a razor." See also G 16.3.

9.9 1. KKT-G (406) gives before this sūtra: नापोऽमेध्येन संसृजेत्.

9.10 1. My, Vm make न तिष्ठन् a separate sūtra; KKT-G (406) नातिष्ठेत् and omits the rest; Ka1 तिष्ठेन्नु-; PaM-Ā (229) तिष्ठन्नोद्धृ-; Ka2 -द्धृतेनोदके-.

drawn out: this refers to water that has been drawn out of a well, pond, or river and kept in a pot (A 2.5.6; G 5.15). Such water should be strained with a cloth water strainer (Va 6.14). This rule applies only when one sips water from a pot; when one sips water at a pond or river, one may sip while standing.

9.12 1. KKT-G (404) om., but at KKT-B (154) as in ed. — 2. SmR-G (107) गोषु. — 3. SmR-G (107) मिथुनं वा. — 4. A, Ka2, KKT-G (404, but not at B 154) -मेध्यान्व्यु-; Ka1, YAp (180), YMt (1.134), KKT-B (154) -मेध्यान्युदस्येत्.

9.13 1. YMt (1.134) न.

9.14 1. SmR-G (109) न हरितृणलोष्टाभिर्मूत्रपुरीषाणामपकर्षणं.

9.15 1. A, Ka1-2 -केशनखतु-; Ka1 -तुष्टकपा-; in YAp (183) the sūtra simply reads: अमेध्यं नाधितिष्ठेत्.

9.16 1. SmR-G (411) om.

9.18 1. KKT-G (345), SmR-G (441) om. — 2. PaM-P (443) om.; YAp (184), YMt (3.292) सह वा.

9.19 1. Ka1 धेनुंभव्येति. — 2. KKT-G (345) om.

9.20 1. YAp (184) adds ब्रूयात्.

9.21 *bhagāla in place of kapāla:* both Sanskrit terms mean "skull". *Kapāla* may well have been a more direct or coarser word, while *bhagāla* may have been a more polite way of referring to a skull.

9.22 1. SmR-G (441) सामधनुरि-, var. मणिधनुरि-.

9.24 1. KKT-G (345), SmR-G (441) धारयेत्.

9.25 1. YAp (105), KKT-Nk (345), SmR-G (306) -नीभूय; Maskarin, Stenzler, A -नीभूत्वा; Haradatta himself, however, reads -नीभूय.

9.27 1. Ka2 om. प्रति.

9.28 1. A, Ka1-2 नाकल्पां. — 2. SmR-G (308) -रमेत.

9.30 1. Haradatta (A, Ka1-2) combines sūtras 30–1.

9.32 1. Haradatta (A, Ka1-2) -भर्ययासह-; My, Vm -प्रवेश-; My om. -अवरोहण-; Stenzler adds च.

9.34 1. KKT-G (294) गोपायीत.

9.35 1. SmR-G (449) omits शिरो.

9.36 1. A, Ka2, KKT-G (411), SmR-G (449) om., but Haradatta appears to have it in his commentary. — 2. SmR-G (449) adds पर्यटेत्; Ka1 omits the sūtra but gives the com.

9.37 1. After this Maskarin (My, Vm) inserts the three sūtras 9.41–3.

9.38 1. Maskarin (My, Vm) adds the sūtra: न तिष्ठन्.

ground: Maskarin adds the sūtra: "nor while standing."

9.41 1. My omits उभे मूत्रपुरीषे; Vm -पुरीषं; A adds तु. — 2. This appears to be a verse with a defective first pāda, rectified in A. Maskarin places sūtras 9.41–3 after sūtra 9.37.

9.43 1. A, Ka1-2 om. — 2. This is a pāda from a verse.

9.44 1. Ka2 om.

9.45 1. A सोपानत्करश्चासना-; Ag-n सोपानत्कोऽशनास-.

9.46 1. YMt (1.115) -मध्याह्नापरा- (but at 2.136 as in ed); MMe (2.224) यथाशक्तिर्; YMt (1.115) om. यथाशक्ति (but at 2.136 as in ed.);

9.47 1. Ka2, YMt (1.115) om.

9.48 1. Maskarin (My, Vm) omits sūtras 48–9; SmR-G (430) adds न नग्नां स्वत्रियमीक्षेत अन्यत्र मैथुनात् । अनाप्तमकार्यकारिणम्.

9.49 1. KKT-G (399) पदामनसाकर्षेत्.

9.50 1. YMt (1.112) -पादचक्षुर्वाक्चापलानि; KKT-G (399) -पाणिपादचपलं; SmR-G (444) omits वाक्.

9.51 1. Maskarin (My, Vm) -विलिखन-; KKT-G (399) -मर्दनाङ्गस्फोट-. — 2. SmR-G (444) न कुर्यात् (omits अकस्मात्).

9.53 *not carry . . . another:* the meaning of the term *kulaṃkula* is uncertain. The commentators give diverse opinions, indicating that they are simply guessing. Bühler, following Haradatta's lead, translates: "Let him not be a stay-at-home." The term occurs also at Va 12.8 and SG 4.12.11, where Oldenberg translates it as "a wanderer from house to house". But in the SG this term is given alongside "reviler, slanderer, prattler", and I think in that context the term may mean "carrying tales from one family to another".

9.56 1. Stenzler भक्ष्या-; all others भक्षा-.

9.58 1. Ka1 -विलपन-. — 2. Ka2 वात्त-.

9.59 1. PaM-Ā (454) omits तु (but at PaM-Ā 371 as in ed.).

9.60 1. KKṬ-Nk (338) omits and comments: सुप्यादिति शेष इति भर्तृयज्ञः, indicating that in Bhartṛyajña's root text also the word was omitted.

9.62 1. YBk (1.9) डम्भ-; Ag, Ka2 -विमुक्ता;

9.63 1. MMe (5.110) -मभिगच्छेत्.

9.63–64 *livelihood . . . gods:* I think the commentators and Bühler have overinterpreted the expression *yogakṣema* (which I have translated "livelihood") as "obtaining what one does not have and securing what one has". "Gods" here refer to divine images. The meaning may be that a Brahmin in dire straits may go to a temple to obtain assistance from the temple funds, which technically are owned by the deity.

9.65 1. Ka1-2 -निकेतमाव-.

9.66 1. A शस्त-; My, Vm -देवायतन-; A (except Ag) -चतुष्पदं; Ka1-2 -चतुष्पथं. — 2. MMe (4.39) -देवतायतनानि सप्रदक्षिणमनुवर्तेत; Ka1-2 -वर्तयेत्.

9.67 1. KKT-G (428) चैव. — 2. Ka1-2 चैतत्स- (Ka2 cor. fh वा तत्स-); Stenzler omits तत्; but it is found in all others and is explicitly supported by Maskarin: तच्छब्दोपादानाद्य-च्छब्दोऽध्याहर्तव्यः.

9.68 1. Maskarin (My, Vm) combines sūtras 68–9.

9.70 1. Maskarin (My, Vm) combines sūtras 70–2.

9.73 1. SmR-G (379) नित्यमहिंसो.

9.74 1. Ka1 -चारौ. — 2. A -परांश्च; Ka1 -परान्त्स-. — 3. SmR-G (379) om.; Ag, Ka1 संबद्धान्.

10.3 1. YMt (1.118) omits तु.

10.4 1. Ka2 -निमयेषु. — 2. Ka1 ब्राह्मणः.

10.5 1. A, MMe (4.2, 9; but at 10.82 as in ed), YMt (1.118), KKT-G (171) वास्वयंकृते; YAp (937) -णिज्येस्वयंकृते; My, Vm, Stenzler, MMe (10.82), SmR-G (318) चास्वयंकृते; Maskarin comments on च.

10.8 1. Haradatta records the variant न्यायदण्डत्वम् but says that it has the same meaning.

10.10 1. A -साहांश्च ब्राह्म-, but the comments of both Maskarin and Haradatta support the reading adopted.

10.11 1. Maskarin (My, Vm) combines sūtras 11–12.

10.18 1. YMt (1.326) -सारथ्यानायुध- . . . -रूढोन्मत्तदूतगोब्राह्मणादिभ्यः; KKT-R (132) -रूढादूते गोब्राह्म-; Ka1 -गोब्रह्मवा-.

cows or Brahmins: this probably means that defeated warriors who debased themselves by calling themselves cows or Brahmins, both considered inviolable, are to be spared their lives.

10.21 *mounts:* this term may refer to horses, elephants, and/or chariots.

10.22 1. Agh-ṅ-c -रश्च पृथ-.

10.23 1. Aṅ-c यथार्थं भोज-.

10.24 1. A, Ka1-2 राज्ञो. — 2. Stenzler बलिर्दानं.

10.25 1. Ka1-2 -प्येकं. — 2. Ka1-2 -भागं.

10.26 1. YAp (833) -भागाः.

10.27 1. SmR-Vi (302) om. फल. — 2. A, YAp (833) षष्ठः; Ka1 षष्ठिः; Ka2 षष्ठः (cor. in margin to षष्ठं); KKT-Vy (518), SmR-Vi (302) षाष्ठं; My, Vm षाष्ठ्यः.

10.28 1. Ka2 -धर्मत्वात्.

10.29 1. Stenzler, YAp (833), SmR-Vi (302) om.; KKT-Vy (518) च; Maskarin comments on तु.

he should . . . them: the antecedent of "them" is unclear. The commentator Haradatta takes it as referring to the subjects he is obliged to protect, while Maskarin thinks that it refers to his responsibility to collect taxes and duties.

10.30 1. Maskarin अधिके न, reading न as the negative particle. He explains: कुटुम्बपोषणाद-धिकं यत्कोशरूपेणानुप्रविष्टं तस्मिन्कोशे वृत्तिर्न स्यात्कुटुम्बपोषणार्थमन्यत्रापदः.

10.31 1. A (some mss.), Ka1-2, KKT-R (92) मास्येकं.

10.32 1. A -नात्मनोप-.

10.33 1. Ka1-2 नौचक्रिव-; KKT-R (92) नौचक्रि-.

10.34 1. KKT-R (92) तेभ्योऽपि.

10.35 1. A, Ka1-2 -रर्थापच-; SmR-Vi (301) -चये न as negative, and comments: मूलापचये पण्यमप्रयच्छन्नपि वणिक् न दण्ड इति तात्पर्यम्.

10.36 1. KKT-Vy (554) प्रणष्ट-. — 2. YAp (778) राज्ञः; YMt (2.173) as in ed.; SmR-Vi (345) adds तु.

10.37 1. Stenzler राज्ञा संवत्सरं; but all others support the adopted reading.

10.38 1. YMt (2.33) -तुर्थोऽंशो. — 2. Ka1-2, Maskarin (in com), YMt (2.33), KKT-Vy (554), SmR-Vi (345) शेषं; A, My, Vm, Stenzler, Haradatta शेषः.

10.39 1. KKT-G (259) adds च.

10.43 1. SmR-Vi (649) adds न. — 2. YMt (2.34–5) adds भवति.

10.44 1. A, SmR-Vi (649) om.; YAp (640) तद्. — 2. YBk (2.37) -स्यानभिरूपस्य.

10.45 1. SmR-Vi (649) अब्राह्मण आख्याता; YAp (640) -ख्यातं. — 2. Ka2, YAp (640), YMt (2.34–5), SmR-Vi (649) adds अंशं. — 3. SmR-Vi (649) लभत इत्येके.

10.46 1. A, Ka1, YAp (641), YMt (2.36, 272) चौर-; YAp (641) -हृतं विजित्य.

10.47 1. PaM-Vy (306) स्वकोशाद्वा.

10.48 1. Maskarin (My, Vm) places this sūtra after 10.45. — 2. YAp (641) -प्राप्तेः and omits the rest. — 3. A makes समावृत्तेर्वा into a separate sūtra. Ka1-2 gives this as part of this sūtra and then again before the commentary on it. It may be that Haradatta repeated the sūtra before his comments, which led the editor of A to see it as a separte sūtra.

10.50 1. Maskarin (My, Vm) makes a separate sūtra of एकजातिः. Bühler's mss. inserts here another sūtra शूद्रस्यापि निषेकपुंसवनसीमन्तोन्नयनजातकर्मनामकरणोपनिष्क्रमणान्नप्राशनचौ-लान्यमन्त्रकाणि यथाकालमुपदिष्टानीति. It is probably taken from the commentary, both Maskarin and Haradatta ascribing it to a *Gṛhyakāra*. This sūtra is found in the Baija-vāpa Gṛhyasūtra (published in Proceedings of Oriental Conference, 1928; 65.4–5) and cited in *A Vedic Word-Concordance* (Hoshiarpur, 1992) Vol. 4: Vedāṅgas, pt. 2, p. 1434.

10.52 1. Ka1 om.; SmR-G (364) शौचाचमनार्थे, combining with previous sūtra. — 2. SmR-G (123) omits पाणिपाद and एके; My -प्रक्षाळन-; Stenzler -नमित्येके; the reading -नमेवैके is supported by both Maskarin and Haradatta.

10.55 1. SmR-G (364) उदारवृत्तिः.

10.57 1. A, Ka1-2 add तत्र पूर्वं पूर्वं परिचरेत् as a separate sūtra. It is unclear whether this belongs to the root text or is part of Haradatta's commentary. Maskarin omits it.

10.58 1. Stenzler, Ka1-2 -कूर्चानि; others have the adopted reading, which is supported by Maskarin's comment: आदिशब्दाच्चान्यानि चाल्पसाराणि.

10.59 1. Maskarin (My, Vm) joins sūtras 59–60.

10.61 1. A, Ka1 चायम-; A, KKT-G (267) -श्रयेद्; Ka1-2 -श्रयते. — 2. SmR-G (364) पञ्चार्यमाश्रयेत् । कर्तव्यस्तेन; MMe (3.72) has only भर्तव्यस्तेन क्षीणवृत्तिः, and takes this a referring to the householder's obligation to maintain a needy Śūdra.

10.62 1. Ka2 चोत्तरतः.

10.63 1. YBk (1.212) om.

10.65 1. MMe (10.127) cited anon., omits इत्येके.

10.67 1. KKT-G (272) -तिक्रमे.

11.2 1. A, Ka1-2 om. स्यात्.

11.3 1. KKT-R (19) -क्षिक्यादिकायां. — 2. A वाभि-.

11.6 1. A हितमासां. — 2. KKT-R (19) प्रकुर्वीत.

11.10 1. YMt (1.308) चलततश्चैतान्; Stenzler -श्चैनान्.

11.11 1. Ka2 -भाग्न भव-. — 2. A puts this mistakenly as the first word of the commentary.

11.12 1. Maskarin divides into three sūtras at विद्या- and न्याय-.

11.14 1. Stenzler om.

11.16 1. KKT-R (165) -नमप्येके.

welfare: for the expression *yogakṣema*, see G 9.63–4 n.

11.17 1. YMt (1.308) शान्तिक-; A, Ka2 -नायुष्मम-. — 2. YMt (1.308) विद्वेषणस्तम्भनाभिचार-द्विषद्वृद्धि-.

11.19 1. A, My, Vm add च. — 2. KKT-Vy (12) धर्मशास्त्रार्थशास्त्राण्यङ्गा-; Ak -पवेशाः; Stenzler omits उपवेदाः; Bühler found it in his best ms., but rejects both it and धर्मशास्त्राणि as interpolations, because the latter is included in अङ्ग. But the term in found in all mss. The brief comment of Haradatta does not deal with the word, but Maskarin explains it: उपवेदे अस्त्रादिव्यवहारप्रतिपादनात्. Given the antiquity of Maskarin, I see no reason to eliminate it from the text.

Subsidiary Vedas: refers to treatises on medicine, archery, and the like.

11.20 1. YAp (83) ascribed to Vasiṣṭha and reads: देशकुलाचारा आम्नायाविरुद्धाः प्रमाणम्.

11.21 1. Ka1 -पाशुपाल्यकु-.

11.22 1. Ka2 adds कार्या.

11.23 1. YAp (599) तर्कोऽभ्युपेयः.

11.24 1. YAp (599) तेनात्यूह्य.

11.26 1. Ka1-2 हास्य. — 2. A om. इति.

11.27 1. Haradatta (A, Ka1) संपृक्तं; Ka2 संयुक्तं; Maskarin (My, Vm), Stenzler पृक्तं.

11.28 1. The first part ending in आहुस् appears to be a pāda from a verse.

11.29 1. A वर्णाश्रमाः; KKT-B (14) वर्णाश्रमाश्च. — 2. Maskarin (My, Vm) स्वकर्म-; A, KKT-B (14) स्वस्वध-. — 3. KKT-B (14) omits देश and वित्त; Ka1 -वित्तवृत्त-. — 4. Stenzler प्रपद्यन्ते; Maskarin and Haradatta (and KKT) support the adopted reading.

12.1 1. SmR-Vi (250) -तीन्वाचाभिसं-; Haradatta (A, Ka1-2), YAp (809), KKT-Vy (480) -नभिसंधा-; Haradatta (A, Ka1-2), YAp (809), KKT-Vy (480) add च. — 2. SmR-Vi (250) दण्डेनाङ्गं. — 3. YAp (809) मोच्यं यो नाभिहन्यात् (var. येनाभि-).

12.2 1. SmR-Vi (394) -स्त्रीगमने; PaM-Vy (318) आर्यस्त्र्याभि-. — 2. Stenzler, MMe (8.374), KKT-Vy (590), SmR-Vi (394), PaM-Vy (318) सर्वस्व-; Maskarin and Haradatta support the adopted reading; see also 12.27 for an identical expression. — 3. PaM-Vy (318) om.

12.3 1. MMe (8.374) गुप्तां.

12.4 1. Śaṃkara (on BS 1.3.38 cited anon), YAp (809), SmR-Vy (252) अथास्य. — 2. KKT-Vy (481) श्रोत्रपूरणम्; SmR-Vy (252) कर्णपूरणम्; Haradatta (A, Ka1-2) and Maskarin (My, Vm) combine sūtras 4–6; I have not followed them for reasons given in 1.36 n. 7.

And if he listens . . . asunder: this section is cited anonymously by Śaṃkara in his commentary on BS 1.3.38.

12.5 1. Śaṃkara (on BS 1.3.38) वेदोच्चरणे; YAp (809) उदाहरणाज्.

12.7 1. SmR-Vi (267) समत्वं प्रेप्सु-, and places शतं (from next sūtra) at the end; Ka1 -दण्डः.

12.8 *fined a hundred:* the currency of payment is left unstated. The commentator Haradatta states that traditionally fines are calculated in terms of the copper Kārṣapaṇa (often called simply Paṇa), a coin with a weight of probably 9.33 gm. There are, according to Haradatta, twenty Māṣas to a Kārṣapaṇa (cf. G 12.22, 29), and four Kṛṣṇalas (another name for Raktikā) to a Māṣa (G 12.18). Coinage in India varied widely both geographically and over time; so it is impossible to determine with precision either the weight or the relative value of these coins.

12.9 1. Maskarin omits this sūtra, but says in the commentary दण्डपारुष्ये तु द्विगुणं कल्प्यं स्मृत्यन्तरसामर्थ्यात् and cites Bṛhaspati. Haradatta has the reading: दण्डपारुष्ये द्विगुणं, but it is unclear whether this is a sūtra or part of the commentary. The authenticity of the sūtra, however, is quite doubtful.

12.13 1. My, Vm शूद्रे न.

12.17 1. MMe (8.337) -क्रम-.

12.18 1. A -मल्पम्; SmR-Vi (323) मन्ये, var. -कृष्णलान्येव.

12.22 1. SmR-Vi (233) माषान्.

12.23 1. SmR-Vi (233) षड्डुष्ट्रे (omits खर).

12.24 1. Stenzler -महिषयो-; all others -महिष्यो-; Haradatta's comment लिङ्गमविवक्षितम् supports the adopted reading with महिषी in the feminine.

12.25 1. SmR-Vi (233) अजाविके.

12.27 1. A, Ka2 चैल-.

12.28 1. YAp (773) -ग्न्यर्थी; YMt (2.166) -ग्न्यर्थं. — 2. YMt (2.166) -मेधांसि. — 3. KKT-G (322) om. — 4. Ka2, KKT-G (322) स्वयमाददीत. — 5. KKT-G (322) वापरि-; MMe (8.339), KKT-G (322) -वृत्तानाम्.

12.29 1. A, Ka1-2, My, Vm -माषिकी. — 2. KKT-Vy (278) प्रतिमासम्.

five . . . for twenty: the meaning is that the monthly interest rate is five Māṣas for twenty Kārṣapaṇas (= 400 Māṣas; see previous note). Thus the monthly interest rate is 1.25 per cent, which converts to an annual rate of 15 per cent. The same rule is given in Va 2.50. The interest rates given in M 8.140 and Y 2.37 agree with this.

12.30 1. Ka1 -सांवत्सरिके; Ka2 संवत्स-.

12.31 1. SmR-Vi (19) चिरकालस्थाने.

12.31 *If the loan . . . doubled:* this rule is called *dāmdupaṭ* in modern times. The total amount of interest payable on a loan can never exceed the loan. So, at any time the total amount payable by a debtor is twice the amount of the loan, that is, the loan plus 100 per cent in interest. See Kane 1962–75, III. 419–24; Lariviere 1989, II. 30, 59.

12.32 1. Ka1-2 वर्धेत.

12.34 1. Ka1 चक्रवृद्धिकालः.

12.34–5 *The types . . . collateral:* the cyclical rate is often translated as "compound interest", which is misleading. This is really simple interest but payable only at the end of the loan period together with the principal (see Lariviere 1989, II. 59). The periodic rate is generally payable each month (G 12.29). The contractual rate is variable, either above or below the normal rate of interest, depending on the reliability of the person taking the loan. Manual labor is probably connected with indentured labor, the interest on the loan being deducted from the daily wages. On the question of debts in ancient India, see Kane 1962–75, III. 414–61; Chatterjee 1971.

12.35 1. Ka1 -शिखातिथिभो-.

12.36 1. Ka1-2 कुसीद-. — 2. KKT-Vy (289), SmR-Vi (20) -त्रसदवा-. — 3. SmR-Vi (20) नातिक्रामति पञ्च-.

12.37 1. A, Ka1-2 -पौगण्ड-. — 2. Ka1 भुक्तौ.

12.38 1. Stenzler, My (text), Vm (text) -राजन्यपुरुषैः; but the commentaries of both Maskarin and Haradatta support the adopted reading.

12.39 1. Ka1-2 -स्त्रीणां नातिभोगः.

There is ... women: the two commentators differ on the interpretation. Maskarin takes this to mean that even after ten years of use one does not gain ownership in these cases, whereas Haradatta takes the opposite view. In these cases, according to him, their use for even a shorter period of time establishes ownership. "Women" here refers to slaves.

12.40 1. Ka1 रिक्तौज.

12.41 1. A (except Ag) -दण्डाः पुत्रान्नाभ्याभवेयुः; YBk (2.268) -ध्यावहेयुः; YMt (2.47) om. प्रातिभाव्यवणिक्, and reads: मद्यशल्कद्यूतदण्डा न पुत्रानधिभवेयुः.

12.42 1. Ka1 निध्यन्नाधिया-; Ka2 -याचिताचक्री-; Ka1 -क्रीताधया; SmR-Vi (91) -क्रीतादयो. — 2. A, KKT-Vy (342), SmR-Vi (91) -न्दितान्पुरु-; Ka2 -न्दितो न पुरु-.

12.44 1. Ka1 वधमिमोक्षा-.

12.46 1. YAp (843), SmR-Vi (328) ब्राह्मणस्य दण्डः; YMt (2.26, 302) ब्राह्मणे दण्डः.

12.47 1. YAp (633) कर्मनियोग-; YMt (2.26) -पननिर्वासना-; PaM-Vy (158) -रणादि.

12.48 1. A, Ka2 अप्रवृत्तौ, which is probably Haradatta's reading. — 2. SmR-Vi (328) प्रायश्चित्तीयते हि सः.

12.49 1. Ka1-2 स चोर-; YAp (850) चौर-. — 2. YAp (850) -पूर्वं.

12.50 1. YAp (850) -संयुक्तात्.

13.2 1. Ka1 om.; Stenzler राज्ञा; Haradatta does not comment on this word, but Maskarin clearly takes it to be a plural and is forced to explain it: बहुवचनाद्राजनियुक्तानां सभासदादीनामपि. Maskarin may be right in his interpretation, in which case the translation could be "worthy of royal confidence", which would include royal officials. Or else, it may be simply a majestic plural. — 2. My, Vm, KKT-Vy (105) -प्रीत्यभिता- (not supported by Maskarin's com.); Maskarin (My, Vm) divides the sūtra into two at निष्प्रीत्य-.

13.3 1. Ka2 शूद्रां.

13.5 1. A, Ka2 -वेतापृष्टाः, but not supported by Haradatta. It appears that Vijñaneśvara on YDh 2.73 reads -वेताः पृष्टाः, which would mean "witnesses need not answer if they are

examined singly" (see Bühler's note to this sūtra). But Gharpure (1938, p. 859) says that this is a misprint and the reading should be -वेतापृष्ठाः.

13.6 1. A adds अन्यथावचने, not supported by Haradatta or Maskarin, who give this addition only in the commentary. — 2. KKT-Vy (145) om. .

13.9 1. A, Ka1, My, Vm निबन्धः; this reading is probably influenced by अनिबद्धैः of the preceding sūtra. Haradatta and Maskarin interprets the term in this sūtra very differently, supporting the adopted reading.

13.10 1. A, Ka1-2, My, Vm प्रमत्तोक्ते; Haradatta appears to support the adopted reading.

13.11 1. Ka1 धर्मतन्त्रिषु पीडया.

13.11 *execution of the Law:* the exact meaning of the expression *dharmatantra* is unclear. It occurs also in G 1.18.24, 32 and B 1.10.32. The commentators give different explanations at different places and are, therefore, untrustworthy. It is unlikely that it means different things in different places. I think *tantra* here means something like "the working" or "the execution". Here the reference is to the execution of justice in a court of law, whereas at G 1.18.24, 32, the reference is to the performance of required rites, and at B 1.10.8 it may be either.

13.14 1. Ka1 -नृतेः.

slays: here too the two commentators differ. According to Haradatta, the false witness kills the given number of animals or men with regard to whom he lied, that is, he should be subjected to the punishment for killing that many of the species. Maskarin thinks that this means he "slays", that is, brings to ruin (or sends to hell) that number of his relatives. This view is supported by M 8.97.

13.15 1. KKT-G (314) -गुणोत्तरं.

13.18 1. Maskarin (My, Vm) combines sūtra 18–19 and appears to omit भूमिवद्, saying at the end of his commentary भूमिवद्दोषः.

13.19 1. KKT-G (314) मिथुन-.

13.21 1. Ka1 om. ब्रह्मसु.

13.22 1. KKT-G (314) adds हरणे.

13.24 1. MMe (8.104) -वदने. — 2. YAp (682) जीवितं.

13.25 1. Ka2 adds य.

13.28 1. MMe (8.56) adds at beginning: संस्थितोऽपि कच्चित्.

14.1 1. Ka2 -शौचे.

14.3 1. Haradatta (A, Ka1-2) combines sūtras 3–4.

14.6 1. Ka1-2, MMe (5.78) -पतेत्तच्छे-. — 2. MMe (5.78) शुध्येयुः; MMe (5.83) आशौचमध्य आशौचान्तर उत्पन्ने तच्छेषेण शुद्धिः, this appears to be a paraphrase.

14.7 1. YMt (3.19) adds सति.

14.8 1. KKT-Śu (30) दिनत्रयेण then adds मरणाशौचमध्ये ज्ञातिमरणेऽप्येवम्.

14.9 *killed . . . Brahmins:* this is the interpretation of the commentators: cf. Y 3.27. But it could also mean "killed.by cows or Brahmins", and this provision is found also in Y 3.21.

14.11 1. Maskarin (My, Vm), YMt (3.21) combine sūtras 10–11 and read: -क्रोधाच्चायुद्धे; PaM-Ā (591) -क्रोधाच्चश्चयुद्धे; Maskarin goes on to explain: चशब्दोऽपिशब्दस्यार्थे भिन्नक्रमश्च । राजक्रोधादयुद्धेऽपीति । अपिशब्दात् युद्धेऽपि. According to this interpretation, the translation would be: "when they are killed due to the king's anger even outside of a battle." Haradatta notes the variant reading but rejects it: पाठान्तरं त्वस्मभ्यं न रोचते । यदि वा स एव पाठः । आयुद्धेति पदच्छेदः । आयुद्धमायोधनम् । संग्राम इति यावत् । सर्वथा नञ्समासो न रोचते.

14.12 1. Ka1-2, YMt (3.6, 21), KKT-Śu (48) प्रायोऽनाशक-; PaM-Ā (591) प्रायोऽनाशन-; YAp (877, but not at 901) प्रायानाशन-; YAp (901) -प्रपातनैरिच्छतां च; YAp (877) -प्रयानैश्चे-.

14.13 1. PaM-Ā (466) सपिण्ड-, but at 589 as in ed.

14.15 1. Haradatta (A, Ka1-2) combines sūtras 15–16; PaM-Ā (619) gives a verse rendering: मातापित्रोस्तु सूतकमुपस्पृश्य पिता शुचिः.

14.17 1. Stenzler, A -समरात्रीः (but not Ka1-2, My, Vm); PaM-Ā (603) -समा रात्रिः; MMe (5.65) as in ed; Haradatta's commentary तन्माससमा रात्रीराशौचं भवति supports the adopted reading; less directly, Maskarin also supports it.

14.19 1. YAp (913), PaM-Ā (612, but not at 598) place at beginning of next sūtra (this may be done when sūtra 20 is cited alone); Ka1, YMt (3.21, but at 3.24 as in ed.), PaM-Ā (598) -पक्षिणी.

14.20 1. YAp (913), YMt (3.24) -संबद्धे. — 2. YAp (913) om.

14.20–1 *fellow reciter . . . fellow student:* the difference between *sahādhyāyin* and *sabrahmacārin* is unclear. I think the interpretations of the commentators are mere guesswork. The latter occurs frequently enough (A 1.7.29; 1.10.12; B 1.11.30; M 5.71) for us to be sure that it refers to a person who was a fellow student. This may explain the relatively short period of impurity, because theirs was merely a relationship formed in their student days. The former does not occur elsewhere, and I think indicates a closer relationship (hence the longer period of impurity) as that between people who regularly recite the Vedas together or who observe the annual course of study together.

14.23 1. Ka1 -मतिसंधाय.

14.25 *seasons:* there are five seasons in a year: spring, summer, rains, autumn, and winter; sometimes a sixth, the cool season, is added after winter.

14.29 1. PaM-Ā (632) अपर-. — 2. A, Ka1-2, PaM-Ā (632) पूर्ववर्ण-. — 3. PaM-Ā (632) वापरं. — 4. PaM-Ā (632) om. — 5. YMt (3.14), PaM-Ā (632) तच्छवो-.

14.30 1. PaM-Ā (257) -चाण्डाल-; PaM-Ā (257) -शवस्पृक्तत्स्पृष्टिस्पर्शने; YAp (921) -स्पर्शेन. — 2. A, YMt (3.30), PaM-Ā (257) सचैलो-; Ka1 सचेल उपस्प-; YAp (921) सचैलमुदको-.

14.31 1. Maskarin (My, Vm), KKT-Śu (125) omit this sūtra; its authenticity is suspect.

14.34 1. Haradatta (A, Ka1-2) कृतचूडस्य.

14.37 1. PaM-Ā (645) -शय्यासना. — 2. Ka2 adds स; YAp (885) -चारिणश्च. — 3. YMt (3.16) शवकर्मण:.

14.38 1. YAp (885), PaM-Ā (645) समासीरन्, omitting न and joining with preceding sūtra.

14.39 1. My, Vm, YAp (885), SmR-Śu (101), PaM-Ā (645) मांसं न. — 2. YAp (885) भक्ष्येयु-.

14.40 1. A, Ka1-2, YAp (874, 885), PaM-Ā (645), SmR-Śu (101) om. पञ्चम; YAp (885), PaM-Ā (645) -दककर्म; YAp (874) -दकक्रिया:; cited in YMt (3.3), PaM-Ā (640) as in ed.

14.41 1. YAp (885), PaM-Ā (645) add at beginning नवमे. — 2. YAp (885) om.

14.42 1. Ka1-2, SmR-Śu (101) अन्ते; YAp (885) in com. records var. अन्ते. — 2. Ka1 ह्यन्त्यानाम्.

14.43 1. Ka1 मातृपितृ-.

14.45 1. YMt (3.27) कार्याविघातार्थम्; KKT-Śu (62) कार्यनिरोधात्; YBk (3.30) as in ed.

14.46 1. PaM-Ā (584) om.

15.1 1. Maskarin (My, Vm) combines sūtras 1–2.

15.2 1. PaM-Ā (666) अपरपक्षे श्राद्धं.

15.3 1. A -प्रभृतिषु.

15.4 1. Stenzler, Maskarin (My, Vm), KKT-Śr (15) यथाश्राद्धं; Maskarin places this at the end of sūtra 3. — 2. PaM-Ā (666) joins sūtras 3 and 4 and reads: पञ्चम्यादिदर्शान्त-मष्टम्यादि दशम्यादि सर्वस्मिन्वा.

15.5 1. KKT-Śr (15) -संनिधौ. — 2. A वा काल-; KKT-Śr (15) omits वा; Maskarin (My, Vm) -निधाने वा, and makes separate sūtras of कालनियम: शक्तित: and प्रकर्षे-.

15.6 1. A -विधिरत्रस्य; Stenzler -विधिनात्रस्य; Maskarin, Haradatta, Ka1-2 support the adopted reading.

15.7 1. My, Vm, YAp (463), KKT-Śr (121), PaM-Ā (698) अयुजो वा.

15.8 1. YAp (463), PaM-Ā (698) om.

15.9 1. MMe (3.158) -संपन्ने.

15.11 1. MMe (3.158) प्रतिवयस इत्येके, but at 3.183 as in ed.

15.13 1. YAp (434) सपिण्डमातृ-.

15.14 1. Ka1-2, My, Vm -भावे. — 2. YMt (3.16) -गाचार्याः.

15.15 1. This sūtra is omitted in A, Ka1-2, My, Vm, and not commented on by Maskarin and Haradatta. Its authenticity is very doubtful.

15.16 1. **Ka1** -येत्स्वेन-; YAp (453) om. क्लीब; A -ग्रेदिधिषुपतिस्त्री-; A -काजापा-; YAp (453) -कुचार-.

15.17 1. Haradatta (A, Ka2), Bühler's mss. make a separate sūtra of उपपतिः. — 2. Stenzler omits सः, but all others have it and it is supported by Maskarin and Haradatta.

15.18 1. YAp (453) कूटसक्षी सोमविक्रयी । अगार-, and omits हिंस्र; YAp (453), KKT-Śr (77) -श्यावदन्त- and omit श्वित्रि; Stenzler -परिवित्त-; A -श्यावदन्तश्वित्रि-; A -नृत्य-.

husband of a Śūdra woman: that is, a Brahmin who has married a Śūdra woman.

15.19 1. A, YAp (453) वाकामेन; My, Vm, MMe (3.159) पित्राकामेन; Maskarin supports the reading with च, commenting: चशब्दान्मात्रा च तांश्च न भोजयेत्.

15.21 1. Maskarin and Haradatta makes a separate sūtra of गुणवन्तम्.

15.22 1. PaM-Ā (702) -तल्पगतस्त-. — 2. PaM-Ā (702) नयेत.

15.23 1. A adds च.

15.24 1. A -चाण्डाल-.

15.28 1. Maskarin (My, Vm), Ka2 -पावनाः. — 2. A -सामिक-.

15.29 1. PaM-Ā (689) च, but the commentary reads चैवम्.

15.30 1. KKT-Śr (56) एकैके; A adds a sūtra: अकृतान्नश्राद्धे चैवं.

16.1 1. A (except Ak-kh-g-gh), YAp (187) श्रावणादि. — 2. Ka2 प्रौष्ठ-. — 3. YAp (187) चोपाकृ-.

16.3 1. YAp (187) मास्युत्सृष्ट-.

16.4 1. YAp (187) नियमैर्मैथुनवर्जी, var. नियमः ब्रह्मचारी मैथुनवर्जी.

16.7 1.. YMt (1.148) वेणुवीणाभेरीमृदङ्गगन्त्रयार्तशब्देषु.

16.8 1. My श्वसृगाल-.

16.9 1. A, Ka2 रोहिते-.

16.10 1. Ka2 चानपर्तौ.

16.11 1. A, Ka2 उच्चारिते, but Haradatta supports the nominative.

16.12 1. A निशायां संध्यो-.

16.20 1. A भुक्तके.

16.21 1. Maskarin (My, Vm), Aṅ-c -जुषां, whereas Haradatta reads -जुषं.

The recitation ... is heard: the reason for this, according to M 4.124, is the association of the Sāmaveda with deceased ancestors and hence with impurity.

16.22 1. YMt (1.147) अकालिकनिर्घातभूकम्प-; KKT-B (249) om. निर्घात.

16.24 1. Stenzler अपर्तौ; KKT-B (249) अहर्त्र्ऋतौ. The reading adopted is found in Bühler's mss. and is supported by the commentaries of Maskarin and Haradatta. My, Vm, A, Bühler's ms. read अहर्त्र्ऋतौ, which probably was the basis for Stenzler's reading; Ka2 has the adopted reading.

16.36 1. Ka2 ह्रयहे.

16.41 1. A वर्षावि-.

16.42 1. Ka2 प्रस्यन्दिति; KKT-B (249) adds संनिपाते त्रिरात्रम्.

16.44 1. YAp (192) om. — 2. Maskarin (My, Vm) make a separate sūtra at निशायां. — 3. Ka2 चतुर्षुमु-.

16.45 1. YAp (192) नगरोत्सवे, variants नगरे उत्सवे and नगरे उत्सवेऽपि, and then adds a passage that may be part of the commentary: उपनयनादूर्ध्वं भोजनादहोरात्रमनध्यायः प्राधीतस्याध्ययने प्रथमं प्रवृत्तस्य भोजनादूर्ध्वमनुत्सवेऽपि पूर्ववदनध्यायः.

16.48 1. Haradatta (A, Ka2) -योगेपि.

16.49 1. My, Vm add यान्.

17.1 1. YMt (1.160) adds at beginning तस्मात्. — 2. YMt (1.160) स्वकर्मशुद्धजातीनां.

17.3 1. SmR-G (352) om. यव, and reads -दधिधान्यसर्षपप्रियङ्गुमार्गशाकानि; A, Ka2 -शफरी-. — 2. SmR-G (352) सर्वेभ्यः.

17.4 1. SmR-G (352) om. भृत्य. — 2. A -रणेऽप्यन्यत्.

17.5 1. Smr-G (352) चान्यवृत्ति-, combining with sūtra 4.

17.6 1. SmR-G (258) -संगतवणिक्कारयितृप्रचारकाः; KKT-Nk (257) -प्रतिचारका.

17.7 1. Ka2 वणिक्वा-.

17.11 1. A -घ्रावेक्षितम्; Ka2 -घ्रप्रेक्षितम्; Haradatta supports प्रेक्षितं, while Maskarin appears to read अवेक्षितं. Maskarin (My, Vm) combines sūtras 11–13.

17.12 1. Haradatta (A, Ka2) transposes sūtras 12 and 13.

17.13 *looks revolting:* the meaning of *bhāvaduṣṭa* is unclear. Bühler translates: "naturally bad", which makes little sense. Both Haradatta and Maskarin give the identical explanation: "food that is given contemptuously or that is offensive to the eater's mind".

17.16 1. A -भक्ष्य-.

17.17 1. YMt (3.289), SmR-G (263) उच्छिष्टपुंश्च-; KKT-Nk (265) -दाण्डिक-; SmR-G (263) -तक्षककदर्य-; SmR-G (263) -विद्वेषिणाम्; Ka2 -विद्विषां.

17.18 1. SmR-G (263) अपांक्तेयानां प्रागर्चनाद्दुर्बलात्.

17.22 1. SmR-G (281) adds च and combines with next sütra.

17.24 1. KKT-Nk (295), SmR-G (281) -मेकशफं.

17.27 1. Ka2 -नखाशल्य-; Ka2, My, Vm -श्वाविङ्गोधा-; YMt (1.177) पञ्चनखाः शशशल्लकश्वाविद्गोधाखङ्गकच्छपाः.

17.28 1. YAp (252) उभयतोदन्ता अलोमानः केशिन एकशफाः कल-; KKT-Nk (304), SmR-G (287) उभयतोदन्तकेश्य-;

animals . . . jaws: Haradatta and Govinda (on B 1.2.4) give as an example the horse, while Maskarin's example is a man. In the Puruṣa Hymn (RV 10.90.10) also animals with teeth on both jaws are associated with the horse. Obviously, this cannot have a literal meaning and must refer to animals that have incisor teeth on both jaws, for example, horses, donkeys, and mules, as well as dogs, cats, and most carnivorous animals.

17.29 1. Ka2 -श्येन. — 2. A, Ka2, KKT-Nk (301) -सूकराः.

17.31 1. Stenzler अपन्नदावस-; A अपन्नदन्नवस-; the adopted reading is supported by Maskarin and Haradatta.

17.33 1. KKT-Nk (279) -निर्यासलोहिता, connection with sūtra 32; Maskarin (My, Vm) places this at the end of sūtra 32 and explains that resins that are red should not be eaten, while all juices flowing from incisions on trees (sūtra 33) are forbidden. Haradatta, on the other hand, connectes "red" with those juices. — 2. A om. च.

red juices: at TS 2.5.1.3–4 a mythological reason for this rule is given. A third of Indra's guilt of killing a Brahmin (Viśvarūpa, the son of Tvaṣṭṛ) was assumed by plants. This guilt became their sap, and the red sap has the color of that guilt. See VaDh 5.8.

17.34 1. A, Ka2, My, Vm, KKT-Nk (302) -बलाका-; A, Ka2 -मास्थाल-; Ka2 -मान्थाल-; Stenzler -मान्धाला नक्तंचरा.

17.35 1. A -विष्किरजाल-; Ka2 प्रतुदाविष्किराजाल-.

17.37 *killed for the sake of the Law:* that is, killed in a sacrifice.

17.38 1. Ag व्याहताद्-; Ka2 व्याल- corrected in margin to श्वान; A -प्रशस्तानभ्यु-; SmR-G (294) -पभुञ्जीत.

18.3 1. KKt-Vy (628) -संयुता.

18.6 1. Maskarin (My, Vm) makes a separate sūtra of योनिमात्राद्वा.

relative: the commentators Haradatta and Maskarin take this to mean just a Brahmin, that is, a man of the same class or caste. But the term *yonisambandha* elsewhere refers to either blood relatives or relatives from the mother's side.

18.8 1. KKT-Vy (739) adds another sūtra: क्षेत्रियः पारदारिको न विभागमर्हति. — 2. Maskarin (My, Vm) combines sūtras 8–9.

18.10 1. Maskarin (My, Vm) reads समयादन्यस्य, so also A, KKT-Vy (739); Haradatta is unclear, but Ka2 has the adopted reading. Maskarin takes this and the following sūtras as referring to the begetting of more than two children through levirate. Then the third and subsequent children belong to the biological father, unless there has been a compact.

18.14 1. SmR-Vi (587) combines sūtras 12–14 and reads: परस्मात्तस्य रक्षणात् भर्तुरेव द्वयोर्वा.

18.15 1. KKT-G (108) भ्रातरि and adds ज्यायसि, and interprets the passage as referring to an older and younger brother. — 2. A (except Aṅ-c) omit नष्टे ... क्षपणं and commentary on it; but Ka2 gives both the sūtra and Haradatta's commentary on it. — 3. Maskarin (My, Vm) makes a separate sūtra of श्रूयमाणेऽभिगमनम्.

18.17 1. KKT-G (108) तद्द्वादश.

18.18 1. MMe (3.171) च.

18.19 1. MMe (3.171) adds at beginning अष्टौ वर्षाण्युदीक्षेत.

18.20 1. A, Ka2, My, Vm, KKT-G (49) युज्येतानि-. — 2. Ka2 -लंकारात्.

18.21 1. PaM-P (120) प्रागृतुदर्शनात्.

18.23 1. A, My, Vm -वाससः प्रति-; Ka2 agrees with the adopted reading.

before ... clothes: a girl is supposed to be given in marriage while she is young enough to be running about naked. Such a girl is given the technical term *nagnikā* ("naked girl") in later texts: see B 4.1.11; Va 17.70. Jamison (1991, 169), following Thieme, takes *nagnikā* to mean a girl "naked" of pubic hair. Native commentators take it to mean that she can be naked because she has not developed breasts. Govinda, on B 4.1.11, explains: *vastraparidhānābhāve 'pi lajjāśūnyā*; cf. Bhaṭṭanārāyana's com. on *Gobhila Gṛhyasūtra*, 4.5(6); Nīlakaṇṭha on MBh 13.44.14, speaks of a girl wearing a single piece of cloth. Under either interpretation, a pre-pubescent girl in meant.

18.24 1. KKT-G (163) -तन्त्रप्रसङ्गे. — 2. Maskarin (My, Vm) divides this into separate sūtras at धर्म- and शूद्रात्.

18.25 1. Ka2 अन्यतोपि corrected in margin to अन्यत्रापि — 2. KKT-G (164) -शोरहीन-; Maskarin (My, Vm) makes बहुपशोर्हीनकर्मणः into a separate sūtra.

18.29 1. KKT-G (164) -हीनकर्मणा.

18.32 1. Maskarin (My, Vm) तस्य करणे.

19 This entire chapter is the same as the corresponding chapter in B 3.10.

19.1 1. Ka2 om. वर्ण; Stenzler वर्णधर्म आश्रम-; Maskarin's commentary (giving a *pūrvapakṣa* view) निष्प्रयोजनत्वाच्चकारावप्यनर्थकौ, as well as BDh 3.10.1 supports the adopted reading.

19.2 1. YAp (1039) खल्वसौ. — 2. YAp (1039), PaM-P (9) पुरुषोऽयाज्येन. — 3. Maskarin (My, Vm) ends the sūtra here and makes a separate sūtra of यथैतद्-. — 4. PaM-P (9) -भक्षणमेध्यमेधनं. — 5. PaM-P (9) निषिद्ध-.

19.3 1. Ka2 om. कुर्यान्न.

19.6 1. YAp (1039), PaM-P (9) -त्यपरे.

19.7 1. YAp (1039) समवायन्तीति (var. सर्वमायन्तीति); A -मायान्तीति.

19.8 1. PaM-P (9) -स्तोमेनेष्ट्वा.

19.9 1. YAp (1039) om. च; A, Ka2 om. इति च, but they are given as the first words of Haradatta's commentary; so it should belong to the sūtra; Maskarin also supports that reading.

19.12 1. YAp (1204) adds वेदादयो. — 2. A वेदान्तः — 3. A राजतरौ-. — 4. YAp (1204) -तमम्. — 5. My, Vm कूश्मा-. — 6. A पावमानानि.

19.13 1. YAp (1204) om. — 2. YAp (1204) adds पवित्राणि.

19.14 1. YAp (1204) पुण्यह्रदा-. — 2. A -र्थान्यृषि-; YAp (1204) ऋषिनिवासा गो-; Stenzler परिष्कन्धा; A, Ka2, YAp (1204) परिस्कन्धा; Bühler (note to tr.), My, Vm परिष्कन्दा. — 3. YAp (1204) देशः.

temples: the meaning of *pariṣkandha* is unclear. Both Maskarin and Haradatta explain the term as *devālaya*. But YAp explains it as a path for cows, indicating that the term did not have a clear meaning.

19.15 1. YAp (1204) सत्यवचनं ब्रह्मचर्यं. — 2. YAp (1204) omits अधःशयिता.

19.16 1. YAp (1204) गौर्वासो भूमिरश्वस्तिला. — 2. A, Ka2 देयानीति.

19.17 1. Ka2 om. चत्वारस्त्रयो द्वावेकश्; A द्वौ वैकश्चतु-. — 2. YMt (3.274) कालः.

19.18 1. Maskarin (My, Vm) combines sūtras 18–19.

19.19 1. YAp (1204), YMt (3.243) एनसि गुरूणि गुरूणि लघूनि लघूनि.

19.20 1. YAp (1204) -तिकृच्छ्र-. — 2. YAp (1204) om. सर्व; cited in MMe (11.120) as in ed.

20.1 1. Ka2, KKT-G (421) om. — 2. KKT-G (421) शूद्रानुयाजकं. — 3. A, Ka2, KKT-G (421) यश्चान्त्या-; YAp (1051) यच्चान्त्या-. — 4. YAp (1051) omits अन्तावसायिन्याम्; A, Ka2 -सेदन्त्याव-; A, Ka2, KKT-G (421) add वा.

confounds the Veda: The expression *vedaviplāvaka* has been taken to mean someone who divulges the Veda to an unauthorized person. But it probably has a broader meaning, including studying or teaching the Veda outside of the standard rules (YAp 1206) and not studying or teaching (Haradatta on GDh 20.1).

20.2 1. YAp (1205), YMt (3.294) विद्यागुरुयोनि-. — 2. YAp (1205) संनिपत्य. — 3. KKT-G (422) -दकानि. — 4. YAp (1205) प्रेतकार्याणि.

20.4 1. YAp (1205), YMt (3.294) वावकरात्पात्रम-. — 2. YMt (3.294) -घटान्यू-. — 3. Ka2, YMt (3.294) दक्षिणाभिमुखः. — 4. A -मुखो यदा. — 5. A -स्येदमुकमनुदकं; YMt (3.294) -स्येदिदममुम-; KKT-G (422) -स्येदमनुदकं.

20.5 1. YAp (1205) ते सर्वेऽन्वा-; KKT-G (422) ते सर्वेऽप्यारभेत्.Ka2 सर्वान्वालभेरन्.

20.7 1. YMt (3.294) प्रविशेयुः.

20.8 1. A उत्तरं. — 2. YAp (1205) जपेत्सावित्रीम्, and omits अज्ञानपूर्वं.

20.9 1. A च.

20.10 1. KKT-G (426) omits तु. — 2. YAp (1207) शातकौम्भ-; KKT-G (426) शत-. —3. YAp (1207) places स्रवन्तीभ्यः before पूरयित्वा. — 4. KKT-G (426) एनं वा अप. — 5. YAp (1207) ततः परमेतं स्नपयेयुः; Ka2 उपस्पृशेयुः.

20.11 1. Ka2, YMt (3.295) तत्संप्रति-. — 2. YAp (1207) adds अन्तरिक्षं. — 3. KKT-G (426) ये. — 4. YAp (1207) यो वै रेतस्तमिह; A रोचनस्ताभमं; Ka2 रोचनस्तमिमं. — 5. YAp (1207) गृह्णीयामिति.

20.12 1. YAp (1208) places तरत्समन्दीभिः before पावमा-; Maskarin (My, Vm) places एतैर्य- ... -मन्दीभिः at the end of sūtra 11.

20.13 1. KKT-G (426) adds वा. — 2. Haradatta (A, Ka2) places हिरण्यं ... दद्यात् at the end of sūtra 12; Haradatta (A, Ka2) makes गां वा into a separate sūtra; Maskarin (My, Vm) combines sūtras 13–14.

20.14 1. YMt (3.295) combining sūtras 13 and 14 reads: हिरण्यं दद्याद्गां चाचार्याय; YAp (1208) गां चाचार्याय, combining with preceing sūtra; YMt and YAp omit final च.

20.15 1. KKT-Śu (88) om. — 2. Vm, My, Stenzler omit स; A, Ka2, YAp (1208), YMt (3.295), KKT-G (426), KKT-Śu (88) contain स.

20.16 1. KKT-Śu (88) सर्वाण्युद-; YAp (1208) -दकादि; KKT-G (426) -दकानि; YMt (3.295) omits this sūtra.

20.17 1. KKT-G (426) सर्वेषु पातकेषु.

21.1 1. A, My, Vm, YAp (1045), YMt (3.226) ब्रह्महृ-; Stenzler, Ka2 ब्रह्महा; YAp (80, 1045) -संबद्धाग- (var. द्धागम); YMt (3.226) -संबन्धसंबद्धावागमस्ते-; YMt (3.232) -संबद्धाङ्गस्ते-; YAp (1045) -भ्यास्यपतितत्यागिपतितात्यागिनः.

21.5 1. A adds तथा, but Ka2 shows that this is part of Haradatta's commentary introducing the sūtra.

21.6 1. Ka2 तामेके. — 2. YAp (1045) adds ब्रुवते.

21.7 1. YAp (1045) omits this sūtra; A -श्यान्यनु; Ka2 -श्यानि ।। मनुः ।।.

21.8 1. A, Ka2, YAp (1045), YBk (3.256) -तल्पं.

21.9 1. Stenzler om. -वर्ण, but supported by Maskarin and Haradatta. — 2. Ka2 पततीति.

21.10 1. A, Ka2 महापातक-.

21.11 1. Ka2 अपङ्क्त्त्या-. — 2. A -ब्रह्मघ्न-;

21.12 1. A, Ka2 (possibly also Haradatta) अज्ञानादनध्यापनाद्; MMe (8.388) अथायाजकावृत्वि-; YAp (1046) अयाजनानध्यापनाद् (for this see VaDh 13.50). — 2. YAp (1046) om.

21.14 1. YAp (1046) परित्यजत इत्येके.

21.15 1. KKT-G (420) न कदाचन माता-.

21.15–16 *A man . . . estate:* the reference here is to parents who have fallen from their caste.

21.19 1. MMe (8.13), YBk (3.228, but var. चावि-) च विमोचने; MMe (8.348–9) विमोचने (omits च).

21.20 1. A, Ka2 -गोरणं; My (variant) -गूरणे.

21.22 1. Ka2 पांसून्गृह्णी-.

22.1 1. Maskarin (My, Vm) combines sūtras 1–2.

22.2 1. Ka2 -वस्थातस्य.

throw . . . three times: Haradatta points out that, since he throws himself three times, the penance does not entail his death.

22.3 1. Ka2 लक्ष्यं changed in margin to लक्षं.

22.4 1. YAp (1054), PaM-P (401) om. वा; PaM-P (401) खट्वाङ्गी कपाल- (this passage contains all the words of the sūtra omitted on p. 399). — 2. YMt (3.246), PaM-P (399) मृन्मयकपालपाणिर्भिक्षायै (but in the same passages YMt and PaM have another citation reading खट्वाङ्गकपाल-); PaM-P (401) भिक्षायै.

post from a bed-frame and a skull: Vijñāneśvara (YMt (3.246) makes it clear that the term *khaṭvāṅga* does not refer literally to a part of a bed but to a staff with a skull attached to the top: *khaṭvāṅgaśabdena daṇḍāropitaśiraḥkapālātmako dhvajo gṛhyate na punaḥ khaṭvaikadeśaḥ*. The skull, all commentators explain, is the skull of the Brahmin he has killed.

22.6 1. YMt (3.243) विहरेत्सव-; PaM-P (401) -वनेषूदकस्पर्शी. — 2. YAp (1054) विशुध्येत्.

22.7 1. Ka2 वा निमित्ते.

22.8 1. A, Ka2 om.

22.10 1. Ka2 -ज्ञेप्यदंतषुदंतश्चेत्.

22.11 1. YAp (1064) स्पृष्टश्चे-; YMt (3.252) as in ed.

22.12 1. Stezler आत्रेयीं; A, Ka2 आत्रेय्याश्चै-; Maskarin's and Haradatta's explanations presuppose a locative, as also the constructions of sūtras 11 and 13; cf. also 22.17.

22.13 1. Ka2 वावि-. — 2. A om., possibly because the first word of Haradatta's commentary is also ब्राह्मणस्य; YMt (3.266–7) places this at the beginning of sūtra 14.

22.14 1. Maskarin (My, Vm) divides the sūtra after ब्रह्मचर्यम्. — 2. My, PaM-P (74) वृष-; YAp (1106) वृषभैकसहस्रा.

22.15 1. YBk (3.263–4), YMt (3.266–7) वैश्यवधे; A, PaM-P (74) adds तु. — 2. YAp (1100) वैश्यं हत्वा त्रैवार्षिकं ब्रह्महत्याप्रायश्चित्तात्मकं ब्रह्मचर्यं चरेत्; YBk (3.262, but not at 3.263–4) प्राकृतं त्रैवर्णिकं ब्रह्मचर्यम्; YMt (3.263–4) adds प्राकृतं ब्रह्मचर्यं; Maskarin (My, Vm) puts the rest in a separate sūtra. — 3. YAp (1100), PaM-P (74) वृषभै-.

22.16 1. YBk (3.263–4), YMt (3.266–7) शूद्रवधे; YBk (3.262, 263–4) adds तु. — 2. YMt (3.266–7) सांवत्सरिकम्; YBk (3.262, but not at 3.263–4) adds प्राकृतं ब्रह्मचर्यम्; Maskarin (My, Vm) puts the rest in a separate sūtra. — 3. PaM-P (72, 74) वृष-.

22.18 1. YMt (3.263–4) adds हत्वा.

22.19 1. A, Ka2, My -मूषक-; YBk (3.262) -मूषिकाश्व-.

22.20 1. Ka2, YAp (1130) अस्थिमतां.

22.21 1. Ka2 वास्थि-; YBk (3.265) अनस्थ्नामनडु-. — 2. YBk (3.265) om.

22.22 1. Ka2 no doubling of किंचिद्.

22.23 *eunuch:* the commentators themselves appear to have noticed the anomaly of inserting the eunuch in the middle of a passage on animals. Haradatta cites the opinion of some that the term *ṣaṇḍa* here refers to animals that have been castrated.

22.26 1. A नीलः.

22.27 1. YMt (3.268) वैशिकेन as instrumental rather than the negative particle, and comments: वैशिकेन वैश्यकर्मणा जीवन्त्यां व्यापादितायां किंचिदेव देयं तच्च जलम्.

22.28 1. Ka2, YMt (3.292) -वधे.

22.29 1. YMt (3.265, but not at 3.326) परदार्ये.

22.32 1. YAp (1117) om.

22.33 1. YMt (3.288), PaM-P (429) निषिद्धमन्त्रप्रयोगे; PaM-P adds सति. — 2. YMt (3.288) -वागुपतिष्ठेत्; PaM-P (430) सहस्रानुवाकं जपेत्.

22.34 1. YAp (1154) om. YAp introduces this sūtra with: संवत्सरं प्राकृतं ब्रह्मचर्यं चरेदित्यनुवृत्तम् (see above 22.14).

22.35 1. A यातिचा-; YAp (1125) चाभिचारिणी.

22.36 1. PaM-P (274) स्त्रीषु गमने.

22.36 *other than a cow:* the cow is considered a mother, one reason being that people drink its milk. Sex with a cow, therefore, is equivalent to incest: see G 23.12.

23.2 1. MMe (11.145, but not at 4.222), YMt (3.255) मद्यपाने. — 2. YMt (3.255) -मुदकं वा त्र्यहं तप्तानि पिबेत्स तप्तकढच्छ्रस्; Ka2 तप्तकृ-; MMe (4.222) तप्तातिकृच्छ्रः; MMe (11.145) सकृच्छ्रास्. — 2. Maskarin (My, Vm) makes a separate sūtra of ततोऽस्य संस्कारः.

23.3 1. YMt (3.255) -पुरीषकुणपरेतसां. — 2. YAP (1074), YMt (3.255) प्राशने च.

23.9 1. A, Ka2 सूर्मीं. — 2. A वा श्लिष्ये-.

23.10 1. A, Ka2, My, Vm -णमुत्कृत्याञ्ज-; Maskarin appears to have this reading, but Haradatta's gloss उत्पाट्य क्षुरादिना निकृत्य supports the adopted reading(but see VaDh 20.13). — 2. Maskarin (My, Vm) combines sūtras 10–11.

23.12 1. Stenzler, Ka2, MMe (11.172), YAp (1048), YBk (3.253–4), PaM-P (275) सखि-; YAp (1048), PaM-P (275) -सगोत्र-; MMe (11.172) -शिष्या-. — 2. YAp (1048) -भर्या-स्नुषायां च. — 3. Maskarin does not comment on गवि, and it appears that his text did not have this word. — 4. Ka2, PaM-P (275) गुरुतल्प-.

23.13 1. MMe (11.172) omits इत्येके.

23.14 1. Stenzler, My, Vm, YBk (3.264), KKT-Vy (591), SmR-Vi (396) श्वभिः खादये-; Ka2 corrects in margin to खादये; Haradatta comments आदयेत्खादयेत्, which supports the adopted reading, which is also the *lectio difficilior*. Maskarin in the commentary merely says खादयेत्, which could be a repetion of the reading of the root text or a gloss. In Devanāgarī, moreover, it is easy to read रा as ख and then to "correct" it to खा.

23.15 1. Stenzler खादयेत्; the adopted reading is supported by Maskarin and Haradatta; South Indian manuscripts frequently confuse ख and घ.

23.19 1. YMt (280) शुध्यति.

23.20 1. Maskarin reads अभये अरोगे अस्वप्ने, and My, Vṃ puts avagrahas before each of them. — 2. YAp (1141) समिदो वा.

23.21 1. PaM-P (447) -भुञ्जानोऽस्तमि-. — 2. PaM-P (447) जपेत्.

23.23 1. Stenzler, A, Ka2 add अमेध्यप्राशने वा, which is supported by Haradatta, who comments on this phrase. Bühler's mss., however, do not contain it, nor does My, Vm, MMe, or YAp (1165), and Maskarin does not comment on it. It was probably an interpolated gloss, because this topic is dealt with in sūtra 3. — 2. MMe (11.159) पुरीषाभावः.

23.24 1. YAp (1165) -त्रावसरमभो-.

23.25 1. Maskarin (My, Vm) places the rest in a separate sūtra. — 2. A -पभुञ्जानः.

without skipping any: the commentators explain that while he is gathering these withered fruits, he should not skip any in trying to find better ones. Bühler translates: "avoiding (all other food)."

23.26 1. YMt (3.289) छर्दने.

23.27 1. Stenzler, A, Ka2 त्रिरात्रं परमं, supported by Haradatta. Bühler's mss., My, Vm त्रिरात्रपरमं, which is supported by Maskarin, who comments: त्रिरात्रपरमं सर्वं बहुरात्रमिति । अत एकरात्रं द्विरत्रं त्रिरात्रमिति कल्प्यम्. According to him, when the offense is against a Brahmin the penance lasts for three days, against a Kṣatriya for two days, against a Vaiśya for a day and a night, and against a Śūdra for a day.

23.28 1. My, Vm सत्यवाक्चेद्. — 2. A, My, Vm वारुणीमानवीभिर्होमः.

23.29 1. KKT-G (311), SmR-G (392) विवाहे; SmR-G (392) मैथुने; Ka2 -थुनधर्मा-; KKT-G (311) -नर्मान्त-; SmR-G (392) -नर्मात्तिसंयोगेषु दषमेके (om. अनृतम्).

23.30 1. KKT-G (311) ननु. — 2. SmR-G (392) नानृतं वदेद् गुर्व-.

23.31 1. Stenzler adds यस्मात्, which is probably from a commentary introducing this sūtra; the word in not found in or commented on my Maskarin or Haradatta. — 2. SmR-G (392) सप्तमं पुरुषमितश्च परतो. — 3. KKT-G (311) मनसा. — 4. SmR-G (392) वदन्नर्थेषु.

23.32 1. A अन्त्याव-; Ka2 also has this reading but corrected in margin to अन्ताव-. — 2. PaM-P (250) -ब्दं.

23.33 1. PaM-P (250) -रात्रम्.

23.34 1. PaM-P (272) -रात्रम्.

24.3 1. Ka2 भोक्ष्यमाणः.

24.5 1. A om. एके; My, Vm एकेऽस्त्रीषु, following Maskarin's explanation: एके अस्त्रीषु वडबाद्यासु गोवर्जं मैथुनमासेव्य एतदेवोदकोपस्पर्शनमिच्छन्ति. He goes on to give another explanation without the negative prefix: एके वर्णयन्ति स्त्रीषु व्यभिचारिणीष्वेतदेव प्रायश्चित्तमिति.

while ... wife: This sūtra has been subject to a variety of interpretations. According to Maskarin's reading, the translation would be: "this applies when one has had sex with a non-woman, i.e., an animal." Maskarin points out that the reference is to an animal other than a cow; cf. GDh 22.36. The reading of my editon is given by Maskarin as a variant. But he explains it differently. According to him, the meaning is that some apply this provision to women who are wanton.

24.6 1. Ka2 होमा. — 2. Stenzler आत्ममुखे; Maskarin and Haradatta support the adopted reading. — 3. Ka2 -मीत्यन्ततः. — 4. Maskarin (My, Vm) divides this into separate sūtras at दिवादिष्वेक-, लोमानि, and प्रायश्चित्तं.

24.7 1. A, Ka2 omit this sūtra; Maskarin (My, Vm) combines sūtras 7–8.

24.10 1. YMt (3.301) -पानसुवर्णस्तेय-. — 2. Ka2, YMt (3.301) -मैः स्नातो. — 3. A, Ka2 जपन्. — 4. A. Ka2 add इदं च प्रायश्चित्तम् (Ka2 -श्चित्तिं).

24.11 1. My, Vm आवर्तयेत्पु-, but Maskarin's comment supports the adopted reading.

24.12 1. A both time विमुच्यते.

25.2 1. Stenzler प्राणैरिन्द्रं, but Maskarin and Haradatta support the adopted reading; A -नेन्द्रे. — 2. A -ग्निमिवेत-.

25.3 1. A, Ka2, My, Vm -हुतीर्जुहोति; Haradatta appears to have this reading, while Maskarin gives no indication. The dual is probably the correct reading; it is also the *lectio difficilior*.

25.4 1. Maskarin (My, Vm) places the rest in a separate sūtra. — 2. A, Ka2 -तिष्ठेत.

25.5 1. A, Ka2, My, Vm omit the second एषां लोकानां, and it is not given by Maskarin or Haradatta; Ka2 अतिक्रान्त्या.

25.6 1. A, Ka2 योऽप्रयत, but Maskarin and Haradatta support the adopted reading. — 2. A, Ka2, My, Vm -मनुमन्त्र-; Maskarin gives no indication, but Haradatta appears to have the latter reading. — 3. Maskarin (My, Vm) divides this into separate sūtras at वरो and प्रायश्चित्तम्.

25.7 1. A, Ka2 add च. — 2. A -पूर्वेऽब्लि-. — 3. Maskarin (My, Vm) divides this into a separate sūtra at अन्यैर्वा.

25.8 1. Ka2, My, Vm -नसोर्पचारे; Haradatta found this variant in his sources, but rejects it: वाङ्नसोरिति पाठोऽस्मभ्यं न रोचते । अचतुरेति (Pāṇini 5.4.77) समासान्तविधिप्रसङ्गात् । प्रतिषिद्धग्रहणस्य च दुरन्यवत्वात्. — 2. A, Ka2 add सत्यान्ताः; cf. GDh 1.51.

25.9 1. Ka2 सर्वास्त्वपो. — 2. Ka2 प्रातः. — 3. A, Ka2 वरुणश्च पुनात्विति; My, Vm omit प्राता ... वरुणश्चेति.

26 This chapter is taken from the *Sāmavidhāna Brāhmaṇa* 1.2. I give here the concordance of the GDh sūtras to the Brāhmaṇa passages: 1 = 1; 2 = 2; 3–5 = 3; 6 = 4; 7–11 = 5; 12 = 5 (with only four mantras); 13–17 = 5; 18 = 6; 19 = 7; 20 = 8; 21–23 = 9; 24–25 = 10. A large portion of this chapter is cited in YAp (1237, sūtras 1–18), YMt (3.319, sūtras 1–12), and PaM-P (462–3, sūtras 2–17). I have not included the variants of sūtra 12 found in these sources.

26.1 1. Stenzler त्रीन्कृच्छ्रान् based on the reading of the *Sāmavidhāna Brā*hmaṇa. But A, Ka2, My, Vm, YAp (1237), YMt (3.319) omit त्रीन्. It is not commented on by Maskarin or Haradatta.

26.4 1. YAp (1237) परं (omits अथ). — 2. YAp (1237) त्र्यहमयाचितम्.

26.5 1. YAp (1237) -मुपवसंस्तिष्ठे- (combining with the next sūtra).

26.7 1. PaM-P (462) वदेत.

26.8 1. PaM-P (462) अनर्यं न. — 2. YMt (3.319) अनार्यैः सह न भाषेत.

26.9 1. YAp (1237) omits रौरवयौधा; YMt (3.319, 325) -योधां; A, YMt (3.319, 325) -जपे.

26.10 1. MMe (11.222) adds सवनेषु. — 2. YAp (1237) मार्जजेत्. — 3. A, Ka2, YAp (1237), YMt (3.319), PaM-P (462) add शुचयः पावका; My, Vm add शुचय. — 4. YAp (1237) इति चतसृभिः.

26.12 1. Ka2 adds ओं. — 2. All, except A, read हमाय without the *avagraha*, but as Stenzler himself points out in the introduction (p. iv), the reading should be अहमाय, as clearly found in the *Sāmavidhāna Brāhmaṇa*. — 3. A -योर्व्याय; Ka2 as in ed., but corrected in margin to -योर्व्याय. — 4. My, Vm add पारदाय. — 5. A वारयि-. — 6. A, My, Vm हराय. — 7. Ka2 हराय शिवाय शान्तायोग्राय. — 8. My पिङ्गळाय. — 9. A om. — 10. My, Vm सौम्याय. — 11. Ka2 adds in margin पिनाकहस्ताय. — 12. A, Ka2 om.

26.14 1. YAp (1237), PaM-P (463) om. एव.

26.15 1. YAp (1237) om. एताभ्यो देवताभ्यः.

26.16 1. YAp (1237) om. सोमाय स्वाहा; YAp (1237), PaM-P (463) om. इन्द्राग्नीभ्याम्.

26.17 1. YAp (1237) अथ; PaM-P (463) अन्ते. — 2. YAp (1237), PaM-P (463) ब्राह्मणभोजनम्.

26.18 1. PaM-P (465) -कृच्छ्रौ व्याख्यातौ.

26.19 1. PaM-P (359) यत्सकृ-.

26.20 1. Maskarin (My, Vm) omits this sūtra. — 2. PaM-P (465) om.

26.22 1. Ka2 adds अतिकृच्छ्रं. — 2. My, Vm, YMt (3.326) यदन्यन्महा-. — 3. Ka2 चरित्वा महापातकव्यतिरिक्तैः पापैः प्रमुच्यते.

26.23 1. A omits this sūtra. — 2. Ka2, YMt (3.326) सर्वस्मादेनसो मुच्यते; Ka2 adds तृतीयं कृच्छ्रातिकृच्छ्रं चरित्वा सर्वस्मान्महापातकादप्येनसोऽनभिसंधिकृतान्मुच्यते.

26.24 1. Ka2 तीर्थेषु — 2. Maskarin (My, Vm) combines sūtras 24–5.

27.3 1. YMt (3.323) वपनं च व्रतं; YMt (3.325) वापनं व्रतं; PaM-P (240) पवनव्रतं. — 2. A, Ka2, YMt (3.323, 325), PaM-P (240) चरेत्.

27.5 1. YAp (1242) इत्येताभिस्त-. — 2. Maskarin (My, Vm) starts a new sūtra at उपस्थानं. — 3. A, Ka2, YAp (1242), PaM-P (240) om.

27.6 1. PaM-P (240) -हेलनमिति; My, Vm add च. — 2. Stenzler, YAp (1242), YMt (3.323), PaM-P (240) चतसृभिराज्यं जुहुयात्; Haradatta and Maskarin support the adopted reading with the gloss: अनादेशादाज्यं जुहुयात्.

27.7 1. YMt (3.323) adds त्रिभिः.

27.8 1. YMt (3.323), PaM-P (240) स्वः महः जनः तपः. — 2. YMt (3.323) adds ओं before each word up to सत्यं. — 3. YMt (3.323) यज्ञः. — 4. YMt (3.323) श्री उर्क् ईट् ओजः तेजः; PaM-P (240) श्रीरूर्म्विडौजोजः; A adds वर्चः. — 5. YAp (1242) adds ओं before each word up to शिव; Ka2 धर्मः पुरुषो धम शिव. — 6. Maskarin (My, Vm) places प्रतिमन्त्रं मनसा at the beginning of sūtra 9.

27.9 1. PaM-P (240) om.; YMt (3.323) adds एतैरेव ग्रासान्भुञ्जीत.

27.10 1. YMt (3.323) तद्ग्रास-.

27.11 1. PaM-P (240) चरुभैं-. — 2. YAp (1242), PaM-P (240) -रोत्तर-. — 3. YMt (3.323) प्रशस्यानि.

27.12 1. PaM-P (240) adds at the beginning द्वादशैतानि.

27.13 1. A, PaM-P (240) -कोपचयेन. — 2. PaM-P (241) पूर्वं पक्षम्; YAp (1242) -पक्ष- and connects with the following.

27.15 1. A एवं; YMt (3.323) एव joining with the preceding.

27.16 1. YMt (3.326) एकमात्स्वा. — 2. YAp (1242) om.

27.17 1. A पूर्वान्दश पराना-.

27.18 1. YAp (1242) तृतीयमात्स्वा; Ka2 त्वात्स्वा.

28.1 1. YMt (2.114), SmR-Vi (465) विभजेरन्.

28.2 1. YMt (2.114) adds चापि. — 2. SmR-Vi (465) adds पितरि. — 3. A, Ka2, YMt (2.114), SmR-Vi (465) चेच्छति; cited in MMe (9.209) as in ed.

28.5 1. PaM-Vy (334) -तोदयुक्तो.

28.6 1. PaM-Vy (334) काणः खोडः कूटः वण्डो; A -कूटवणेटा; Ka2 -कूटपण्डा; KKT-Vy (656), SmR-Vi (472) -वण्डा. — 2. Stenzler, PaM-Vy (334) -नेकश्चेत्.

28.7 1. Ka2 चैकं.

28.8 1. A समधा चेतर-; Ka2 समं चेतर-; SmR-Vi (472) सममेवेतर-; PaM-Vy (334) समं चेतरतः सर्वम्.

28.9 1. KKT-Vy (661) द्व्यंशं. — 2. Bühler's mss., SmR-Vi (480) पूर्वजः; KKT-Vy (661), SmR-Vi (480) add स्यात्; A, Ka2, and ms. P of Bühler omit sūtras 9–10. My, Vm have these sūtra and they are commented on by Maskarin.

28.11 1. A, Ka2 लभते.

28.12 1. A दशकं; KKT-Vy (661) दशतः.

28.13 1. Ka2, My, Vm, KKT-Vy (661) -द्विपदानाम्.

28.14 1. SmR-Vi (476) वृष-.

28.15 1. SmR-Vi (476) वृषषो-.

28.16 1. Ka2 -ज्यैष्ठनीयेन. — 2. My, Vm यवीयसः; SmR-Vi (476) यवीयसा.

28.17 1. A स्वस्ववर्गे; YMt (2.145) स्ववर्गेन (var. -वर्गे); SmR-Vi (477) प्रतिमातृबान्धववर्गे; PaM-P (371) प्रतिमातृष्वसृवर्गे (but com. supports reading of ed.).

28.20 1. KKT-G (28) तच्छङ्कया नोप-; YAp (737), KKT-G (28), SmR-G (19) -यच्छेताभ्रातृ-काम्.

28.21 1. YAp (742) -गोत्रार्थसंबद्धा. — 2. YAp (742) विभजेरन्. — 3. A, Ka2, Bühler's mss., YAp (742), YMt (2.136), PaM-Vy (357) वानपत्यस्य; Stenzler, My, Vm, YBk (2.139–40) चानपत्यस्य, which is supported by Maskarin, who comments: चशब्दादाचार्यः शिष्यश्च सामार्थ्यात्सर्वाभावे; Haradatta: स्त्री तु सर्वैः सगोत्रादिभिः समुच्चीयते.

28.22 1. YMt (2.136) om.

28.25 1. KKT-Vy (691), YBk (2.148), SmR-Vi (523), PaM-P (373) -शुल्कं (but शुल्कः in KKT com.).

28.27 1. YBk (2.142) अथासं-; SmR-Vi (598) असंसृष्टवि-.

28.28 1. PaM-Vy (364) संसृष्टो.

28.29 1. YBk (2.125) om. एव.

28.30 1. My, Vm, YBk (2.144) स्वयमार्जित-. — 2. SmR-Vi (502) -तमवैद्याय वैद्यो नाकामो. — 3. PaM-Vy (378) स्वयमर्जितं चैव वैद्येभ्यो वैद्यः दद्यात्.

28.31 1. Ka2 भजेरन्.

28.32 1. SmR-Vi (551) -क्षेत्रजदत्तापविद्धकृत्त्रिमगूढोत्पन्ना.

28.32–3 *A natural son . . . lineage:* for definitions of these types of sons, see B 2.3.14–28.

28.33 1. Bühler's ms. P एते तु गोत्रभाजः.

28.34 1. My, Vm -शिनो वौरसा-; KKT-Vy (712) औरसाभावे.

28.35 1. SmR-Vi (537) राजन्युत्रो गणसंपन्नो ज्येष्ठतुल्यभाक्.

28.38 1. KKT-Vy (701) adds तुल्यभाक्.

28.40 1. PaM-Vy (201) तथासवर्णा-; MMe (9.156) omits अपि; A -न्याय्यवृत्तो. — 2. Ka2 om. — 3. YAp (720) लभेतेत्येकेषाम्.

28.43 1. SmR-Vi (493) adds तु.

28.44 1. Ka2 भागार्हे.

28.45 1. A -लोमास्तु.

28.47 1. PaM-Vy (381) om. — 2. YMt (2.118–9), PaM-Vy (381) add अविभागः.

28.49 1. KKT-B (490 om. — 2. Maskarin (My, Vm), KKT-B (49) प्रागुत्तमाः त्रय. — 3. Ka2 त्रयश्चाश्र-. — 4. A, Ka2, My, Vm, KKT-B (49) omit इति. — 5. KKT-B (49) omits परिषदित्याचक्षते.

28.50 1. KKT-B (49) omits यदाह.

28.51 1. Ka2 -प्रभावो; Maskarin (My, Vm) यमप्रभवौ, explaining यमशब्देन संसारनिवृत्तिरुच्यते. — 2. KKT-B (49) omits हिंसानुग्रहयोगेषु; Maskarin (My, Vm) makes a new sūtra of भूतानां . . . -योगेषु.

Baudhāyana Dharmasūtra

The edition of the Baudhāyana Dharmasūtra given here is based on the critical edition prepared by E. Hultzsch. His first edition was published in 1884 using only six manuscripts (M, Ci, Ct, O, D, K): D, K Devanāgarī; M, Ci Grantha; O a transcript of Malayalam; Ct Telugu; For his second edition published in 1922, Hultzsch used seven additional manuscripts (B, S, N, P, H, G, Cs), as well as the Mysore edition of 1907. Of these, N and P are in the Grantha script. I give below Hultzsch's descriptions of the manuscripts with minor stylistic changes. The numeral "1" after a siglum indicates a correction made in the manuscript.

B Queen's College, Benares. Paper; Nāgarī; 30 folios; relatively correct. Colophon: इदं पुस्तकं बोडसोपनामकलक्ष्मणेन लिखितं ।। स्वार्थं परार्थं च ।। योगेश्वर्यै नमः ।। मीती (probably Hindi *mitī*, "date") संवत् १८७६ शके १७४१ (= 1818 CE) विकृतिनामसंवत्सरे चैत्रकृष्ण ४ शुक्रवारे समाप्तं ।।

D Deccan College collection on 1868–69, no. 6. Devanāgarī; 28 folios.

G Aufrecht's *Sanskrit-Handschriften in München*, No. 104, p. 49. Nāgarī. This also follows ms. D, although it has fewer errors than ms. H. The reading of G has been accepted at 1.3.35, 37; 2.6.19.

H Aufrecht's *Sanskrit-Handschriften in München*, No. 251, p. 184. Nāgarī; full of errors; generally reproduces errors found in ms. D. As in the latter, the following are omitted in H: 4.3; 2.8.5 to 2.11.15; it also follows the transposition at 4.5.1.

K Elphinstone College collection of 1867-68, class VI, no. 2. Devanāgarī; 38 folios; written in Kolapur in Śaka 1789.

M No. 610/1929 of the Madras Government collection. Palm-leaf; 78 folios; Grantha; a few corrections in Nandināgarī. The ms. is much injured by time, use, and insects. Several pieces were found to be broken off since the negligent Devanāgarī transcript belonging to Bühler was made.

N An old ms. belonging to Hultzsch. Palm-leaf; Grantha; 32 folios; damaged.

O A Devanāgarī transcript of a Malayalam ms. discovered by Mr. Seshagiri Śāstrī of Madras. **O2** means the corrections from another ms. that Śāstrī entered on this ms. with red ink.

P A modern manuscript belonging to Hultzsch. Palm-leaf; Grantha; 58 folios.

S Obtained in Surat by Hultzsch. Paper; Nāgarī; 33 folios; full of errors of all sorts.

The following mss. beginning with the initial "C" contains also Govindasvāmin's commentary.

Ci A ms. presented by Burnell to the India Office Library, box 61, no. 40. Palm-leaf; 163 folios; Grantha. Hultzch comments: "A careless Devanāgarī transcript belonging to Bühler was of great help, as the original is very trying to the eyes."

Cm *The Bodhāyana Dharma-Sūtra* with the commentary of Govindasvāmin, ed. L. Śrīnivāsāchārya; for detailés see Bibilography, Primary Sources. The editor used seven mss. but the edition does not have a critical apparatus giving manuscript variant.

Cs A Nāgarī transcript of a southern ms. prepared by Pandit V. Śrīnivāsa Śāstrī for Hultzsch; 412 pages.

Ct A Telugu transcript of ms. no. 9317 of the Tanjore library procured for Bühler by Burnell. A few breaks are made up from ms. no. 9319 of the Tanjore library. This copy gives only the Pratīkas of many sūtras.

Besides these, I have noted significant variants found in the 1972 editon of the BDh with Govindasvāmin's commentary published in the Kashi Sanskrit Series (= KSS).

Hultzsch's second edition contains numerous changes from the first edition. Some of these are sound emendations based on the evidence provided by the new manuscripts, especially the southern ones M and N. There are numerous occasions, however, where the Hultzsch has been unduly influenced by the critique of Böhtlingk (1885c): see, for example, 1.12.5; 2.1.3; 2.2.18; 2.3.34–35.. In several of these cases, I have reverted to the readings adopted in the first edition on sound editorial principles.

Another practice of Hultzsch has, unfortunately, seriously hampered my efforts to understand the manuscript tradition given in the critical apparatus. Whenever a reading of the second edition differs from that of the first, Hultzsch merely notes that the latter is the one adopted in the first edition without giving any indication as to the actual manuscripts that supported the latter reading. It is often possible to identify these manuscripts by carefully reviewing the apparatus of the first edition; but sometimes it is not possible to do so with any degree of certitude. Whenever the second edition identifies a variant as found in the first edition, therefore, I have noted that and within parentheses given the *probable* manuscripts in which that reading was found.

By and large, however, this edition gives the readings found in the second edition of Hultzsch. On numerous occasions, nevertheless, I have been compelled to follow the reliable readings of his best manuscripts, M and N, especially when they are supported also by Devanāgarī manuscripts and O (Malayalam).

ADHYĀYA 1

1.1–4 *The Law . . . the third:* the reference here is to the three sources of the Law: cf. Introduction 16.

1.5 1. Cs -क्रोधवर्जिताः.

1.6 1. Ci, Ct, Cs om. इति.

1.8 1. Ct, O, D, K, N, B, S चातुर्वेद्यं; Cs add च. — 2. Cs चाङ्ग-. — 3. Gov. records the alternate reading मुख्याः (= VDh 3.20). — 4. Ci, Ct, Cs, O1, D, K1, N परिषदेषा.

1.11 1. Gov. glosses अजानन्तः.

1.12 1. Cs, N तस्मादवाच्यो.

1.14 1. Given the irregular grammar of a dual subject with a verb in the singular, Böhtlingk (1885c) suggests मारुतार्के प्रणश्यति.

1.16 1. Ci, Ct omit the verse, but Gov. quotes it in his commentary on sūtra 9; Cs, Cm place verse 16 after 9; S adds प्रथमः खण्डः.

2.1 1. P -तस्तथैवोत्तरतः.

2.2 1. D, K, B, S -तस्तान्यनुव्याख्या-.

2.3 1. Ci (text), Cs, M. N, P, B, S -दनुपनीतेन. — 2. Ci, Ct, Cs, M, P -प्वसादु-

2.4 1. Ci, Ct, Cm, Cs, M, N, O शीधु-; P मधु-. — 2. D, K, B, S आयुधिकं. — 3. O1, D, K, N, B, S समुद्रयान-.

2.5 1. D, K, B, S तत्रेतर-; N कर्मकुर्वन्. — 2. Ci, Ct, Cs दुष्यतीति इतरस्मिन्.

2.6 1. N तत्र only once. — 2. Cs -प्रमाणमेव.

2.8 1. P त्वे व; D, K, B, S उभयमेव. — 2. Cs, Cm शिष्टागमविरोधदर्शनात् शिष्टस्मृतिविरोधदर्शनाच्च.

2.9 1. प्रागादर्शात् as in Patañjali (see next note); Ci, Cs, N1 om.; 1st ed. (M, O2) Cm प्रागदर्शनात्; Ct प्राग्दर्शनात्; O1 प्रागादर्शनात्; P प्रागर्शनात्; D, K, N2, B, S प्राग्विनशनात् (= MDh 2.21); 1st ed. (conj.) प्रत्यक्कालकाद्वनात्; Ct, Cs, M, O1, D, K, S -लकावनात्; Ct, Cm, B, O2 -लकवनात्, which I follow in my edition; Hultzsch derives कनखल from N (P reads कनख्खल). — 2. C, K -वर्तः.

The region ... Āryas: a similar definition is found twice in Patañjali's commentary on Paṇini (2.4.10; 6.3.109) and Va 1.8. Hultzsch's second edition of B reads *kanakhalād*, "from Kanakhala". But this reading is supported only by two manuscripts. The evidence of Patañjali, shows that the correct reading should be *kālakavanād* (near modern Allahabad). The meaning of *ādarśa* is unclear. Bühler (on Va 1.8) takes it to mean a mountain range called Ādarśa. In all likelihood, however, the term is a secondary derivative of *adarśa*, "non-seeing", and refers to the place where the sacred river Sarasvatī disappears in the Punjab. This place gets the name *vinaśana* ("perishing") in later texts: M 2.21. See Deshpande 1993. 97.

2.12 1. Ci, Ct, Cm, Cs विसरणी; O, P वितरणी; D विचरणा; B, K, S विचरणी. — 2. P कृष्णो. — 3. N, P विधावति. — 4. B, D, K, S तावत्तु; P om. हि.

2.13 1. P -पथः. — 2. Cs, Ci, M उपावृट्.

2.14 1. Cs, B कारस्कारान्; 1st ed. and all mss. except M, Cm वङ्गक-; Cs कलिङ्गकान्; Cs प्राणूनानि.

2.17 1. Ci, Ct, Cm, Cs om. अथाप्युदाहरन्ति.

3.2 1. Ci, Ct, Cs om. वा प्रतिवेदं.

3.6 1. D, K, N, B, S कर्माणि यच्छन्ति. — 2. P व्रात्यः. — 3. Ci, Ct, Cm, Cs -द्वेदेषु.

3.7 1. All mss. except 1st ed., M गर्भादिसंख्या (but corrected to by Hultzch in 1st ed., p. 174). — 2. Ci, Ct, Cm, Cs, O1, D, K, P -पनयेत्; B -पनयेत; S -पनयत्.

3.8 1. Ci, Ct, Cm add उपनयीत.

3.10 1. Ct, Cs, M, O, N, P -पूर्वेण.

3.10–15 *According to ... each class:* in all these statements, the first refers to Brahmins, the second to Kṣatriyas, and the third to Vaiśyas.

3.11 *Gāyatrī ... initiation:* the year in which people of the three classes are initiated is related to the number of syllables in each foot of the meter used in their initiation: Gāyatrī has eight, Triṣṭubh eleven, and Jagatī twelve. For the actual verses in these meters that a student is taught, see Kane 1962–75, II. 302.

3.12 1. 1st ed. (M, O, Ci, Ct), Cm इति after चतुर्विंशात्. Regarding अनात्यय see Haradatta on ĀpDh 1.1.27 and Wackernagel, Altind. Gr. II, 80; Böhtlingk (1885b) prefers अनत्यय here and at ĀpDh 1.1.27.

3.14 1. N अजिनानि only once.

3.15 1. O, D, K, B, S -प्रमाणो. — 2. O, D, K,B, S दण्डो; M, N, P दण्ड-; 1st ed. (M), N, P add विशेषाः पूर्वोक्ताः; O, D, K, B, S add विशेषः पूर्वोक्तः; the addition is a gloss coming from Gov.: याज्ञिकवृक्षविशेषाः पलाशादयो गृह्य एवोक्ताः.

3.16 1. Ci, Ct, Cm, Cs, O1, D, K, B, S om. — 2. Cm, Ct, M1, D, S भिं. — 3. N वर्धयन्.

3.17 1. 1st ed. and all mss. except P भवदन्त्यां; cf. sūtra 16.

3.19 1. N -दध्युः.

3.24 1. B नृत्य-; B, S -रणाभ्यञ्जनाञ्जनवर्जी.

3.25 1. O1, D, K, B, S -संग्रहणं.

3.26 1. 1st ed. and Cm connect दीर्घमायुः स्वर्गं चेप्सन् (Cm चेच्छन्) with the preceding sūtra; the 2nd ed. follows Bühler's translation. — 2. Cm, Cs, Ci, Ct place sūtra 26 after 29.

3.31 1. O1, K समित्सार्यु-; Cs, Ci, Ct, N, P, B, D समिद्धार्यु-.

3.32 1. 1st ed. (Ci, Ct, O1, M) -वादनमत्यन्तशः; P, B, S, 02, D, K -वादयेदत्यन्तशः.

in an exaggerated way: I follow Böhtlingk (1885c) in translating the ambiguous word *atyantaśaḥ*. Gov. and, following him, Bühler takes it to mean "too close", that is, standing too close.

3.34 1. Cs, Cm N -कटकेषु. — 2. As Böhtlingk (1885c) notes, the ĀpŚr 15.20.18 reads चक्रीवत्.

3.35 1. 1st ed. and all mss. (except D, G) and Gov. -नोच्छादन-; D नो–दन-; Cm, Cs, Ci, Ct -नाच्छादन-; G -नोत्सादन- (cf. MDh 209, 211; ViDh 32.1); Cs -च्छिष्टानीति; cf. MDh 2.209 and ViDh 32.6.

3.36 1. 1st and 2nd Ed., Cm, Ci, Ct (all following Gov.) -वर्जनं; all other mss. -वर्जं, which reading I have adopted. This sūtra and 37 are clearly connected to 35, and the meaning is that the student should behave towards the wife and son of the teacher just as towards the teacher "except" (-वर्जं) with respect to specific matters such as eating their leftovers. See the parallel passages at ĀpDh 1.7.27, 30 (where -वर्जं occurs); GDh 2.31–2.

3.36–7 *as also ... the leftovers:* Bühler, adopting the reading *-varjanam*, translated the two sūtras: "(But he) should avoid the remnants of food left by his (teacher's) son, though he may know the Veda together with the Aṅgas, and to assist at the the toilet of, to shampoo, to attend in the bath, and to eat the remnants of food left by a young wife of his (teacher)."

3.37 1. 1st ed. and all mss. except G, and Gov., -नोच्छादन-; Cm, Cs, Ci, Ct -नाच्छादन-; D -नो—दन-; G -नोत्सादन- (cf. MDh 209, 211; ViDh 32.1); I follow M, O2, D, K, Ct, Cm, N, P, B, S in reading -स्नापनोच्छिष्टव-, whereas 1st adn 2nd eds. omit उच्छिष्ट; 1st and 2nd ed, Cm -वर्जनं (see note to previous sūtra). — 2. Cs, Ci, N, M, 02 add च युवत्यां; P, K add युवत्यां; this appears to be taken from Gov.'s gloss: युवत्यामिति शेषः.

3.38 1. B, S चानुतिष्ठेत्.

3.40 1. P दण्डवत् प्लवेत्; N, B, S, O2, D, K दण्डवदाप्लवेत्.

3.43 1. B तयोस्तावदेव.

3.45 1. P, B, S, O1, D, K om. — 2. B1, O1, D, K -भिवादनं.

3.46 1. O न प्रत्य-; N, M -वादनमिति; B, S, D, K -वादन इति.

3.47 *story of the young Āṅgirasa:* this story is found in M 2.151–3. The wise young Āṅgirasa taught his relatives who were old enough to be his father and addressed them as "Little Sons". The relatives complained to the gods, and the gods told them that Āṅgirasa had acted properly, because a man without knowledge is a child and the man who teaches him is his father.

4.2 1. Böhtlingk (1885c) thinks that VaDh 2.12 provides a better reading. The meter of the first pāda can be restored by reading the Prakritic व for इव. — 2. B, S -नाहतं.

4.3 1. N एत य(ए)वास्मै; P, S एते वास्मै; B ऐतास्मै. — 2. D, K ऐते वै वचोस्मै.

4.4 1. B, S मह्यमित्ये-. — 2. Ci, Ct, Cs, P, B, S, M, K नाहरता; O2, D नाहरेता; N नाहरत.

4.5 1. N एतामवदाय. — 2. N, P, B, S, O, D, K adds यां रात्रिं. — 3. B -रेन्नैतदायु-. — 4. Ci, O2, K, P वसतीति; B वसति.

4.6 1. 1st ed. and all mss. except D, S ह वा; D, S, SB om. ह. — 2. Cs, Cm यामुपनयन्; B यमुपयम्य; Cm समिध आद-. — 3. N स्नास्यन्भवति. — 4. N, P एवास्युस्ता; S, O2, D, K (M broken) एव स्युस्ताः.

4.7 1. Ct gives the pratīka; N, P add ह. — 2. Cs, B -मुपयच्छन्; N -मुपयच्छेत्; P adds भूत्वा. — 3. N पादः all three time, B, S पादं. — 4. 1st ed. (M, Ci, Ct), Cm, Cs, N om. अस्य.

— 5. Cs दरिद्रं कृत्वा-; B भिक्षुर्भूत्वा. — 6. N भिक्षेत; B, S भिक्षन्. — 7. Cs, N मृत्योः. — 8. P -वाचः. — 9. Cs ज्ञातीनामशनयायी; Ci ज्ञातीनामशनयापि; N ज्ञातीनामशनाय; B, ज्ञातीनामशनया वा; D, K ज्ञानिनाशनाय या (K2 वा); S ज्ञाननाशनाय या; SB ज्ञातीनामशनायामप. — 10. B, S omit; SB विन्देदपि; 1st ed. (M, Ci, Ct) adds वा. — 11. S स्वीयामेवा-; D, K स्वयमेवा-.

And when he performs his private . . . enters him: this section is not found in the SB and is probably a later insertion for the sake of symmetry; there is, after all, no need to buy back the part that is already in him.

he may beg almsfood . . . of other rites: the text here appears to be corrupt and differs from the SB reading. It is left untranslated by Bühler. My translation is tentative. The SB reading makes better sense: "Surely, by taking the final bath he conquers beggary, he conquers the hunger of his relatives and ancestors."

He commits a sin . . . chastity: this verse is not found in the SB but is found in all the manuscripts of B.

4.8 1. O, D, K, P, B, S इति हि ब्राह्मणं repeated.

5.1 1. B स्नातकः.

5.2 1. Cs, Cm, Ct, M, O, P अन्तर्वास्युत्त-; Cm, O1 -रीयवान्; B सोत्तरीयः.

5.3 1. Cs, Cm, N वैणवदण्डं. — 2. M, D, P, S धारयन्.

5.5 1. D, K om. द्वि-.

5.6 1. S चोपासनो. ; D चौपासनो; K चौपासने. — 2. Cm, P add च.

5.7 1. Ci, Ct, Cm, Cs, O2, S om.

5.10 *almsfood:* the difference is that "uncooked food" consists of grain and other provisions, while almsfood is already cooked.

5.12 1. Ci, Ct, Cm, Cs, O1, P -यज्ञिकसं-; B, S, O2, K -संस्थितानि. — 2. N om. कुर्वीत.

5.13 1. P, B, S य एतेन. — 2. 1st ed. and all mss. except Cm, Cs, Ci, Ct add ह स्माह; N adds भगवान्. — 3. Ci, Ct, Cs, Cm, M, N, O, P बोधायनः.

6.1 1. Cs, Cm add वेदविदः.

6.2 1. P, S, O1, D om. — 2. O उद्दीप्यस्वेति मन्त्रेण.

Fire is said . . . grass: the basis for the equation of these four items with fire is a passage in TB 3.7.3. It says that the daily fire sacrifice (*agnihotra*) should be offered in the fire. If a fire cannot be found, it should be offered in a male goat (nothing is said about the ear), because the goat is sacred to Fire (*āgneyī*); if a goat is unavailable, in the right hand of a Brahmin, because a Brahmin is the Fire in all men (*agni vaiśvānara:* see Va 30.2–7); and if a Brahmin is unavailable, in a clump of Darbha grass, because such a clump contains fire; and if Darbha grass is unavailable, in water, because water is all the gods.

firing the pot again: the reference is to cleansing the pot. Firing is one of the methods of cleansing an earthen pot that has become polluted (B 1.14.1).

6.3 1. Cm, Ct, O1, D, K, P, B, S अत्रापि. — 2. B, S, D, K संसृष्टं.

6.4 1. N -वर्णमित्युप-.

6.5 1. Ct, O1, D, K, B, S omit the sūtra.

6.6 1. Hultzsch gives व्याहृति instead व्याहृती whenever both forms occur in the mss.

6.7 1. N -गान्मता माता. — 2. D, K, S पुत्रैश्च. — 3. O2, D संभृत्याप्सु. — 4. P संप्रक्षिप्य; B, S, D, K निक्षिप्य. — 5. Ci, Ct दशवारां; O1 दश वारान्; N दशावरं. — 6. Cs om. पुनरेव.

6.8 1. P वरुणः पुनरैति; S, O2, D, K पुनरेतु; KSS ed. पुनरेव तु. — 2. B पुनरेव मोमिति.

6.9 1. Ct gives only the pratīka. — 2. S, O1, D, K -श्यात्त्वर्ध-. — 3. 1st ed. (Ct, M, D, K) -विंशस्तु; Ci -विंशास्तु; O -विंशं तु. — 4. P, B, S, O2, D, K add इति.

6.12 1. N, P प्राणानाय-.

6.13 1. S om. ह.

for fire ... water: Gov. explains that when someone controls his breath, heat (fire) is generated internally (B 4.1.23–4). At night the sun, which normally takes up (absorbs) water, enters the fire. So, with internal fire (Sun) the Brahmin can take up the water. The Brahmin, however, has already been compared to fire (B 1.6.2). Note the double meaning of "take up": to draw water from a well or pond and to absorb water or to make it evaporate.

6.14 1. B, S -र्द्रस्ताव-; P तावच्छुचिः.

6.15 1. Ci adds यक्तः; Ct, Cs, Cm add यत्तः. — 2. N, O1, D, K प्रतिशौच्या; M प्रतिशौच्यमा; P प्रतिशोच्या; B प्रतिशोध्या; S प्रतिषौच्यं; Cs, Cm, Ci, Ct add जलान्तरेण after प्रतिशौचम्. — 3. B, S, O2, D, K मणिबन्धना-; Cs, Cm -च्छुद्धिरिति. — 4. Cs, Cm, N, P बोधायनः.

7.1 1. Cs निर्मितः. — 2. Cs ऋषिमु-. — 3. Cs, Cm य इच्छे-; P, B यदिच्छे-.

7.2 1. KSS ed. -लुनाऽऽचरेत्.

7.3 *While he ... left hand:* the reason is that after toilet one pours water with the right hand and washes the private parts with the left hand, whereas in sipping one holds the pot in the left hand and pours water into the right hand for sipping. The practice of using the left hand for unclean tasks made the left hand impure and inauspicious in Indian culture. Thus, one never uses the left hand for eating or for any sacred action.

7.4 1. D -गन्नित्यमेध्यः.

7.6 1. N गच्छेन्न.

7.7 1. Cs -मात्रमित्येके.

7.8 1. P यदीच्छे-. — 2. Cs, Cm, N, P बोधायनः.

7.9 1. Cs, B, O2, D, K ऋग्विधानेति; S अग्निधानेनेति; Gov.'s gloss supports the reading of the ed .: ऋग्विधमृग्विधानम्.

scripture . . . effect: Gov. refers to TA 1.7.1 where a Ṛg verse is cited.

8.5 1. Ci inserts sūtras 5–10 before 1.7.2; 1st ed. (all mss?) सूत्रं; Cs, Cm सौत्रं.

8.7 1. B, S, D, K om. अवधाय शिरः.

8.9 1. S, O, D, K adds भवति.

8.10 1. M, O2, Ct -धोपवीतम्; B, S, D, K -मथोपवीतं.

8.11 1. B, S, D, K मणिबन्धनात्.

8.13 1. B -त्वा चाचामेत्; S -त्वा वाचामेत्.

8.14–16 *He should sip . . . to seers:* water is taken into the right hand (B 1.7.3 n.), the hand is placed on the lips, and the water is sipped. The part of the hand placed on the lips, that is, the part through which water passes into the mouth is given the technical term *tīrtha*, which literally means a ford in a river. Different parts are used depending on the ritual of which sipping is a part. See Kane 1962–75, II. 315–16, 652–53.

8.15 1. N om. तीर्थम्.

8.16 1. Cm अङ्गुष्ठाग्र्यं. — 2. All mss. (except M, Cm) read पित्र्यमङ्गुलिमूलं दैवमङ्गुल्यग्रमार्षं; O adds a portion of Gov.: अङ्गुल्यङ्गुष्ठयोर्वा मध्यं पित्र्यम्.

8.17 1. Ct gives only the pratīka. — 2. P, B, S add कटुकाभिर्न. — 3. Ci (text), Cs, D, K, B, S om. न विवर्णाभिः, while O substitutes it for न लवणाभिः. — 4. O, D, K कटुकाभिः.

8.18 1. Ct gives only the pratīka. — 2. B, S, D, K -न्नावलोकयन्न. — 3. B, S नाप्रावृत-; Ci, Cs, N, P, O, D -कर्णो. — 4. Cs, N नावेष्टित-. — 5. B, S, O, D, K place न त्वरमाणः after बहिर्जानुः. — 6. O adds न सोपानत्को. — 7. Cs, M नाबद्ध-; N, B, S, O, D, K नाबद्धकच्छो नाबद्धकक्ष्यो (O1, D न बद्ध-; N, O, D2 -क्षो); P नाबद्धकक्ष्यो नाबद्धकच्छो placing the words after वेष्टितशिरा.

8.19 1. P adds त्रिराचामेत्.

8.22 1. Cm, Cs, Ci, Ct स्त्रियाः शूद्रस्य च.

8.24 1. N, P, B, S, O, D, K adds at the beginning अथाप्युदाहरन्ति; N दन्तवान्दन्त-; B, S -लग्नेषु. — 2. Cs दन्तवत्तत्र. — 3. 1st ed. (Ci, Ct, D, K) धारणा; O धारणाः; M, N धारणात्. — 4. S संस्रावयंछु-; M, O संस्रावयेच्छु-; Bühler conj. संस्रावणाच्छुचिरिति; Gov. glosses संस्रावः लाला; cf. GDh 1.40.

8.25 1. Cs, B, S -सक्तेषु. — 2. M, Ct -तर्मुखो; O -तर्मुखी-; B, D, K-तर्मुखं.

8.27 1. Cs adds अथ. — 2. Cm -च्छिष्टः स्या-.

8.28 1. O, D, K -नोच्छिष्टः स्या-.

8.29 1. Cm, Cs, Ci, Ct omit the sūtra. — 2. N, P, B सोच्छिष्टी-; S, O, D, K सोच्छिष्टः.

8.30 1. B अथैतदेव.

in the opposite way: Bühler, following Gov., takes the term *viparīta* as "contrary to the rule". But the same term is used elsewhere (B 1.8.8; 1.15.3) with the meaning of "opposite", or doing something in an inverse manner. The meaning here appears to be that in the case of an earthen pot one sips water before placing it on the ground: cf. G 1.28; M 5.143.

8.32 1. D2, K -भस्माद्भिः; Cm, N om. मृद्.

8.34 1. M adds मृन्मयानां; Böhtlingk (1885c) thinks that मृन्मयानां should be substituted for अमत्राणां.

8.40 1. Cm, Cs, Ci, Ct, P, B, S, D, K ऊर्णा-.

8.42 1. B चैलानां.

8.43 1. B चैवं चर्म-; S चैव चर्म-.

8.45 1. D omits the sūtra.

8.47 1. P adds फलमयानां नालिकेरालाबुफलपात्राणां, which appears to be a gloss on sūtra 37.

8.48 1. Cm, Cs, Ci, Ct, D, S om.; M चक्षुघ्राणानुकुल्यानां. — 2, 1st ed. (M, O, Ci, Ct) -छुक्क-; G, H, D, K -छुक्र-; P -कुणपोप-; K -कुणपमद्यैः स्पृ-; S -छुक्ककृष्णपक्षिस्पृ-. — 3. B -छुक्र-कुणपमद्यैरत्यन्तवासितानामावर्तनमल्पसंसर्गे तु परिलेपन(नं) स्पर्शमात्रोपघाते त्रिःसप्तकृत्वो भस्मना परि-.

depending . . . nose: I follow Böhtlingk's (1885c) interpretation, which I think is more appropriate. Bühler translates: ". . . semen, or a dead body, (but) are agreeable to the eye and the nose, shall be rubbed . . ."

8.49 1. N, P तैज-; 1st ed. -मेवं भूता-; cf. Böhtlingk (1885c).

8.51 1. P सोमोच्छिष्टा.

8.52 1. Ct, O om.

8.53 1. B adds भिन्नकांस्ये तु यो भुङ्क्ते नद्यां स्नात्वा ततः शुचिः । गायत्र्यष्टसहस्रं च जप्त्वा भुक्तं ततः शुचिः. — 2. D, K तथाज्ञानं. — 3. S om. विज्ञाय शौचं. — 4. B -वस्थां च ज्ञात्वा शौचं समाचरेत् । शौचं शौचज्ञः कुशलो धर्मेप्सुस्तु समाचरेत्. It appears that शौचं . . . धर्मेप्सुः is a gloss incorporated into the verse. Eliminating the phrase and reading ज्ञात्वा for विज्ञाय (as in B) restores the meter.

9.1 1. P, O, D, K शुद्धमिति.

9.5 1. O2, D, K स्नानमाचरेत्; B, S सचैलं स्नानमाचरेत्.

sanctuary tree: the word *caityavṛkṣa* is ambiguous. A *caitya* is some sort of a sacred area, especially a funerary mound, often demarcated by a wall or some structure. The tree commonly associated with such sanctuaries is the Bo tree (*Ficus Religiosa*), although it is unclear whether Baudhāyana uses it with reference to Buddhist sanctuaries.

9.6 1. Cs, N, P कमण्डलुं. — 2, N, P1, B, S, O, D, K आत्मनः शुचिरेतानि परेषामशुचिर्भवेत्

9.7 1. Ct gives the pratīka. — 2. B, K, S नौका; O, D नावा; Cs, Cm, Ci नौः. — 3. P, S, O, D पथ-; Cs, Cm, Ci पन्थाश्च. — 4. 1st ed. (Ct, M, O, D, K), S श्वचण्डाल- (श्व but is omitted in Cs, Cm, Ci, N, P2, B), cf. Böhtlingk (1885c); O, D, K -स्पृष्टानां; P1, S -पतितोपस्पृष्टानां.

9.8 1. Ct gives the pratīka. — 2. Cs, Ci अभोज्यमपि; P अभोज्यानामपि; S, D, K अभोग्यानामपि; O अभोज्यानां च. — 3. O यद्भोज्यं; S, D, K तद्भोग्यं. — 4. O, D1, K गोपुगतं.

9.9 1. B1, S, O, D, K वाचाभिपूजितं.

9.10 1. MDh 5.128 reads शुद्धा for पवित्रं. — 2. P, B, S, O, D, K adds इति.

9.11 1. B, D, K प्राशस्त्यं.

10.1 1. Gov. in Cs comments that this word has here an implied causal meaning: शुध्यतीति अन्तर्हितणिजर्थो द्रष्टव्यः. — 2. Böhtlingk (1885c) suggests changing pāda b to पतितो भुवि शोधयेत्.

cow's hide: this probably refers to a particular measurement of land. Gov. takes it to mean an area that can contain a hundred cows. In Vi 5.183 "cow's hide" is defined as an area of land on which one man can subsist for a year, whereas Nandapaṇḍita (on Vi 92.4) defines it as an area 300 by 10 *hastas* (approximately 450 by 15 feet). But see B 3.9.4, where the area appears to be much smaller and the term taken literally.

10.3 1. ĀpDh (1.17.14) reads आपणीय for आपणेय; this is suggested also by Böhtlingk (1885c). — 2. 1st ed. (D, K) भक्ष्याणां; Ci, Ct, P, S, M, O1 भक्षाणां; Cs भक्षणानां.

10.4 1. 1st ed. (Ci, Ct, M), Cs, Cm, N, P -धानाय; O2, D, K, B, S, and Kauśikasūtra 73.18 -धानस्य; suggested also by Böhtlingk (1885c).

spirit of generosity: the Sanskrit terms *śraddadhāna* and *śraddhā* are often taken as referring to "faith". But in the early literature these terms are closely associated with hospitality and generous giving. These verses oppose two types of givers, the one who gives in a spirit of generosity and the other who gives for other motives. "Vacillation" (*śaṅkā*) in verse 8 is probably the opposite of generosity: one is hesitant to give. See also greed and envy as the opposites of *śraddhā* at Va 6.8; 8.9. For *śraddhā* as generosity, see Jamison 1996, 176–84; Hara 1979, 1992; Köhler 1973.

10.5 1. Omitted in the 1st and 2nd eds. I follow N, B, M in inserting अथाप्युदाहरन्ति. The mss. M and N (Grantha) are most trustworthy and Hultzsch follows them frequently. — 2. Cm, P om. इति.

10.6 1. Cs, Ci, Ct, O1 om. — 2. O -श्रद्धिना.

10.7 1. B न तु स; S न म(स)ह (हि); O स स्वर्गं न हि; D, K न स हि.

10.8 1. Ci (text), Cs, M, P -पिहित-; N -पिहत-; B -धिहित-; S -विगत-. — 2. B om. इति.

10.10 1. Ct, P, B, S, O, D, K शुष्क-. — 2. Cs तृणं वा लोष्टं वा. — 3. S, D, K om. — 4. Cs, Ci, N, O -रेदेव मे-; P, D, K -रेदेवं मे-; B -रेन्मे-.

10.11 1. B मृदाद्भिरिति.

10.14 1. Ci, Cs, P पर्यायः; Ct, Cm, B, S, D, K पर्यायाः. — 2. N, B, S, M, D, K पादयोः; even though this is the reading of the best mss. M and D, it is probably an error. It is certainly the *lectio facilior* influenced by the preceding पणेः. For the reading पायोः cf. गुदे तिस्रः in MDh 5.136, ViDh 60.25; N, P, B पाय्वोश्च; cf. करे तिस्रः in VaDh 6.18.

10.15 1. P -वद्रेतउत्सर्गे.

10.16 1. B निवीती.

10.17 1. Cs गां. — 2. B, S, O, D, K संस्पृशेत्.

10.18 1. S, O, D, K संस्पर्शनं.

10.20 1. Ct omits the sūtra; M, Ci, O1 om. अर्ध. — 2. Ci om. — 3. Cs -तानां मासिकमासि (read मासिमासि) वप-.

10.22 1. N, P -स्त्वेवं. — 2. 1st ed. (Ci, M)-माषकी; P -माहिषिकी; B, S -मासिकी; Böhtlingk (1885c) suggests -माषिकी, which is followed in the 2nd ed.; see -माषिकः at MDh 8.298.

10.23 1. Ct omits the sūtra. — 2. Cs, N, P, B, S महर्घं. — 3. B, S यः प्रयच्छति. — 4. O, D, K वार्धु-. — 5. Cm ब्रह्मवादिषु. — 6. B, S सर्वकर्मबहिष्कृतः. — 7. Cm ब्रह्महत्यां. — 8. S, O, D समधारयन्. — 9. Cs, Ci M om. इति.

10.24 1. Ct omits the sūtra; N वणिज-. — 2. N -कुशीलकान्; B, S -कुसीलवान्. — 3. O, D, K वार्धु-.

10.25 1. M, O2 add न.

10.26 1. N adds अथाप्युदाहरन्ति. — 2. N कुलान्यां (न्या)) कुलतां (cf. BDh 1.10.28, n. 2). — 3. N, P, B add a verse (taken, according to Gov., from Śātātapa): अत्यासन्नमधीयानं ब्राह्मणं यस्त्वतिक्रमेत् । भोजनाच्चैव दानाच्च दहत्यासप्तमं कुलम् ॥.

10.27 1. B, S वेदविवर्जिते.

10.28 1. N धान्यैश्च. — 2. N -न्याकुलतां.

10.29 1. N मन्त्रतः सुसमृद्धानि.

10.30 1. B, S, O, D, K कृषिर्वेदविनाशाय वेदः कृषिविनाशकः. — 2. Cs -दशक्तश्चेत्.

10.33 1. B, S -तान्यपि चिन्तयन्.

10.34 1. Cs, P, B, S पुरा. — 2. Ct, O om. इति.

11.1 1. 1st ed. (Ci, Ct, M, K) वदत्यृ-; N, P, B, S, O, D वदन्त्यृ.

11.2 1. Cs1, Ci1, M सपिण्डेष्वा सप्तमात्सपिण्डता (M adds तु); Ct, O1, N, P om. सपिण्डेषु; O2

सपिण्डता सपिण्डेष्वा सप्तमात्; B, S, D, K असपिण्डत्वात्सपिण्डेष्वा सप्तमात्; Hultzsch comments: "the main cause of all corruptions seems to have been the fact that the two words आ सप्तमात् were confounded with आ सप्तमासात् in the next Sūtra."

11.3 1. N, P, B, S, O, D, K om. आ सप्तमासात्; Ci (text) आ सप्तमात्, preferred by Böhtlingk (1885c); Cs आ सप्तमाद्दन्त-.

11.4 1. This half-verse in B, S, D, K reads: प्रेतानां त्रिवर्ष उदकक्रिया विधीयते; — 2. B, S, D, K नास्य कारयेत्.

11.8 1. Cm, Cs, Ci, Ct omit this verse; 1st ed. (M, O) स्त्रीणां कृत-; S, D, K स्त्रीणामकृत-. — 2. B, S, D, K (and MDh) तु; M om.; Hultsch observes that the meaning of बान्धवाः is "the bridegroom and his relatives" (see Bühler's tr. of MDh 5.72).

11.9 1. S, D, K स्वसोदर्या. — 2. Cs, Ci, Ct -पौत्रकमवि-; the *Dāyabhāga* and other medieval nibandhas omit तत्पुत्रवर्जं ... पुत्रपौत्रम्, and read instead एतानविभक्त- (see DhK I. 1467–8), Böhtlingk (1885c) prefers the reading of the *Dāyabhāga* here and in the next two sūtras.

11.9–10 *one's great-grandfather . . . family line:* those belonging to the same ancestry (A 1.10.28 n.) are seven: oneself, three immediate ancestors, and three immediate descendants (all in the male line: see Note on the Translation). So, the great-grandson's son is excluded. These share an undivided oblation, because at the monthly ancestral offering rice balls are offered in common to father, grandfather, and great-grandfather. The son and grandson, together with oneself, are said to share an undivided oblation, probably because they will receive the monthly oblation from the great-grandson. But this passage is convoluted and possibly corrupt (Böhtlingk 1885c). Those belonging to "the same family line" (*sākulya*) are more distant relatives to whom a common ancestral offering is not made, and they appear to be even more distant than those who "belong to the same lineage", since their claim to an inheritance is more remote than that of the latter (B 1.11.11–12; M 9.187).

11.10 1. P places sūtra 10 after 11; B, S, D, K om. अपि; Cs, N(?) -दायादानपि.

11.11 1. P, B, S, M, O, D, K सत्स्व- (om. अ); the Dāyabhāga and other medieval nibandhas read असत्स्वङ्गजेषु or सत्स्वङ्गजेषु (see DhK I. 1468), but the elision of initial अ may be due to the final -ते of the previous sūtra.

11.12 1. Ct, B, S, O, D, K सकुल्याः.

11.13 1. Medieval nibandas record the reading तदभावेऽप्याचार्यो (see DhK I. 1468), which is the *lectio facilior*. According to this reading the translation will be: "in the absence of even these, the teacher or a student . . ."

11.14 1. M adds सत्स्वन्येषु. — 2. Cm, Cs, Ci, Ct सत्स्वं; N सत्स्वतं.

11.16 1. In place of this verse, Ci (com.), S, O, D, K gives VDh 17.86 (without इति), and N gives the second half-verse of VDh 17.86 (without इति); Ct gives the pratīka. — 2. Cs, P, B omit this half-verse. — 3. P adds कदाचन. — 4. Cs, B परं. — 5. Cs, Ci add the second half-verse at the end; N, P, B add VDh 17.86 (P, B without इति)..

11.18 1. Ct gives the pratīka. — 2. 1st ed. (O, D, K)दशरात्रात्; Cs, N, P, B, M, Ci दशरात्राः. — 3. N, P, C, D -पातेयु-; Cs -पाता भवेयु-.

11.19 1. N -शाहमित्याशौचं.

11.20 1. N तत्परिग्रहणात्.

11.21 1. 1st ed. (M, O, D, K, Ct) शुक्ल-; S, Ci शुक्र-.

11.22 1. B om. हि.

11.23 1. B, S om.

11.24 1. B, S om. तत्; P, B, S, O, D, K -कमुत्सिच्यात; M -सिच्य तत; Ci -सिच्यत; Ct om. अतः. — 2. Cs, Ci, Ct, N, B, S, D, K -क्षारालवणा-. — 3. Cs, Ci (text), Ct (text), O, P कटमुपासीरन्; Böhtlingk (1885c) conj. कट आसीरन्.

11.25 1. B adds क्रियेत.

11.26 1. B अशेष-; S, D, K -क्रियया. — 2. B, S निरो-.

11.27 1. S, O1, D, K om. असपिण्डेषु. — 2. S यथासत्रः. — 3. B अत्रापि यथासत्र असपिण्डेषु त्रिस्त्रिरात्रमेका-. — 3. D, K कुर्वन्ति.

11.28 1. Cm, Cs, Ci, Ct adds पक्षिण्येकाहं.

one's teacher . . . three days: Gov., using the reading given in the above note, interprets the sūtra as follows; the impurity lasts for three days for the teacher, two nights and the intervening day for the tutor, and one day for a son of theirs. The teacher (*ācārya*) is defined in Va 3.21–3 as a man from whom one receives vedic initiation and learns the entire Veda, whereas a tutor (*upādhyāya*) is a person who teaches a section of the Veda or the Vedic Supplements.

11.29 1. Cs, Ci, Ct adds त्रिरात्रं.

11.30 1. N, B1, S, D, K सशिष्य-; Cm -सतीर्थ-; but see Pāṇini 4.4.107. — 2. D, K कुर्वन्ति.

11.31 1. M -स्रवे; Ci, Ct, -संस्रावे; B, S, D, K -स्रंसने.

11.32 1. N, P -स्पर्शनेनाभि-. — 2. B, S सचैलो.

11.34–5 *The same . . . sinner:* Bühler and Gov. take this to mean that the above provisions apply also when someone touches a menstruating woman. But the term *ṛtumatyām* is in the locative, and it is more likely that the rule of the three-day impurity applies to such a woman and during that period one should not touch her, and the cited passage implies that touching here means having sexual intercourse.

11.35 1. B adds भवन्ति.

11.36 1. B, S, O, D, K omit this verse.

11.37 1. Cm क्रिमि-.

11.38 1. Cm क्रिमि-.

11.39 1. B, S सचैलो.

11.41 1. B, S, D, K प्राश्य ततः शुचिरिति. — 2. B, S -दकैश्च. — 3. Cm, O, D, K om. इति.

12.1 *village animals:* the exact meaning of *grāmya* is unclear. It can mean animals that generally live in or around a village (as I have taken it) or specifically domesticated or tame animals (so Bühler). I think this provision does not refer to livestock, that can surely be eaten as indicated in the exception indicated in *sūtra* 4, but to other animals and birds, such a village pigs, cocks, and crows: see A 1.21.15; G 17.29; 23.5; Va 14.48; 23.30. At A 2.16.28 both village and wild animals are said to be fit for use in ancestral rites, while Va 14.47 refers to a debate whether non-village pigs can be eaten.

12.2 1. N शकुनाश्च ये; B, S, O, D, K शकुनिः.

12.3 1. B, S -सूकरौ.

12.4 1. Cs, Ci अन्यत्राजेभ्यः; P, B, S, M, D, K अन्यत्राजाविकेभ्यः.

12.5 1. 1st ed. (Ci, Ct, M, O, K) श्वाविड्गो-; only D श्वाविद्गो-, which is preferred by Böhtlingk (1885c). It appears that in the 2nd ed. Hultzsch adopts the reading श्वावद् possibly under the influence of Böhtlingk; he does not record that this was the reading of any of the mss. used in the 2nd ed. I have reverted to back to the 1st ed reading, which is also supported by ĀpDh 1.17.37, which has the retroflex श्वाविट्; whereas GDh 17. 27 has the dental श्वाविद्.

12.6 1. Cs तथर्क्ष-; B, S -पृषदमहिषमेषवराह-. — 2. 1st ed. (Ct, M, D) कुलङ्ग-. — 3. O द्विखुराः.

12.7 1. D, K तित्तिर-; Cs, N -वार्ध्राणमयूर-; D, K वार्ध्रीणस-; Ct, M, O1 have corruptions of वार्ध्राणस; TS (5.5.20) reads वार्ध्राणस. — 2. Cs, Cm विविष्किराः; P विष्किलाः.

12.8 1. Cs -श्रिरिचिरिमो; N -श्रिरिचिमो. — 2. Cm वर्मी-; Cs वक्त्री-; D, K वंभि-; B, S वर्णि-; N, P, B -च्छिराः; S, D, K -च्छिरस-. Hultzsch notes: "With -मशकरि- of the 1st ed. I compare महाशल्क in MDh 3.272 and शकलिन् in the Kośas, and change it to -महाशकरि-"; P, B -मशकरी; N -मकरि-; S -मशक-; Cs बृहद्रोमा शकरी; Cs, N -राजिः; P -राजिनः; S -रराजी; M, D, K, Ci, Ct read राजी or राजिः.

Bṛhacchiras, Mahāśakari: the reading appears to be corrupt with a large number of variants. The reading adopted in the edition is conjectural.

12.9 1. N -शाहं संधि-.

12.12 1. B, S om. अपेय-. — 2. after कृच्छ्रः N, P, B add: अथाप्युदाहरन्ति । अवत्सां वत्सरहितां वत्सान्तरनियोजिताम् । दशाहमध्ये गोक्षीरं भुक्त्वा चान्द्रायणं चरेत् ॥

12.13 1. Cm, Cs, Ci (text), Ct (text), B om.; P, S, O, D, K गव्येपि.

12.15 1. Cs, Cm add च; M adds शाकादीनि; N शुक्लशाकादीनि; B सूक्तशाकादीनि; P क्षीरादीनि च शुक्तशाकादीनि.

13.4 1. Cs अहतेन वाससा. — 2. 1st ed. (all mss.) शुचिः; Cs, P, S शुचि, also preferred by Böhtlingk (1885c).

13.5 1. B, S, D, K प्रक्षालितान्यहतान्यक्लिष्टानि.

13.7 1. M -सोम-; Cs, Ci (text), O1, N -सोमे. — 2. N, P, B, S, O1, D, K add ऋत्विजः.

13.9 1. Cm, P -संग्या; Cs, Ci, Ct, M -संग्यो; N -संगि.

13.10 1. D, K, S om.; O अथाधाने; 1st and 2nd eds. अग्न्याधाने; I follow Ci, Ct, M, N, P, B in reading आधाने. — 2. N वासांसीत्येषाम-. — 3. B, S -न्यौर्णिकानि; P -न्यौष्णिकानि; B1, S add कौषिकानि.

13.11 1. N om. इति.

13.12 1. P, B, S -त्तार्प्यं; 1st ed. (all except 02) -वृकलानां; see the following sūtra.

Silk: the term *tārpya* occurs in vedic texts (TS 2.4.11.6; SB 5.3.5.20: see Eggeling's note to this) and was obscure even to the early commentators, who explain it in various ways which are mostly educated guesses. It is likely that the term referred to a silk garment.

13.14 1. B, S -मनिरूढ-.

13.15 1. Cs, Cm, Ci देवतासु; Ct, D, K देवता. — 2. B नियुञ्ज्यात्.

13.16 1. Ci उपघ्रायाः. — 2. Ci -पधा; Cs -पघ्राय.

13.18 1. Cs, Ci, Ct om. मेध्यमाहृत्य.

13.19 1. Cs, Cm add च. The first and last sections of the sūtra appear to be parts of a verse.

13.20 1. P -च्चोपस्पर्शनात्च-. The first portion of the sūtra appears to be a part of a verse.

13.24 1. B, D, K -ल्योपशोषणं; K adds चांडालादिस्पर्शे पुरुषबाह्यादर्वाक् उर्ध्वं त्वनेकपुरुषोद्धार्ये दारुशिले भूमिं समे दूष्टिकाश्च संकुलीकृताः.

13.25 1. Ct, P, S, O, D, K omit the sūtra. — 2. B adds the same passage as K in the previous sūtra with the variant भूमिसमे for भूमिं समे.

13.26 1. Cs, Cm, Ci, O, D, K, N, S -मयानां. — 2. P, B, S, D, K -लेपनं.

13.30 1. Ct gives the pratīka; P, B, S add च. — 2. M कर्मो-. — 3. Ci, M, N चोत्सर्गानाम-. — 4. Ci2 सोदचये; P1 चेडाधाने; N, P2 च सोदधे; B, D -यज्ञेऽर्धोदये; S दोदये. — 5. B, S om. — 6. Cs -श्चक्रेषु. — 7. N, B om. — 8. Cs ब्राह्मणौ-. — 9. N ब्रह्मोदनेष्वेतेषु; B, S ब्रह्मोदनेषु सर्वेषु. — 10. Cs -रद्भिरिति.

13.31 1. P, B, S om. एव.

13.32 1. Cs, Cm om. उपहतानां.

14.1 1. N adds अथ.

14.2 1. N उच्छिष्टसमन्वारब्धानां.

14.7 1. Cm, Cs, Ci, Ct om. — 2. N, B, S, O, D, K -शाययीत. — 3. 1st ed. (all mss.) Cs, Cm वैवं; but एवं, as the commentary shows, belongs to the following sūtra.

14.8 1. 1st ed. constructs this sūtra महानद्यां वैवम् (from the previous sūtra) and puts अश्ममयानाम् in sūtra 9; Ci, Ct om. अश्ममयानाम्; M अश्म(म)येषु फलमयानाम्.

14.9 1. I follow the reading of Cm, Ci, Ct, M, N -विनाळानां, which is also the *lectio difficilior;* 1st and 2nd eds. read -विणाडानां; O, D, K -विडालानां and similar corruptions; Cs, B, S -विनालानां; P -नाळानां.

skin: the meaning of *vināḍa* or *vināḷa* is not clear. For the former, Monier-Williams (in his Sanskrit dictionary) gives the meaning "leather bag" with just this reference. Gov. takes it to be a long sacrificial vessel made out of bamboo or cane. See also SB 5.3.2.6, where the reading is *vināṭa*. In that passage, curd is to be put in this vessel, which appears to rule out bamboo or reed. Eggeling translates it as "leathern bag" and Sāyaṇa glosses: *vināṭe carmamaye pātre*.

14.10 1. I follow the reading of Cm, Ci, Ct, M, N, P नळ-; 1st and 2nd eds. read नड-; Cs, B, O, D, K नल-.

14.11 1. D, K -ल्योपशोषणं.

14.15 1. Cm, Cs, Ci, Ct, O -मुत्सृज्य.

14.16 1. 1st ed. (Ci, Ct, M), Cs, Cm, N om.

14.17 1. P om. — 2. B, S तैले सर्पिषि. — 3. Cs, N, P तूदके-.

14.18 1. Cs2, Cm निर्मन्थ्य. — 2. Cs, B, S पावमा-; Cm, Cs, Ci, Ct, O -ष्टिं कुर्यात्.

fires ascend . . . churning the fire-drills: fire-drills consist of a wooden shaft twirled with a cord wrapped around it on a slab of wood with a depression in the middle. A new fire is produced by the friction caused by the churning of the shaft on the slab. The fire-drills are viewed as the womb of fire and are thought to contain the fire in a latent form. The sacred fire is sometimes made to "ascend" the fire-drills through a special ritual. After this one's sacred fires are contained in the fire-drills and can be made to descend again through churning. For making the fires "ascend" one's self, see B 2.17.26 n.

14.19 1. N पूर्वंपूर्वं; P पूर्वं only once.

15.6 1. B adds विस्रंसन after निरसन; Cs, N, P, B, S -पितृरा- ; N -रौद्रियाभि-. — 2. I follow the reading of N, P, B, S, M, D, K; 1st and 2nd eds. omit अप उपस्पृशेत्; D, K -स्पृशन्.

15.10 1. S, D, K -न्तरौ.

15.12 1. B, S, D, K यथाक्रमं.

15.13 1. M -मुखाः; B, S, D, K, O प्राञ्चं [O प्राङ्] गच्छन्दक्षिण-; M -वर्तेरन्; O -वर्तते; B, S, D, K -वर्तयेत्.

15.14 1. M -मुखाः.

15.15 1. Cs, Ci, Ct -लोत्करेण. — 2. B adds इत्या(च)क्षते.

15.16 1. 1st ed. (O, D, K) आ चात्वालात्; Cm, B अचात्वाल; Cs, Ci, Ct, M चात्वाल(:) N अचा

त्वालं; P आचात्वाल; Gov. in Cs clarifies अचात्वाले through चात्वालादन्ये (read -लशून्ये?) दर्शपूर्णमासादौ; cf. *Kātyāyana Śrautasūtra* 1.3.43.

15.17 1. O om.; S, D, K कर्तारौ. — 2. Cm, Cs, Ci, Ct, Oपत्नीयजमानौ च (O om. च). — 3. S, O, D, K प्रपद्येते.

15.18 1. Cs adds च.

15.19 1. N, S om. — 2. Cs, P om. — 3. B, S संचरोत्कर-; Cs, Cm N -नूत्कर-.

the passageway . . . mound: the Utkara is located outside the north-eastern corner of the sacrificial arena (see App. I.1). The performers go in and out along the western side.

15.20 1. Ci, Ct -क्षितं प्रपन्नं. — 2. Ct, O वादध्यात्; P वाग्नावभ्या-; B, S, D, K वाग्नावाद-.

not been dedicated: the meaning of *aprapanna* is unclear and the translation is tentative. Gov. does not comment on it, and Bühler leaves it untranslated. I take it that the wood should be brought in a special way into the sacrificial arena and placed in the proper place besides the fire. The verb *pra-pad* with a similar sense of walking in the proper manner is found in adjacent *sūtras* 17 and 21.

15.23 1. 1st ed. (Ci, Ct, M) तमपरेण; N, P, B, S, O2, D, K तदपरेण; Cm अपरेण. — 2. N, P add उत्तरतः प्रणीतायतनं; B, S, K add उत्तरेणाहवनीयं प्रणीतायाः.

15.28 1. Cs, P om. च.

15.29 1. M broken; P adds यो; B, S, D, K add वा.

15.31–2 *If he sees . . . my austerity:* the two ritual formulas are taken from TS 3.1.1.2–3. There the text explains the use of these formulas by saying that when a consecrated man sees filth (probably feces), his consecration leaves him, as do his dark complexion and beauty; the ritual formula prevents them from leaving. Likewise, when rain falls on him, the heavenly waters, if unappeased by this formula, will destroy his force, might, and consecration. *Sūtra* 32 is missing in both Gov. and Bühler.

15.32 1. Sūtra omitted in 1st ed. (possibly all mss.) and by Bühler (1882); Cs gives the text; M, B give the pratīka; B om. अथ.

16.1 1. Cm, Cs, Ci, Ct B, S -वैश्यशूद्राः.

16.2 1. Ct, M, O -पूर्वेण.

16.6 1. Ci, M, P, B add च.

16.8 1. B, S, D, K -कुक्कुटक-; in Ci there is a break from sūtra 8 up to end of 1.17.15.

16.13 1. B -षाद्या आ; S -षाद्यात् आ; D, K -षाद्यादा.— 2. Cs, Ct, M, N, P जातो भवति; B, S, O2, D, K जाता भवन्ति. — 3. D, K, om.; Ct शूद्रान्तम्; N, P, B शूद्रां; for the reading adopted see the citation of this sūtra by Nandana on MDh 10.64. Bühler (1882) omits sūtras 13-15; clearly the mss. evidence is corrupt and Hutzsch's reconstruction makes good sense.

16.15 1. Cs omits the sūtra; Cm सप्तमोविकृतो भवति. — 2. N, P -विकृतोञ्जि समञ्जि सम; B -विकृतोसप्तमौंजी समोजी सम; M -विकृतोजी समंजी सम; O -विकृतोज्जी सज्जी मकर; K -विकृताजी समंजितो सप्तमौंजी समांजी सम; S, D -विकृतोजी समंजी (D om.) कमर; Ct reads अविकृतो भवति and omits the rest. — 3. 1st ed. (Ci, Ct, M, K) इत्येकेषां; N, P, O इत्येषां; D इत्येषा; S इति तेषां. — 4. M संज्ञां; D, K संज्ञा.

16.16 1. Cs, Cm, Ct omit the verse; B, K adds अथाप्युदाहरन्ति. — 2. M -श्यमव्रतो. — 3. B, S योजने तु यां.

17.1 1. Cs, Cm, Ct omit the sūtra; M om. आयोगव; B, S, D, K -कुक्कुटक-.

17.2 1. Cs अत्र. — 2. S, O, D, K सवर्णः.

17.4 1. B, S पारसव.

17.7 1. B, S, D, K add तु. — 2. N, D, K चाण्डालः.

17.8 1. S, D, K om. वैदेहकः ... ह्मण्यां.

17.9 1. 1st ed. (all mss.?) -ष्ठोग्रसंयोगे-; Cs -ग्रयोः संयोगे.

17.11 1. Ct क्षत्रिया; Cs, Cm, N, P, B, S, M, O, D, K क्षत्तायां. The reading of the edition was given as a conjecture in the 1st ed., and appears to be supported only by the mss. G and H used in the 2nd ed. Gov. does not comment on this sūtra. Could क्षत्ता be a prākṛtic form?

17.14 1. Cs, B, S, O, D, K कुक्कुटकः.

18.1 1. 1st ed. (Ci, Ct, O, D, K) प्रजां; Cs, N, P, S, M प्रजाः.

18.2 1. M ब्रह्मा. — 2. Cs -ष्वादध्याद-; B, S, O2, D, K -ष्वादधद-.

18.3 1. Cm -यनं यजनं दानं शस्त्र-.

18.4 1. P विट्सु वर्णमध्य-; B, S -विट्सु चाध्य-; P -वणिज्या-.

18.5 1. 1st ed. (Ci, Ct, M, D, K)-चर्या; O1 -चर्यां. Gov. supports the adopted reading, adding: अदधादित्येव.

18.10 1. Cs, N, S दग्धैः.

18.11 1. B, S, D, K -विसन्नाङ्ग-.

18.13 1. Ct gives the pratīka. — 2. Cs -पककुले. — 3. Böhtlingk (1885c) suggests स स्यात् following VaDh 3.18 possibly to restore the meter. But the meter can be easily restored by reading भवति as भोति (see Alsdorf 1950). — 4. 1st ed. (all mss. except Ci) मन्युस्तं मन्यु-; Ci मन्युस्तमन्यमृ-; Cs -स्तमन्य-; the reading of the 2nd ed. follows Böhtlingk (1885c); cf. VaDh 3.18; MDh 8.351.

18.14 1. N, P सामुद्रः शु-; Cs शुक्लं (ल्कं). — 2. Cm, Cs, Ci, Ct परं.

18.15 1. N, P add वा. — 2. B, S, O2, D, K -रूपेणा-. — 3. Cm, N, P, B, S, O2, D, K, KSS ed. धर्मं.

18.16 1. Most mss. read प्रणष्ट-.

18.18 1. Cm, Cs, Ci, Ct om. — 2. N, O, D, K भ्रूणहत्या-; B, S भ्रूणहा-; Cm, Cs, Ci, Ct, M, N -स्वर्ण-. — 3. N, P -सृकाल-; N, P, S om. सुरा; N, P, B, S, Ci2, O2, D, K -ध्वजाकारान्; P -नायसेन. — 4. P, K विषयान्तात्; B, O विषयान्तं; Cs, Ci, M, K, P, B निर्गमनं; Cm, Ct निर्धनं; O निर्धवनं; N विषयान्य(त्रि)र्द्धमनं; D विषयान्तरगमनं; S विषयांन(त)रगमनं; the adopted reading is conjectural, cf. Böhtlingk (1885c); BDh 4.1.20 निर्धमेत्; and Pāli (Dīpavaṃsa 5.26, 27; 8.12) निद्धमेति.

18.19 1. P क्षत्रियाणां. — 2. Cs सर्वस्वापह-.

19.1 1. N, B, D, K -हस्रं वृष-; 1st ed. (Ci, Ct, M) -भैकाधिकं; O -भैकादशं; N1, P, B, K -भैकादशाधिकं; S -भाधिकं.

19.2 1. N, B, S शूद्रे वृष-; Cm -भश्चाधिकः.

19.3 1. B, S गोवधः स्त्रीवधश्च. — 2. M, O1 om. वधाद्धेन्वड्डुहोश्च; Ct om. वधाद्; D, K corrupt; Cs, Ci, N वधे धेन्व-; P om. धेन्वनडुहोश्च.

19.4 1. Cm, Cs, Ci, Ct, N, P, B, S, D, K om. — 2. N om. धेन्वनडुहोः; N, B, S, D, K -डुहोर्हनने.

19.6 1. Ct gives the pratīka; O -भासक्रौञ्चबर्हि-; Cs -प्रचालक-; B, S -प्रचलक-; Gov. in Cm -प्रचलाको(ऽ)लिम्बः; Gov. in Ci, Ct प्रचालको(Ct -लिको)लिबः; N, B, S, O1, D, K om. -डिड्डिक-; M -डिडिक-; O2 -डिण्डिभ-; Cs -सिडिक-; P -डिडिक से भि डीडिक-; Cs om. डेरिका; N, P, B, S, D, K -घटेरिक-; M, Ci, Ct, K -डेरिक-; O2 -धेरिकागेरि-; Cm -लूककण्टकडिड्डिकमण्डूकडेरिका-; Cs om. श्व.

19.7 1. M, C1 (com.), Ct (com.) लोकपरिग्रहार्थं; N, P, B, S, D, K लोकपरिग्रहणार्थं; O -संग्रहार्थं — 2. Cm यथादृष्टं यथाश्रुतं. — 3. Cm, Cs, Ci, Ct, O om.; M om. यथा- ... वा; — 4. Ci, Ct, Cm, Cs om.

19.8 1. M, Ct give the pratīka. — 2. O1 भवत्यनेनास्तु; Ci भवत्यनेहा हि; Cs भवत्यनेना भि(हि). — 3. O निन्दार्हे यत्र निन्दिते (cf. MDh 8.19); D, K यत्र निन्दोपवर्ण्यते; Cs, Ci हि निन्द्यते; N न हन्यते; P निहन्यते; S निन्द्य हन्यते; B निन्दोपहन्यते.

crime: Bühler (here and in the parallel at M 8.18–19) interprets *adharma* as the guilt of an unjust decision. This is clearly the sense of G 13.11. But here and in Manu, I think, *adharma* refers to the crime of which the man is accused; if he is not punished properly part of the guilt of the man's crime falls on the king and the court. A similar statement is made in the case of a king who fails to kill a thief who comes to him with a club: B 2.1.16–17; A 1.25.4–5; G 12.43–5.

19.9 1. 1st ed. (O, Ct) त्वेव-; Cs, P चैव; N, S देव-; M, Ci, D, K दैव- (frequently corrupted to चैव-). — 2. Cs तस्मात्पृ-.

designated: this is a technical term (*uddiṣṭa*) for a witness listed in the plaint (N 1.147–8; Vi 8.12) and distinguished from those not so listed. At N 1.129 these two types are called *kṛta* (appointed) and *akṛta* (not appointed).

19.10 1. B, S वदतस्तव.

19.11 1. B, S in both places तु. — 2. O2, D, K ब्रुवन्.

19.12 1. S, O1, D omits both verses. — 2. P ब्रुवन्.

19.13 1. P om. — 2. Ci, Ct -मनुष्य-; N, B, S, O, D, K -मानुष-.

lack humanity: the meaning of *mānuṣyahīna* is unclear. Bühler translates it as "destitute of human (intellect)". Gov. interprets it to mean a man without relatives.

19.14 1. Ci (com.), Ct (com.) M प्राधान्यतः.

19.15 1. Cs, P, B कर्त्रे-; M कतृ-; Ci, Ct कर्त्रे-; N कत्त्र-.

19.16 1. Ci, Ct give the pratīka. — 2. Cm om. तप्तं ... -ण्डैर्वा; P, B, S, D, K पिबन्कू-; Cs, N, P, B, S, O, D, K om. वा.

20.2 1. B, S, D, K ददाति. — 2. Cm reads कन्यादानं for दीयते स.

20.3 1. N, P, B, S, O2, D, K एतया; Böhtlingk (1885c) prefers this reading, but see GDh 4.7; Gov. comments एषा इत्यादिमन्त्रः । एषा ते भार्या । त्वदीयो द्रव्यसाध्यो धर्मोऽनया सह चर्यतामिति मन्त्रार्थः. — 2. P, D, K धर्मं; B, S, D, K add स.

20.4 1. I follow Cs, P, B, M, O, D in reading पूर्वं, preferred also by Böhtlingk (1885c); 1st and 2nd eds. -पूर्वां; S, K पूर्व-. — 2. Cm, Ct, O गोमिथुनं कन्यावते (Ct om.) दत्त्वा ग्रहण- मार्षः; N, P, B, S, D, K गोमिथुनं कन्यावते दद्यात्स आर्षः.

20.5 1. O -त्विजे दानं दैवम्.

20.6 1. All mss. give sūtra 6 after 7. Hultzsch notes: "On the authority of Sūtras 12 and 13 I have replaced Sūtra 6 which all MSS. place behind 7." Cf. Bühler 1879–82, I. p. 356; P -तोष्य स आसुरः.

20.7 1. I follow Cs, Cm N, P, B, S, M, D, K in reading सकामायां; 1st and 2nd eds. सकामाया. There is no reason to reject the locative found in the best mss. (M, N), especially within a sexual context; see BDh 1.17.3–14, where also the women are placed in the locative. — 2. B, S, O, D, K संगमात्; P, B, S, M, D, K add स.

20.9 1. वोपगच्छेदिति, probably a conjecture in the 2nd ed., supported by Böhtlingk (1885c); cf. BDh 2.3.24 note; 1st ed. and all mss. -पयच्छे-; O वा यदुपय-; Cs, Ci, Ct, O om. इति; Cs, B, S, O add स.

20.11 1. N, P, M, O om. उत्तरेषां; 1st ed. (all mss.) -त्तरोत्तरः; N -त्तरउत्तरः.

20.12 1. N, P, B, S तत्रापि. — 2. B, S, D, K क्षत्रिय-. — 3. N, P, B, S, O, D, K क्षत्रियस्य; Cm adds इति.

20.13 1. D, K add च.

20.15 1. N -शुश्रूषणा-; Cs, N -धिगतत्वात्.

20.16 1. M स्नेहातिशयत्वात्.

21.1 1. Cs, S, O2, D, K युक्ताः. — 2. Cs, P, O2, D, K भवन्तीति; B, S भविष्यन्तीति; K adds भविष्यन्तीति which is the last word of Gov.'s commentary.

21.2 1. Ct, O1, D, B, S omit the sūtra; after अथाप्युदाहरन्ति Cm, Cs, Ci, Ct add two sūtras: साधवस्त्रिपुरुषमार्षाद्दश (Ci -स्त्रीपुरुशाद्दश; Ct -स्त्रीपुरुषमाषाद्दशै) दैवाद्दश प्राजापत्याद्दश पूर्वान्दशापरानात्मानं (Ct -शावरा-) च ब्राह्मीपुत्र इति विज्ञायते । वेदस्वीकरणशक्तिरप्येवंविधानामेव पुत्राणां भवतीति; the first resembles GDh 4.29–33. — 2. P न सा. — 3. Cm, K कश्यपो.

21.3 1. Ct, O1, D, B, S omit the two verses. — 2. Cs, N सर्व-. — 3. शुल्के conj.; 1st ed. and all mss. शुल्को.

21.4 1. Ct gives the pratīka; Cs -देशपतौ-; P -देशपतित-; B -श्मशानविदेशदेशपतित-; M -श्मशानैकदेशपतितौ; Ci -श्मशानदेशपतौ; S, D -श्मशानविदेहदेशतित-; K -श्मशाने विदेहदेशपतित-; O2 -श्मशानदेशपतित-; 1st ed. (O) -तीर्थ्य-.

21.6 1. M omits the sūtra; M2 नक्तं स्तनयित्नु. — 2. B, S, D, K om. अनध्यायः. — 3. Ci, D वर्षकालात्; O1 वर्षणकालात्; Ct वर्षिकात्; Cm वार्षिकात्.

21.7 1. M omits the sūtra; O वर्षणका-; Ci, Ct, D, K, B, S वर्षका-.

21.8 1. D, K -शेष; Cm, Ci, Ct -शेषः.

21.8–10 *When someone . . . his mouth:* a Brahmin may either accept grains and provisions or actually eat at an ancestral offering. Even in the former case, he has to suspend recitation, because a Brahmin's hand (accepting provisions) is equal to his mouth (eating food): cf. B 1.6.2 n. For the time taken to digest food completely, see B 2.2.36.

21.9 1. 1st ed. (D, K) -जीर्णान्तं; O भोजने त्वाज-; Cm, Cs, Ci, Ct, N, O1 -जरणं, which M adds at the end.

21.10 1. B, S ब्राह्मणेषु.

21.12 1. P, O2 add साक्षात्पितरि द्वादशाहविधानात् (O2 द्वादशाहं) taken from Gov.

21.13 1. Cs, Ci, Ct, O1 नाभेरन्यदधस्तादन्यत्. — 2. P हास्यैतत्प्र-. — 3. S करोतीति; Hultsch comments that साधूकरोति would be the correct form: Pāṇini 7.4.26. — 4. Cs, Ci सर्वस्यैषा. — 5. S, Ct, O, D, K om. सर्वास्यैषा प्रजा भवति; B भवतीति. — 6. M, O इत्यथ. — 7. P, B, S, O, D, K भवतीति.

A Brahmin: the reason for introducing this seemingly extraneous point is that the provision of *sūtra* 12 applies also to the death of one's teacher, because he is one's spiritual father. Gov. remarks that the three-day suspension applies only to a student who has not returned home, because a ten-day period of impurity is the norm when one's father dies.

21.15 1. Ct om. तावन्तं कालं; Cs, Ci om. कालं.

21.16 1. Ci स्वप्नान्ते; O स्वप्नान्तः.

21.17 1. Cs, Ci om. अहोरात्रयोश्च; Cm om. च. — 2. 1st ed. (D, K) संध्योः; Cm, Cs, Ci (text), Ct (text), N, P, S, M, O संध्ययोः.

21.19 1. B om. — 2. Cs, Ci (text), Ct (text) M, N व्यतिचार-; S, D, K व्यभिचरन्तो. Gov.'s gloss supports व्यभि: वि वैविध्ये अभीत्याभिमुख्ये.

21.20 1. S, D, K om. अनध्याय:.

21.22 1. Ci, Ct om. इति.

At the end of the first Praśna the following pratīkas are added in Hutzsch's edition and in most mss. The pratīkas give the first words of the first sūtra of each khaṇḍa in the inverted order, that is, beginning with the last and proceeding to the first. Even though they should form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation.

यथा युक्तो विवाह: ।। अष्टौ विवाहा: ।। क्षत्रियवधे गोसहस्रम् ।। षड्भागभृतो राजा[1] ।। रथकाराम्बष्ठ- ।। चत्वारो वर्णा: ।। उत्तरतउपचारो विहार:[2] ।। मृन्मयानां पात्राणाम् ।। शुचिमध्वरं देवा जुषन्ते ।। अभक्ष्या: पशवो ग्राम्या:[2] ।। सपिण्डेष्वादशाहम्[3] ।। गोचर्ममात्रम्[4] ।। नित्यं शुद्ध: कारुहस्त:[2] ।। अथात: शौचाधिष्ठानम् ।। कमण्डलुर्द्विजातीनाम्[5] ।। अथ कमण्डलुचर्यामुपदिशन्ति[2] ।। अथ स्नातकस्य ।। धर्मार्थौ यत्र न स्याताम्[2] ।। अष्टाचत्वारिंशद्वर्षाणि[2] ।। पञ्चधा विप्रतिपत्ति: ।। उपदिष्टो धर्म: प्रतिवेदम्[2] ।।[6]

The list of pratīkas is missing in Cm, Cs, B, S. — 1. 1st ed. adds रक्षेत्, omitted in N, P. — 2. P omits विहार:, ग्राम्या:, कारुहस्त:, उपदिशन्ति, यत्र न स्यातां, वर्षाणि, and प्रति-वेदं. — 3. N -हमाशौचं. — 4. N -त्रमब्बिन्दु:. — 5. D, K om. कमण्डलुर्द्विजातीनाम्. — 6. M adds एकविंशति; K adds २०.

ADHYĀYA 2

1.2 1. D, K omit the sūtra. — 2. B, S read ब्राह्मणे द्वादशाब्दा: (S -ब्दं).

1.3 1. Ct gives the pratīka. — 2. Ci (com.), Ct (com.), B, S, O1, D, K -निकेत:. — 3. Cs, Ci, Ct तामधिवसेत्. — 4. B, S, O, D, K सप्तागारिकां भिक्षां. — 5. N, P, B, S, O, D, K चरेत्स्व-. — 6. I follow the reading of the 1st ed. अलब्धोप-; Cm, Ci अलब्ध्वोप-. In the second ed., Hultzsch appears to follow Böhtlingk's (1885c) misleading suggestion and adopts the *lectio facilior* अलब्ध्वोप- against the testimony of the majority of mss. (including M and N); here, as in ĀpDh 1.24.17 (where Bühler correctly record the double sandhi), the *lectio difficilior* calls for अलाब्धोप-.

1.5 1. Cs (text), Ci (text), Ct (text), D, K B, S -भृथेनात्मानं. — 2. I follow the 1st ed. and most mss., including M and N, in reading प्लावयेत्; 2nd ed. and B, S, D, K पावयेत्. It is easier for प्लावयेत् to be corrupted to पावयेत् rather than the other way round, and the former also can mean "to wash away guilt, to purify".

1.7 1. N, B, S, M, O, D, K अवगूर्य. — 2. P, B, S, D, K कृच्छ्रातिकृच्छ्रौ चान्द्रायणं लो-. — 3. Cs -गुर्येत; N -गूरेतं; B -गुर्वीत; P, S, M, O, D, K -कुर्वीत; cf. TS 2.6.10.2.

1.8 1. P, B, S, D, K राजन्ये.

1.9 1. P, B, S, D, K वैश्ये.

1.10 1. P, B, S, D, K शूद्रे.

1.13 1. Cs, Ci, P, M -स्तप्तलोह-.

1.14 1. P, B, S सूर्मी. — 2. N, B ज्वलयन्तीं; Cs ज्वलन्तीं सूर्मिं वा; Cm सूर्मिं ज्वलन्तीं वा.

1.15 1. P स्वलिङ्गं. — 2. Cs, N, P, B, S निपातनात्.

1.16 1. Cs, B1, M, D, K सैन्धकं; N सैधक-; P सैन्धक-. — 2. M, O1, D मा. — 3. Ct, S, D, K हन्ति; O घ्नन्ति; N, P, K add वधे (K यथा) मोक्षो भवति; cf. ĀpDh 1.9.25.4.

1.17 1. Cs, Cm -नाधाय. — 2. P परशुं. — 3. D, K मा.

1.18 1. Ci, Ct पीत्वा तयैवोष्णया.

1.19 1. N, P, B, O, D, K सुरापाने; S सुरापाणे. — 2. B, S, O, D, K चरित्वा पु-. — 3. N, O om.; B, S, D, K व्रजति for च.

1.20 1. N, P वपनं व्रत-; B, S, D, K om. वपनव्रत-.

1.21 1. Cs, B, S, D, K add इति.

1.22 1. Ct (text), N, B, K सुरापाने. — 2. Böhtlingk (1885c) suggests त्र्यहं to restore the meter. But it has no manuscript support, and षडहं may have been pronounced as two syllables by sluring the first syllable.

1.24 1. P, M एवमेवा-.

fails . . . instruction: the term *saṃskṛte* is unclear. Both Bühler and I follow Gov.'s explanation.

1.25 1. P, B, S, D, K व्रतनिवृत्ति-; Gov. glosses: व्रतावृत्तिरुपनयनावृत्तिः पुनरुपनयनम्. — 2. O -त्रोर्गुरोराचार्याच्च; B, S, D, K -त्रोर्गुरोर्वा.

1.26 1. B -ज्यार्थं; P भोज्यार्थे.

all the leftovers: the great medieval theologian Vijñāneśvara (commenting on Y 3.282) cites this passage and interprets "all" (*sarvam*) to mean food items such as meat and garlic that are normally forbidden to students. When he is sick he may eat these so long as they are his teacher's leftovers; but for the contrary view see Va 23.11.

1.27 1. Cm चिकित्सेत.

1.28 1. 1st ed. (all mss.) यदागतिः स्यात्; Cs, Cm यदागदीस्यात्; Vijñāneśvara (*Mitākṣarā* on YDh 3.282) supports the reading of the edition by explaining अगदः as अपगतव्याधिः. — 2. I follow the reading of Cm, Ct, N, P, M, O -तिष्ठते. The Grantha and Malayalam mss. agree here. 1st and 2nd eds. read -तिष्ठेत.

1.29 1. Cs त्रिरात्रमपो. — 2. Ci -तस्या; D, K -तस्यपि; Ct,N, B, S -तस्यापि.

1.32 1. 1st ed. (Ci, Ct, M, O) पशु-; Cm पशुः ; B, S, D, K om. — 2. N, P, B, S, D, K om. च. — 3. N, S रक्षोदैवतो. — 4. Ci (text), Ct (text) om.; S यमदैवतो.

1.34 1. M gives the pratīka; Ct omits the sūtra. — 2. M adds संपरिस्तीर्य. — 3. N, B, S, D, K -होमिकां; Ci -हौमिक-; Cs -होमिक-.— 4. B1, Ci om. आज्य; — 5. B, S, O2, D, K add अमृतं वा आज्यममृतमेवात्मन्धत्ते (TA 2.18.2).

1.35 1. M, Ci give the pratīka. — 2. S, D, K om. — 3. N, B, S, D, K -ग्निमुपतिष्ठते; P -ग्निमुपतिष्ठेत. — 4. Cs, Ci, O2, K, N, P, B, S करोतु. On the form Hultzsch (1st ed., p. 174) comments: "Professor Bloomfield ("On Certain Irregular Vedic Subjunctives or Imperatives," *American Journal of Philology*, 1884: 5, no. 1) makes it very probable that forms like करोत are not imperatives produced by false analogy but that they are contracted from *करवत etc., i.e. from regular subjunctives with the modal sign *a* and the secondary ending."

1.36 1. M अथ यस्य; Ci, Ct अथ यज्ञस्य. — 2. Cm निनयेयुस्तमसा-.— 3. Cs, Ci, Ct, P, B, D, K चरितं नि-; Ci, Ct, N, B, M, K निर्विशेषं; Cs, P निर्विशेष-.

1.37 1. 1st ed. (M, O1, D) -पयश्छेद्भ्रातृ- (but on p. 174 Hultzsch corrects भ्रातृ- to मातृ-) ; B -पगच्छेत्; Cm, Ci, Ct, O2, K, P1 मातृव-.

1.38 1. N, B, S, D, K प्रजा जाता. — 2. N adds स्रुवाहुतीः.

1.39 1. Cs, Ci, Ct, O1 omit the sūtra; P, B, S, D, K परिवित्तिः. — 2. N, P, O2, K यश्चैनं; M, D याश्चैनं; B यश्चैनां. — 3. B, S, D, K निरयं. — 4. N, P -याचक-.

1.40 1. B, D, K परिवित्तिः. — 2. Ct, O1 om.; Ci, P, B, S, O2, D त्रिस्त्रिरात्रेण; K विस्त्रिरा-; M द्विरा-. — 3. N, M विशु-.

2.2 1. N, B, S, D, K समुद्रयानं.

2.3 1. Cs, Ct, P, B, S, O, D, K ब्राह्मणस्व-; Cs -न्यासहरणं.

2.4 1. O भूम्यपहरणम्; P, B, S, D, K -नृतवदनं.

2.5 1. Ci omits the sūtra; Ct सर्वैः.

2.6 1. Ci omits the sūtra; N, P, B, S, O, D, K -सेवा; Ct (text) -प्रेष्यतम्; Cs -प्रेष्यता.

2.7 1. Ct omits the sūtra; for sūtras 7–9; B, S, O, D, K read यश्च शूद्रायामभिप्रजायते (O -भिजायते) तदपत्यं च भवति । तेषां (O एषां) तु निर्वेषः ॥; Cs शूद्रायामभि-; N, P, Ci -भिगमनं.

2.8 *child of a Śūdra:* Bühler translates this as "becoming thereby her son". Gov. takes it to mean a man who gives himself up for adoption by a Śūdra. I prefer Gov.'s interpretation because all the other sins enumerated are avoidable actions (see the statement in *sūtra* 9 "When people have done any one of these") that cause loss of caste, whereas being born of a Śūdra woman is beyond the control of the child.

2.9 1. 1st ed. (all except M) एषा-; N, P एतेषा-; M एतैषा-; 1st ed. (all mss.) -मन्यतमत्, see, however, BDh 3.10.10. - 2. P adds एतेषां निर्विशेषः.

2.10 1. Cs, Ci, M -काल-; P -काले; cf. Haradatta on ĀpDh 1.25.10. — 2. Cs, P -भोजनाः. — 3. 1st ed. (M, O1) -भ्युपेयुः; Cm and ĀpDh 1.25.10 -भ्यवेयुः; Cs, Ci, Ct, N, P, B, S, O2, D, K -भ्यवहरेयुः. — 4. P एतैः. — 5. Cs, N, S -पहरन्ति; Cm, Ci, Ct P, B, M, O, D, K -पहन्ति; Mitākṣarā (3.289) -पघ्नन्ति. — 6. 1st ed. (Ci, Ct, M, D, K) adds इति.

2.11 1. M, K omit the verse. — 2. P, S कृष्ण-. — 3. Ci उदकाभ्यवहारी; O2 उदकाभ्युपायी. — 4. N -हरन्ति.

2.13 1. N, P, B गुर्वी. — 2. N, P -चार्यतां. — 3. P, B, S, D, K महिषीगो-; Ci, Ct, M -महिष-; B, S, D, K -रक्ष्यं.

2.14 1. Cs, Ci, Ct, M, D, K, B, S, निर्वेषः; N, B निर्विशेषः. — 2. Cs, Cm पतितप्रवृत्ति-.

2.15 1. Ci, Ct, M om. अथ.

2.16 1. P, B, S, D, K -वृत्तिः. — 2. P, B, S, O2, D, K यश्च तमध्यापयति for तस्य चाध्यापनं.

2.17 1. N, P1 निर्विशेषो; P2, B, S, Ci, Ct, M, D, K निर्वेषो. — 2. N om. — 3. P om. — 4. P -मेकरात्रमिति; B, S, D, K add अशुचिकरनिर्वेषो, P adds अथाशुचिकरनिर्वेषो, N adds अथाशुचिकरनिर्विशेषो.

2.18 1. P समवस्थाय; N समवायि. — 2. B, S, D, K धर्मं. — 3. O2 विप्रा व्रजत अस्म-; Ci, Ct, O2 -जतास्मत्त, also favored by Böhtlingk's (1885c) and adopted in the 2nd ed; 1st ed. (M) and Cs -स्मभ्य; N, P, B, S, O1, D, K -स्मभ्यम्. — 4. Cm -स्मत्त एवमार्यानपि; P, D संप्रत्यप- (cf. ĀpDh 1.19.9); Böhtlingk's (1885c) conj. -प्रतिपत्स्यथ इति.

2.19 1. Ci, M तथापि. — 2. N, P, B, S, O, D, K सहेन्द्रियैः. — 3. B, S, D, K add पतितेन समाचरन् (cf. BDh 2.2.35).

2.20 1. 1st ed. (Ci, M) -हीनो हि. — 2. Cm, Ci, Ct जनयतीति.

2.22 1. B, S दधिधानि-. — 2. P om. — 3. Cs -कार्येषू-.

2.23 1. Ct (text) omits the sūtra; all mss. and 1st ed. (and ĀpDh 1.10.29.14) read शुक्ल for शुक्र; 2nd ed. reads शुक्र probably under the influence of Böhtlingk's (1885b) comments on ĀpDh 1.29.14; I have reverted to the reading of the 1st ed.; M -शुक्लि; Ci, O1 शुक्ल; D, K शुक्लैः. — 2. B, S -शुक्लैर्यंनिर्वर्त्यते; Ci निवर्तते; O निवर्तयते; D, K निर्वर्त्यते.

2.24 1. All mss. and 1st ed. (and ĀpDh 1.10.29.14) read शुक्ल for शुक्र (cf. note to previous sūtra); most mss. read शुचि for अशुचि, but the loss of the initial अ is probably caused by the final ए of the preceding sūtra. — 2. Cs -नामिच्छतां तेषां.

2.25 1. Ct, O om.; P, B1, S, D, K तेषामंश-; B -मंशस्त्रियः; Ci, M -मंशास्त्रयः; P, S, D, K -मंशं तृतीयं; Böhtlingk (1885c) suggests emending the sūtra thus: पतनीयानां तृतीयोऽशस्तेषाम्.

2.26 1. Cm, Ct, O, D, S om; Ci, K तथाप्युदा-.

2.27 1. N, P, B सुकृतान्वा; S सुकृतांशं वा.

2.28 1. N, P, B, S, D, K तृणं; N adds फलं after काष्ठं.

2.29 1. B, S एतत्तु ब्राह्मणे पण्यं. — 2. M तन्तुश्च रज-.

2.30 1. N, P1 om. — 2. P बभ्रूं; B, S add वा. — 3. Böhtlingk (1885c) suggests inserting वा. — 4. P, B, S, D, K रोमशां गां; N, O लोमशां गां. — 5. B, S add वा.

2.31 1. Cm, B, S om. वा.

2.34 1. B, O, D, K तदर्थो; N -शंसति; Ci -शंसितरि; P, Ct -शस्तः ; B, S, D, K -शस्तस्तु.

2.35 1. N, P द्यूतात् for यौनात्. — 2. Cs, Ci यानासनशयनादिति; Ct यानाशनादि; O शय्यासनाशनात्; B, S, D, K सद्यो न तु शय्यासनादिति (see MDh 11.181).

When someon: . . . a year: this verse is found in Va 1.22 and M 11.181. Most commentators agree with the interpretation given in my translation, including Vijñāneśvara who cites it in his commentary on Y 3.261. It is also supported by the reading of Vi 35.3–5. According to this interpretation, by doing the four exempted activities one becomes an outcaste immediately rather than after the lapse of a year. Govindarāja and Sarvajñanārāyaṇa, commenting on M 11.181, think that one becomes an outcaste within a year by officiating at their sacrifices etc., and *not* by traveling with them in the same vehicle and other similar activities. Böhtlingk (1885a) objected to taking "*na tu*" with what precedes rather than naturally with what follows. Following Bühler's (1885) response, Böhtlingk (1886a, 1886b) gave two reconstructions of Va 1.22 (see note to it) according to which the translation would be: "When someone associates with an outcaste he himself becomes an outcaste within a year; (he becomes an outcaste) immediately by officiating at his sacrifices and by teaching him, but not by traveling in the same vehicle or sitting on the same seat as he, or by eating together with him."

2.36 1. Cm, Ci, Ct, O प्रायश्चित्तं. — 2. Ci, Ct, M om. नैष्पुरी- . . . -प्यते.

2.37 1. P, B, S, D, K प्रत्यहमु-. — 2. P adds पतितः.

2.38 1. In place of the sūtra, Cs, Cm, Ci, Ct substitute the verse: त्र्यहं प्रातस्तथा सायं त्र्यहमन्यदयाचितम् । त्र्यहं परं तु नाश्नीयात्पराक इति कृच्छ्रतः (Ct कृच्छ्रः). — 2. Cs प्रातः त्र्यहं. — 3. M, D omit कृच्छ्रः . . . [39] इति, but D inserts these words in sūtra 40; Cm कृच्छ्र; Cs कृच्छ्र.

2.39 1. N, P om. प्रातः . . . इति. — 2. B, S -रात्रः.

2.40 1. B, S तदश्नी-.

2.41 1. Cs, Ci, Ct अभक्ष-. — 2. Cs, Ci, Ct om.

The third type: the meaning of "third" is unclear, and Gov. gives several different explanations, which are mere guesses. It could be that the first two are *arduous penance* and *very arduous penance*. The *hot-arduous* (37) and that of women and children (39) may be simply variants of the first and thus to be subsumed under it.

2.42 1. Cs om. कृच्छ्रे; B, S कृच्छ्र-.

2.44 1. Cs, Ci, Ct एकवस्त्रं.

2.45 1. Ci, M, N, P add इति.

3.2 1. B, S विभज-.

3.3 1. Ci, M समः.

3.4 1. Ci, Ct, M परं.

3.8 1. Cs दायभागः.

3.9 1. Cs ज्येष्ठांशाः.

3.10 1. S, M, D, K दाय-. — 2. O दशांशं कृत्वा.

3.11 1. O2 सवर्णस्तृतीयांशहरः; S, D, K सवर्णस्तृतीयांशं हरेत्.

3.13 1. B1, S -वान्वा. — 2. M -वान्निःशेषा-; P, O2 -वान्विशे-; D, K -वानवाशे-; O2 -वान्शे-; Cs, Ci, Ct -वानशे-.

3.14 1. P, B, S, D, K सुसंस्कृ-. — 2. D, K जायते. — 3. Cs, Cm om. अथाप्यु- ... शतमिति.

by himself: this is meant to exclude a son born through levirate (B 2.3.17).

3.16 1. N, P -सुतं.

3.17 1. P, B प्रसूतौ. — 2. Cs, N स्वक्षेत्रे.

3.18–19 *He has two fathers ... stumble:* this indicates that persons other than the dead man's brother were permitted to father children for him. This is the only way that the child could have two different lineages and patrimonies, because brothers have the same lineage. In the verse, moreover, the son from such a union is said to make offerings to six ancestors, which is possible only if the biological father and the leviratic father belong to two different families. Ancestral offerings are made to the father, grandfather, and the great-grandfather; these will be different only if the two fathers are not brothers. See G 18.6–7.

3.19 1. Ct, P, S, O1, D, K मुह्यत इति.

3.20 1. Cs om.

3.22 1. O1, D, K -त्यत्रमन्ते. — 2. P विज्ञातः ; P, B, S, O, D, K, Ci, Ct add स.

3.23 1. Cs om. — 2. P -त्यार्थं.

3.24 1. Cs यामनतिसृष्टां.— 2. 1st ed. (all mss.) -पयच्छे-; B -पगच्छे- (cf. BDh 1.20.9 note). — 3. Ci जायते.

3.25 1. P om. वा. — 2. Ci, Ct, M, O संस्कृताविज्ञाता तस्यां.

3.27 1. S, D om. पतितं वा; D places these before त्यक्त्वा; Ci पतिं वा. — 2. Cm om. — 3. N om.

3.28 1. Ci मातापित्रोर्वि-.

3.30 1. P पर-; B, S पारि-.

3.31. 1. Cs, Ct, O, D S om. — 2. B2, S वापविद्धं.

3.33 1. Ci, M -पजघ्निः; O -पजघनि; K-पजनिः; SB औपजन्धनिः; but many variant readings are recorded by Weber (pp. 1181–5), including औपजङ्घनिः.

3.34 1. Ci, Ct, N, P, M, O -मिष्यामि. — 2. N सादने. — 3. I follow the reading of the 1st ed. (all mss.) and of ĀpDh 2.13.6 तस्माद्भार्यां; it is also the *lectio difficilior*; P, M तस्माद्भार्यां च; N तस्मात्सभार्यां; B तस्मात्स्वभार्यां; 2nd ed. तस्मात्स्वभार्यां. The mss. corrections are aimed at restoring the meter, but it is clear that the original pronounced भार्यां as भारियां with three syllables. — 4. I follow the reading of the 1st ed. (Ci, Ct, M) and of ĀpDh 2.13.6 रक्षन्ति; P, S, O2, D, K, 2nd ed. रक्षन्तु. The language of sūtra 34 indicates that it is telling a story rather than enjoining a code of conduct (with all the verbs in the present tense), which is done in the following sūtra; Böhtlingk (1885c) prefers संरक्षन्ति to restore the meter, but see the previous note. — 5. 1st ed. (all except M, O) and ĀpDh 2.13.6 बिभ्यन्तः ; M, O बिभ्यतः; the 2nd ed adopts बिभ्यतः, possibly influenced by Böhtlingk (1885c). I have reverted to the reading of the 1st edition which is the *lectio difficilior* containing a grammatical irregularity. This is supported by most of the mss. and Gov., as well the the parallel in ĀpDh, where all the mss. support this reading.

3.35 1. 1st ed. (Ci, Ct, M) and ĀpDh 2.13.6 रक्षथ (Haradatta लोडर्थे लट्); Ci रक्ष; B, O, D, K and VaDh 17.9 रक्षत, adopted by the 2nd ed. possibly following Böhtlingk (1885c). I have reverted to the *lectio difficilior* or the 1st ed. supported by ĀpDh and most of the mss. — 2. The Kāśikā on Pāṇini 6.4.75 cites the reading: परबीजान्यवाप्सुः.

3.36 1. B, D, K सुनिर्गुप्तान्.

3.37 1. D, K -साच्छादरैर्बि-.

3.39 1. N, S, M, O1, D, K अकर्मणः.

3.40 1. O1, D, K -तज्जाति-; S -तज्जवर्जं.

3.43 1. Ct give the pratīka; M -ङ्कारो P, Ci, O -ङ्कारान्; N -ङ्कारात्. — 2. P om. अन्यद्वा; B, S लभेरन्यद्वा.

3.44 1. 1st ed. (all mss.) स्त्री-; B, S स्त्रियः; P स्त्या. — 2. O विन्देत; Cm, Cs, Ci, Ct न स्त्री स्वातन्त्र्यं विन्दते.

3.45 1. Ct give the pratīka. — 2. D, K पुत्रास्तु. — 3. 1st ed. (Ci, Ct, D, K) स्थविरे; M स्थविरी-; O स्थाविरी-; Cs स्थाविरे. — 4. B, S om. इति.

3.46 1. Ci, M, O2, K, N, B add तस्मात्; as Bühler's note to this sūtra shows, the addition has crept into the text from the first word of the citation from TS 6.5.8.2, which is added by K; Ct, O1, D add न दायं; — 2. M om. हि; S न दायं; Cs ह्यदायादाश्च. — 3. B, S (and P just before इति) add: तस्मात्स्त्रियो निरिन्द्रिया अदायादीरपि पापात् (TS 6.5.8.2).

3.47 1.M omits from sūtra 47 up to the middle of sūtra 50; O2 भर्तुरनुमते; B, S, D, K भर्तुर-भिमते. — 2. P1, B, S, D, K लभेरन्.

3.48 1. 1st ed. (Ci, Ct, M), Cm, Cs add तु. — 2. Ct, O कृच्छ्रं चरेत्.

3.50 1. N वैश्यादिप्रतिलोमेषु. — 2. Ci, Ct कृच्छ्रादींश्च-; N, B, S, D, K -तिकृच्छ्रांश्चरेत्.

If it is . . . so forth: Gov. explains: when a Brahmin woman has sex with a Vaiśya she performs the penance beyond the very arduous penance, and with a Kṣatriya, the very arduous penance, whereas a Kṣatriya woman having sex with a Vaiśya performs the arduous penance.

3.52 1. M व्रजेत्; N, P, O2 दहेयुः; B, S, D, K दहेयुरिति.

4.3 1. Ct gives only the pratīkas of sūtras 3–7. — 2. O वधम्; B1, S, D च तत् for वधः, and K च पत्यात्. — 3. 1st ed.(O) तान्ह्ये-; Cm, N, P, B2, M ता ह्ये-; B1, S, D, K तान्ये-; Ci तास्वे-; P -ता निगु-; N, S -गुप्ता-; B, S, O, D, K -श्चारय-; P -श्चारव-; M -श्चलयन्त्यह; Ci, O add इति; Bühler changes to ते ह्येता निगुप्ताश्चा- following MDh 8.362; Gov. on the contrary takes the accusatives एतान् and निगुप्तान् as referring to the lovers.

4.4 1. B, S, D, K पवित्रं परमं. — 2. N, P दूष्यन्ति. — 3. M, O1 रजोभ्यासाद्. — 4. N, B, S, D, K दुष्कृता-.

4.5 1. 1st ed. (D, K) ददत्; M यदत्; O2 अदत्; Ci, N ददौ. — 2.N गन्धर्गा(:). — 3. B1, S, D, K -भक्ष्यत्वं; B2, Ci -मेध्यत्वं; *Bṛhatsaṃhitā* 74.7 -भक्षित्वं.

The Moon . . . taint: Va 28.5–6 indicates that these three deities grant these boons to the woman after enjoying her prior to her marriage, a point repeated by Vijñāneśvara commenting on Y 1.71. "Purification"here may refer to her menstrual flow regulated by the lunar cycle (B 2.4.4). This verse occurs also in Varāhamihira's *Bṛhatsaṃhitā* in the eulogy of women (74.7), where the final phrase reads: "Women, therefore, are like a gold ornament."

4.6 1. P, B1, S, O, D, K प्रेतप्रजां. — 2. B, S add वर्षे.

4.7 1. B, S, K मज्जन and D मड्डान for मद्य; B, S add च.

4.9 1. Ct gives only the pratīkas of sūtras 9–12. — 2. Cs -रनुज्ञाता. — 3. Ci om. अपुत्रा; N, B, S, O2, D, K add चेत्.

4.10 1. Ci, Ct, N, M, O2 पिशाचो-. — 2. In Ci the 3rd pāda reads: मृतप्रजा अकामा च.

4.11 1. P मातृपितृ-. — 2. Ci, M सखी वधूरि-; O1, D, K, P, B, S सखीत्य-; O2 सवयस्या.

4.12 1. Ci सर्वप्राय-.

4.13 1. D, K अनेन. — 2. Cs, B चाण्डाली-; D, K -वायोपि.

4.14 1. Cs चाण्डालीं. — 2. P -नात्पतते.

4.15 1. 1st ed. (all except Ci) निश्चय; S निष्क्रिय; Ci निष्क्रय, followed by the 2nd ed. and adopted by Böhtlingk (1885c).

given above: Gov. refers to B 2.4.12, but the reference is found within the quoted verse and, therefore, must refer not to Baudhāyana but to the original from which the quotation is taken. As Bühler notes, this is a significant piece of evidence for the existence of metrical works on Law at a very early period, distinct from floating verses containing age-old wisdom (Lariviere 1989, II. xi).

4.16 1. N याजनाध्यापन-.— 2. N जीवयेत्; in place of this sūtra M, D, K, P, B, S have the passage: धार्म्ये[1] स्वाध्यायप्रवचने[2] चाधिकारं[3] दर्शयति । प्रतिग्रहे दाता[4] प्रतिग्रहीतार[5] ऋध्नुवन्ति । ऋत्विग्यजमाना[6] याजने[7] तदशक्तौ[8] क्षत्रधर्मेण[9] जीवेत्[10] प्रत्यन्तरत्वात्; Ci, O2 insert a version of this before the regular sūtra. Bühler (1879–82, II. 236) thinks that this interpolation is taken from an old commentary.

1. M धर्मे; P धर्म्ये. — 2. P स्वाध्याये प्र-. — 3. M -चन इत्यधि-; Ci -चने एवेत्यधिकानं; O2 -कारान्. — 4. M प्रतिगृहीतादृक्; P प्रतिग्रहे तादृग्दात; Ci प्रतिग्रहीता तादृक्; O2 प्रतिग्रहे तादृग्दाता. — 5. D, K, O2, B, S -हीता; Ci -हीतारम्. — 6. M, Ci -मान-; O2 -मानौ; — 7. M याजनौ; Ci याजिनौ; O2 stops after याजने; — 8. M adds स्वाध्याय-ध्यापनयज्ञयाजनप्रतिगृहैरशक्तः. — 9. Ci क्षत्रधर्मौ, and omits the rest — 10. D, K, B, S जीवयेत्.

4.17 1. D, K ब्राह्मस्य.

4.18 1. N क्षत्र- for शस्त्रं. — 2. B, S, D, K क्षत्रव्यपेक्षया.

4.19 1. Cs, Ci, Ct add इति.

4.20 1. N प्रातरशनात्क-; Ci, Ct, M, O1 -राशकर्षी.

4.21 1. Ct gives the pratīka; N, P असूत-. — 2. P, B, S-मनुद-; Ci, M -तुदं तारया; K -मनुद-न्नारया, which is omitted in D.

4.22 1. N, P, B, S, O, D, K भार्योद्वाहादि-; cf. GDh 5.7.

ritual fire: in Sanskrit, simply *agni* (fire), probably referring to the domestic fire (*aupāsana*), which is different from the three vedic fires (see App. I.1).

4.23 1. Cs, S दर्शपौर्ण-. — 2. Ci, Ct, O, D, K, N, P, B, S पशु-. — 3. Ci, M, N, P add इति.

4.24 1. N च.

4.25 1. Cs शाट्यं च.

4.26 1. N om. अथापि. — 2. Cs, N1 हि. — 3. M तथाहं.

Now, they . . . no gifts: this dialogue is part of a quarrel between two young women, Devayānī and Śarmiṣṭhā, each trying to show that her father is superior to the other's. The full story is found in the *Mahābhārata* 1.73–8.

5.1 1. 1st ed. (Ci, O1, M) तपस्यमव-; Cs, Cm, Ct, N तपस्यमपोव-; P तपस्यमपामव-; S, O2, D, K तपस्यपामव-; cf. BDh 2.7.3.

5.3 1. Cm उत्सिञ्चेत्; P उत्सृजन्ती ; cf. BDh 2.10.3.

5.4 1. Ct, M om.

5.6 1. B, S om. इति.

5.7 1. Cs, D, K च. — 2. Cs कुर्यात्त्री-; P1, S -नवटां; O -नम्बुघ-; B कूपात्तु त्रीन्घटां-.

5.8 1. बहु प्रतिग्राह्य- separted, following Cm and Böhtlingk (1885c); in the 1st ed. they are compounded. Gov. explains बहु with भृत्यभरणक्षमादधिकं. — 2. B प्रतिग्राह्यस्य वाप्रतिग्राह्यस्य वा; S om. अप्रतिग्राह्यस्य. — 3. P बहु प्रतिगृह्यं प्रतिगृह्या-; Cm, Ct and Böhtlingk (1885c) place प्रतिगृह्य before अप्रतिग्राह्यस्य; P, S, D, K give अप्रतिग्राह्यस्य वा प्रतिगृह्य after याजयित्वा. — 4. Cs -मन्दीयां; N -मन्दिं; B, S, D, K -मन्दीर्जपे-; P -मन्दी धावति जपे- (RV 9.58). — 5. Ci, Ct om. इति.

5.9 1. Cs, Cm om. — 2. Cm, Ci, Ct -णस्तथा. — 3. P, B, S, D, K आहारमात्र-. — 4. Cs, P om.

5.10 1. P -कस्य व्रतानि.

5.11 1. B1, S, O, D, K -प्रातर्यदन्नं. — 2. P, B1, S, O, D, K om. अन्नेन; Cs -न्नेनैव.

5.13 1. Cm, N, B, S, O2, D -पागतः.

5.15 1. M omits the sūtra. — 2. Ct (text) om.; Ci (text) वाग्र्यं; N **वाग्रमन्नं**.

goodly portion: Gov. takes *agra* ("goodly portion") as a technical term referring to a specific quantity of food: *grāsa* ("mouthful") is a lump the size of a peahen egg; four mouthfuls make a *bhaikṣa* ("almsfood"); four almsfoods make one *puṣkala*; and four *puṣkalas*, one *agra*.

5.16 1. Cs नित्य-; Cs, P भक्तिकाः; M, Ci नित्याभक्तिकाः, which is explained by Gov.: आ समन्ताद्भक्तमाभक्तम् । नित्यमाभक्तं येषां ते नित्याभक्तिकाः नित्यमन्नं ये भजन्ते पुत्रदारप्रभृतयः; on भाक्तिक see Pāṇini 4.4.68. — 2. P om. स्युः.

5.18 1. Ct gives the pratīka; O -त्राहगीतौ; D -त्रात्रहितौ; K -त्रात्रद्रिगीतौ; N अत्राप्यत्र-. — 2. P श्लोकौ भवतः. — 3. Cs places the second verse first. — 4. P, B, S, D, K -तिथिभ्यश्च सुहृज्जनाय; Gov. चतुर्थ्यर्थे षष्ठी. — 5. Ci -धानोत्ति. — 6. Ci adds इति.

5.19 1. P -वैश्वदेवेषु. — 2. M -संसर्गो; P, B, S, D, K add विहितो.

5.21 1. P संप्रक्षालित-; P, S -पाणिपाद आचान्तः. — 2. P संवृत्ते शुचौ. — 3. S -लोभद्रोह-; Cs -क्रोधलोभमोहमदानप-.

6.2 1. Ci, Ct, M omit sūtras 8–9 (*sic*; or is this a typo in the 1st ed. for 3–9?). — 2. N, P, B, S, O, D, K -तिलमधुसं- ; O1 प्राशयेदप; B, S, D, K -प्राशने यदप.

6.3 1. Cs omits sūtras 3–9; P omits sūtra 3.

6.4 1. O adds च.

6.6 1. S आसंग्यां; D, K आसंध्यां; — 2. O नान्नं; N नासन्द्यान्न.

6.7 1. N वैणव-.

6.8 1. N पाद्यस्य; P, B, S, D, K पदस्य.

6.11 1. B, D, K नैवेन्द्र-. — 2. B om. प्र-.

6.12 1. D, K प्रब्रूया-.

6.13 1. M omits sūtras 13–14; B, D, K -द्वारे प्रकीलपरिधानामन्तरेण; N, B, S, O, D, K add च.

6.14 1. Cs, Cm, Ct, B, O प्रेङ्ख-, corrupt in Ci, D; B adds च.

6.15 1. 1st ed. (Ci, D, K) -तन्तिं; M, Cm P, S ĀpDh and GDh -तन्तीं; Ct -तरीं; O -तन्त्रीं; Cs -तन्तुं. — 2. N नोपरिं

6.16 1. P, B, S, O, D, K -लावस्थानानि; M -लाचसथानि; N -लानि स्तानानि.

6.17 1. P, B, S, D, K पाययन्तीं; cf. MDh 4.59. — 2. Cs परस्मै न. — 3. M विब्रू-; B, O om. प्र-.

6.18 1. M omits sūtras 18–20; Cs, B नाधेनुं धेनु-.

6.19 1. Cm omits this sūtra. — 2. 1st ed. (all except M) -द्धेनुभव्ये-; Cs P1, B -द्धेनुर्भव्ये-; G -द्धेनुंभव्ये-; cf. MS 4.4.8.

6.20 1. Ct omits this sūtra; Ci रिक्ता; O सूक्ता; D शुक्ला; K मुक्ता. — 2. B, Sरुक्षाः.

6.21 1. N गच्छेत्.

6.24 1. Cs puts sūtra 24 after 25.

6.26 1. O2 बाहुतस्तरेत्; B, S, D, K बाहुना तरेत्; cf. Pāṇini 4.4.7.

6.30 1. N, P add अथाप्युदाहरन्ति.

6.31 1. P reads यव for यवस; N, B, S, O, D, K (and GDh 9.65) om. समित्; Ci, N, P, B, S, D, K -निष्क्रामण-; P, B -नलसुसमृद्ध-; N -प्रतिवेश्यं.

6.32 1. N, P, B, S, D, K add इति.

6.33 1. Ct gives the pratīka; N पुरे; S -कुष्टितकशरीर-; B, D, K -कुण्डितकशरीरग्रस्तपरि-; P, B, S, O, D, K -वदनस्तु. — 2. M adds ग्रमे (*sic*). — 3. N, Ci -वाप्नोति.

6.34 1. M समोहन्या; Ci, O2 समूहिन्या.

6.36 1. P ऋषिर्विद्वान्नृपवरो. — 2. Cs -विभागतः; B, S, D, K -विपाकशः.

6.37 1. P संवत्सरंसमागताविति; B, S, M, D, K संवत्सरगताविति; O om. इति.

6.38 1. Ct, B, O1, K अग्न्यागारे.

6.39 1. 1st ed. (Ct, D, K), Cs, Cm -चमनयोस्तथा; S -वमनो-; Ci -चमने तथा; N, P, B, M O -चमयो-; Böhtlingk (1885c) suggests -चमने तथा or -चामायोस्तथा; the latter is followed in the 2nd ed.

6.40 1. Cs सवनं.

6.41 1. M अन्नं. — 2. O2 अन्नाश्रि-; N, P शृतानि; cf. TB 2.8.8.3.

6.42 1. Böhtlingk (1885c) conjecture श्रुतं for श्रुतिः (cf. ĀpDh 1.8.23); P, Ci, Ct om. इति.

7.2 1. P, S om. प्रयतो वानभिषिक्तः. — 2. B, S, K add अग्निश्च मा मन्युश्चेति सायमपः पीत्वा । सूर्यश्च मा मन्यूश्चेति प्रातः सपवित्रेण पाणिना. — 3. Ci, N, O2 पवित्रमन्त्रैरा-.

7.3 1. N, P, B, S, M, O, D, K om.

7.4 1. Cm -कर्मणामेवार-. — 2. B, S, O1, D, K -कालादेतेनैव.

7.5 1. B adds the verse: भुवि मूर्ध्नि तथाकाशे मूध्न्र्याकाशे तथा भुवि । आकाशे भुवि मूर्ध्नि स्यान्मन्त्रस्नानं विधीयते।।. — 2. B, S, K add अपरिमितकृत्वः.

7.7 1. N, P, B, S, M, D सप्त- for ससप्त-.

7.8 1. B श्रान्तो.

Let him . . . text: Gov. and Bühler take this to be an incomplete sentence: "If he gets tired by controlling . . . text, (*let him recite the Sāvitrī*)."

7.10 1. S प्राङ् तिष्ठन्; O1, D, K प्राक्तिष्ठन्; N -स्तिष्ठेत्.

7.11 1. B जनान्यातयति प्रजानन्निति.

7.12 1. O, D, K -मभि; Böhtlingk (1885c) conj. सुपूर्वं for सुपूर्वां; see however अनागतां in BDh 2.7.15. — 2. B सुपूर्वामभिपूर्वामभिक्रम्यो-.

7.13 1. M अस्तमित. This appears to be a piece from a verse.

7.14 1. Ci, M संतत्या; O संतत्याम्; D संत्पत्यौ; K संपत्तौ; Cm संततिः; Hultzsch notes: "I supply उपासिता कल्पते."

uninterrupted . . . nights: the performer will not die before the completion of his full life span. There may also be a cosmological meaning: the twilight worship ensures the rise of the sun each day and the regular sequence of days and nights.

7.15 1. S, M, D, K वात्र. — 2. P तथा. — 3. B om. इति.

7.18 1. Cs, N -मुपास्थाय.

7.19 1. B, S, M, D, K add इति.

7.21 1. D, K वापि. — 2. Cm adds इति.

7.22 1. Ct gives the pratīka; N, B om. स. — 2. P om. अहरहः. — 3. Ci om. सन्धिषु. — 4. N, B, S, D, K om. — 5. P, O om.; P, B, S, D, K, O2 add ब्रह्मविराजो (O2 -रजो); cf. BDh 3.9.15. — 6. Ci प्राणः.

8.1 1. Cm च गृह्य.

8.2 1. B adds च; CI, P, S, O, D, K add तु. — 2. B न तत्र.

8.3 1. O1 -भिपद्यते; Cm, N, B, S, O2, D, K -भिप्रतिपद्यते. — 2. 1st ed. (all mss.) तन्म; B, S (as also TA 10.1.12.48) तत्र.

8.4 1. N, B उपहरन्ति. — 2. D om. सन्त्विति ... (2.11.15) तपःशीलः सवने-.

8.5 1. Cs निरीक्षयति; N, P निरीक्षति.

8.7 1. P अथाप्सु.

8.8 1. B वाससः.

8.9 1. Cs यद्यप्युप-; Ci, M, N यद्यप-. — 2. Ct, K -तिष्ठन्ते.

8.10 1. Cs om. आचम्य; M -चम्यान्तः; P -चम्य चान्तः. — 2. M, O1, K-चमेत् — 3. Before आपः B, K adds TA 10.22. — 4. Gov. connects ब्रह्मपूता against the reading of TA 10.23. — 5. I have dissolved the sandhi to restore the meter; Ed. reads मामापोसतां.

8.11 1. Ci, Ct -र्जयित्वा. — 2. K पिण्डयि-. — 3. N पीडयित्वान्यत्प्रयतं वासः परिधाय प्रक्षालितो-; Cm, Cs, Ci, Ct -वाताक्लिष्टानि. — 4. P om. अपः; Cm, Ci, Ct om. अप आचम्य. — 5. M प्रत्यङ्मुखः; S adds: उपतिष्टेदायती देवी तुरीयेन पदेनः । अथाप्युदाहरंति । गायत्र्येकपदी द्विपदी त्रिपदी चतुष्पदसि न हि पद्यसे । नमस्ते तुरीयाय पदाय पुरोरवसेसावदो मित्यस्विलं जयंतीति ।।; see SB 14.8.15.9 f. — 6. Cs, N, P दशवारं; P adds इति.

8.12 1. B -तिष्ठेत.

8.13 1. N om. — 2. M प्रणवे; B, S, K प्रणवेन.

8.14 1. After यज्ञैः B1, K adds अद्भिरेवाप्सु. — 2. B, S -यन्ति.

9.1 1. In this khaṇḍa the mantras are given according to K; O gives some mantras with many variants; M gives the beginning of sūtra 1 and the end of 14; Cs, Ci, Ct, S give only the beginning of sūtra 1 (अग्निः प्रजापतिः), after which S gives the end of 2.5.10.2 (सर्वाः स्वधा नमस्तर्पयामीति) and all four give 2.5.10.3; B ओं अग्निः; 1st ed. (all mss.?) om. ओं.

9.3 1. B ओं मित्र; 1st ed. (all mss.?) om. ओं.

9.4 1. K -घ्नचप्पूषा अत्रिनौ. — 2. K सदैव-. — 3. N, P om. ओं विश्वान्देवांस्तर्पयामि; Cm विश्वेदेवां-. — 4. K संध्यां corrected to साध्यांश्च ; Cm om. च.

9.5 1. B places ओं चतु- ... -मि after परम- ... -मि, and N, P, O after हिरण्य- ... -यामि. — 2. 1st ed. places ओं पर- ... मि after ब्रह्मपार्षदांस्तर्पयामि. — 3. P om. च.— 4. N, O om. ओं ब्रह्मपर्षदांस्त- ... -पार्षदीश्च तर्पयामि. — 5. N, P, B, O add सोमं तर्पयामि. — 6. P adds ज्योतींषि + मि.

9.6 1. 1st ed. (all mss.?), N, B, O रुद्रांश्च त-. — 2. 1st ed. (all mss.?) om. ओं रुद्रपार्षदीश्च तर्पयामि. — 3. N, P om. च.

god Bhava ... Great God: these are all names of Śiva.

9.7 1. N, P, B, O place sūtra 7 after 8. — 2. N, P, B, O शूरं; N reads शूरं । उग्रं । वरदं । हस्त्विमुखं । लम्बोदरं । एकदन्तं । वक्रतुण्डं । गणपतिं । शूर्पकर्णं । — 3. O om. वक्र- ... -मि; P, B places after लम्बो- ... -मि; N, P add गणपतिं तर्पयामि. — 4. O adds गणपतिं तर्पयामि.

Vighna . . . *Lambodara:* these are all names of Ganeśa, the son of Śiva.

9.8 1. K षष्टीं. — 2. 1st ed. (all mss.?) om. ओं जयन्तं . . . -मि; N, P place it after विशाखं . . . -मि, O after महासेनं . . . -मि. — 3. K adds again ओं इन्द्रं त- । ओं षष्टीं त-. — 4. K सुब्रह्मण्यंस्त-; N, P, O om. ओं सुब्र- . . . -मि; B places it after विशाखं . . . मि.

9.9 1. N, P, O omit this sūtra.

9.10 1. N places 10 after 11 and reads: विष्णुं । श्रियं । देवीं । पुष्टिन्देवीं । तुष्टिन्देवीं । ऋद्धिन्देवीं । समृद्धिन्देवीं । सरस्वतीं । विष्णुपार्षदांश्च । विष्णुपार्षतींश्च ।. — 2. P, O add here also ओं विष्णुं तर्पयामि. — 3. Cm, N, P add देवीं. — 4. Cm, N, P add देवीं. — 5. P adds सरस्वतीं देवीं + मि; O adds सरस्वतीं तर्पयामि; 1st ed. (all mss.?), Cm add here also ओं विष्णुं तर्पयामि. — 6. K गरुत्मं. — 7. P, O om. गरु- . . . -मि. — 8. 1st ed. (all mss.?) -पार्षदांश्च त-.

Keśava . . . *Garutmat:* the first twelve are the well-known names of Viṣṇu. The next four are the names of his wife, Śrī. Garutmat is another name for Garuḍa, the bird that acts as Viṣṇu's mount.

9.11 1. N, P read: कालं । नीलं । मृत्युं । अन्तकं । धर्मं । धर्मराजं । यमं । यमराजं (N om.) । चित्रं । चित्रगुप्तं । वैवस्वतं । वैवस्वतपार्षतान् (N -तांश्च) । वैवस्वतपार्षतींश्च (P -तीः) । — 2. 1st ed. (all mss.?), Cm मृत्युंजयं. — 3. 1st ed. (all mss.?), B, O om. ओं चित्रं . . . -मि. — 4. B, O om. ओमौदु- . . . -मि.

Yama . . . *Audumbara:* these are the different names of Yama, the god of death.

9.12 1. N, P read: भरद्वाजं । गौतमं । अत्रिं । अङ्गिरसं (P places after ज्येष्ठां) । विद्यां । दुर्गां । ज्येष्ठां । श्रेष्ठां (P om.) । धान्वन्तिरिं (N धन्वन्तरं) । धान्वन्तरिपार्षतान् (N धन्वन्तरपार्षदांश्च) । धान्वन्तरिपार्षतीः (N धन्वन्तरपार्षतींश्च) । — 2. B भूमिदेवीं त-. — 3. 1st ed. (all mss.?), B, O -पार्षदांश्च त-. — 4. Cm, B, O, K om. इति; N indicates the conclusion of a Khaṇḍa with the number ९.

9.14 1. N, P place ब्रह्मर्षीन् after देवर्षीन्. — 2. P, B add वैश्यर्षींस्त-. — 3. 1st ed. (all mss.?), B om. ओं जनर्षींस्तर्पयामि and ओं तपर्षींस्तर्पयामि. — 4. 1st ed. (all mss.?) om. ओं सत्यर्षींस्तर्पयामि. — 5. P om. ऋषिकांस्तर्पयामि. — 6. 1st ed. (all mss.?), O ऋषिपुत्रकांस्त-. — 7. 1st ed. (all mss.?), O om. ऋषिपौत्रांस्तर्पयामि. — 8. 1st ed. (all mss.?) कण्वं. — 9. Cm, N, P बोधायनं. — 10. B -केशिं; N, P, O -केशं. — 11. N, P, O वाजसनेयं. — 12. P आश्वलायनशौनकं. — 13. N, O om. आश्वलायनं . . . -मि; Cm आश्वलायनं त- । शौनकं त-. — 14. 1st ed. (all mss.?), P, O om. ओं वसि . . . -मि. — 15. P om. सावित्रीं; O places it after गायात्रीं. — 16. P ads सदसस्पतिं तर्पयामि. — 17. 1st ed. (all mss.?) om. अथर्व . . . मि. — 18. 1st ed. (all mss.?), Cm, B अथर्वाङ्गिरसं त-; N -रोभ्यः. — 19. 1st ed. (all mss.?) -पुराणं. — 20. N, P, B, O om. ओं सव- . . . -मि. — 21. N, P2 सर्पदेव-. — 22. Cm, N, P, B, O, K om. इति.

Seers . . . *Kāṇḍas:* the seers who discovered the Vedas are divided into Brahman, Divine, and Royal. For seers by learning, see A 1.5.5–6. Janas, Tapas, and Satya are three of the seven worlds: see under Calls in App. I.2. "Kāṇḍas" probably refer to the internal divisions of the vedic texts. For the seven seers, see A 2.24.13 n.

Kāṇva ... Vasiṣṭha: all these are individuals to whom major texts of the vedic tradition are ascribed. Baudhāyana, Āpastamba, Hiraṇyakeśin, Āśvalāyana, Śaunaka, and Vasiṣṭha are the authors of texts on ritual and Law. Yājñavalkya is responsible for the so-called White Yajurveda and figures prominently in the BU.

10.1 1. Cs, Ci, Ct omit sūtras 1–2; S om. up to sūtra 2 सर्वाः स्वधा; P, B adds दक्षिणतः; N gives only the first word of sūtra 1 and the last of sūtra 2; M gives only the pratīkas; O om. ओं before all mantras; O om. अथ; O, K adds दक्षिणतः.

10.2 1. K omits this and the next mantra. — 2. P -मात्या. — 3. K सर्वपत्नीः — 4. P om. ओं सर्वा- ... -मि. — 5. B सर्वपत्नीः. — 6. Cm N, P om. इति; N, M, O2 adds पितृतर्पणं.

10.3 1. B उत्सिञ्चन्.

10.4 1. Ct, M, K give the pratīka. — 2. N, Ci मधु; O adds मधु. — 3. 1st ed. (all except O) only twice तृप्यत, thrice in Cm, N, P, O; K adds वदन्ति.

10.5 1. N, P नैकवासा नार्द्रवस्त्रो; B, S, O, K नार्द्रवासा नैकवस्त्रो. — 2. N -नुसरेत्.

10.6 1. Ci om. च.

11.1 1. N अथैते. — 2. N adds भवन्ति.

11.2 1. P, B, S स्वाहाकारं कु-. — 2. B, S, K तथेमं; N अथैतं.

11.3 1. B, S स्वधां कु-; N -दोदनपात्रादथैतं. — 2. B, S, K तथेमं;

11.4 1. B, S, K तथेमं.

11.5 1. B, S, K तथेमं.

11.6 1. Ct gives the pratīka. — 2. M, Ci अहरहर्ब्रह्मयज्ञ ओंकारव्याहृतीभ्यः; N कुर्यादोंकार-व्याहृतीभ्यः. — 3. B, S, K तथेमं.

11.7 1. Ct, M, K give the pratīka. — 2. N om. (omitted also in SB 11.5.6.3). — 3. O उप-भृच्चक्षुर्धृत्यध्रुवा; K उपभूतधृतिर्ध्रुवा; B, S उपभृद्धृतिर्ध्रुवा. — 4. M मेधास्स्रुचः. — 5. P उदय-नीय; B, Ci, O2, K -यनीया; O -यनीयं; S -यनीयो. — 6. P, B, S, K जयतीति. — 7. P om. — 8. B, S add इति.

repeated death: the meaning is not altogether clear, but the implication is that a person subject to this type of death would die a second or third time after his natural death on earth. This idea is important because it is probably related to the development of the pivotal doctrines of later Indian religion: rebirth and *karma*. The concept of re-death does not exist in the early vedic literature, and its use is limited almost exclusively to the late vedic texts. For a discussion of this concept and the possible location of its origin, see Witzel 1989, 201–5. In his recent treatment of this topic, Bodewitz (1996, 36) claims that the concept of repeated death "introduced together with its solution and with emphasis on this solution, reflects the reaction of the ritualists to attempts made by non-ritualists to devalue the ritualistic claims. These ritualists probably tried to refute the opinion of other circles that ultimately the merits become exhausted in heaven."

11.8 1. Ci, Ct, K, N, P, B, S सुखितः. — 2. Ci, Ct सुख-. — 2. Cs, P, B, S om.

11.9 1. N, B1, O, K यज्ञस्य; S ब्रह्मयज्ञस्य. — 2. M भेदकमेक; Ci भेदशमेक; Ct चतुर्भागमेत; B1, S, K भूतमेक; P om. एके.

11.9–10 *In the absence . . . offering:* this is an interpolation that appears to have migrated from its natural place within Baudhāyana's refutation of this novel doctrine at B 1.11.29. Excluding this interpolation, the passage B 1.11.1–25 contains the view proposed by an opponent (*pūrvapakṣa*). The terse expression *adṛṣṭatvāt* ("because of the fact it is not seen") refers to the absence of an explicit vedic text to back the interpretation offered by the opponents: see A 1.4.8–10 n.; G 3.36 n.; Olivelle 1993, 89. The entire section on the orders of life appears to be a parenthetical digression; Baudhāyana returns to the topic of the householder in the next section.

11.10 1. N -पशुसौ-; Cm -दार्वी-; Ci, Ct -होमानाम्.

11.12 1. S, O1, K omit this sūtra. — 2. N, P, B, O2 ब्रह्मचारिगृहस्थवानप्रस्थपरिव्राजका. — 3. N, P, B, S, M, O2, K add: ब्रह्मचारिणोऽत्यन्तमात्मानमुपसंगृह्याचार्यान्[1] ब्रुवते । वने श्राम्यन्त्येके[2] सवनेषूपस्पृशन्तो[3] वन्येनान्नेनैकाग्निं[4] जुह्वानाः संन्यस्यैके कर्मण्यनग्नयोऽनिकेतनाः[5] कौपीनाच्छादना[6] वर्षास्वेकस्था उद्धृतपरिपूताभिरद्भिरप्कार्यं[7] कुर्वाणा[8] सन्नमुसले व्यङ्गारे निवृत्तशरावसंपाते भिक्षन्तः[9] सर्वतः परिमोक्षमेकेऽपविध्य वैदिकानि कर्माण्युभयतः[10] परिच्छिन्ना[11] मध्यमं पदं संश्लिष्यामह[12] इति वदन्तः (cf. BDh 2.11.19, 20, 22, 26).

1. N, P, M -र्या; O2 -र्याय. — 2. B1, K -ते; S -तेषु. — 3. N वसने-; K -नेष्वपः स्पृशन्तो. — 4. M वान्येनैकानं; P -न्तो वा । अन्येनान्नेन एकेनाग्निं; B, S -न्तोन्येनान्नेन नैकाग्निं; N -न्तोन्येनान्ने-. — 5. P, B, S, O2, K कर्माण्य-; B, S, O2, K -केताः. — 6. O2 adds अ(ा)तप- — 7. N, P, B, S, O2 -रद्भिः कार्यं. — 8. P, B, S, O2, K add तत्रोदाहरन्ति — 9. O2 भिक्षन्. — 10. P कर्मण्यु-. — 11. N -च्छिन्नानि; S -च्छिन्नं. — 12. P, B, S, O2, K पदमुपसं-.

11.13 1. Ci. Ct, M, N गुरुं शु-; M, O1 -शुश्रूषा;Ci, Ct -शुश्रूषमाणः; B, S, K -शुश्रूषुरा the reading adopted is supporte by Gov.: शुश्रूषास्मिन्नस्तीति शुश्रूषी.

11.14 1. M वैघानस-; B, S, K -चारेण.

11.15 1. P, B, S, O, D, K place sūtra 27 after 15 (cf. GDh 3.36); M वैघानसो. — 2. B, D, K -श्यामलकेना-; S -शामल-; N, B, S, O, D, K -ग्राम्यभोजी ।। ९ (१२ N) ।। अग्राम्यभोजी, indication the end of a khaṇḍa at -ग्निमाधाय; but only N include this अग्राम्यभोजी in their lists of pratīkas of khaṇḍas. — 3. D, K om. पितृ; P, B, S, O, D, K -मनुष्यभूतर्षि-; N om. -भूत-. — 4. B, O2, D, K सर्वातिथीन्. — 5. All mss., except O1, भैक्षम- (cf. GDh 3.31). — 6. O -सांवत्सरं; Cm, P, B, S, D, K -संवत्सरं.

11.16 1. N om. परिव्राजकः. — 2. M -प्रतिग्रहः. — 3. Ci, Ct, M, O, Cm, N, P परिव्रजे-; S, D, K प्रव्रजत्यथा-.

11.19 1. O1 om.; Cs, Cm -च्छादनाः.

11.20 1. N, P, B, S, M, O, D, K omit this sūtra.

11.21 1. N काषायस्ववासाः.

11.22 1. N, P, B, S, M, O, D, K omit this sūtra, making its authenticity doubtful. — 2. Ct (text) विवृत्त-; Ci (text) वृत्त-; Gov. probably read वृत्ते.

He should go ... put away: the meaning is that a religious mendicant should go to beg when people have already finished their meals. In this way he does not become a burden on householders. It also means that he eats their leftovers (A 1.3.27 n.).

11.23 1. B, S, D, K -नामदण्डी.

11.24 1. Cm, Cs, Ci (text), Ct (text), O2 बिभृयात्.

11.25 1. Cm, Ct, O, D, K, B, S om. -परिपूत-; Cm, Ct, D, K, P, B, S om. अप्. — 2. Cm, Ci, Ct कुर्यात्.

11.26 1. N, P, B, S, M, O, D, K omit this sūtra. It appears that this sūtra is supported only by mss. of Gov.. No other ms has it. Hultzsch does not say whether G and H has it, but they are said to follow D, and D does not have it. The authenticity of this sūtra is, therefore, very doubtful.

11.27 1. P, B, S, O, D, K place sūtra 27 after 15; P, B put it here and after sūtra 15. — 2. B चाचार्या; N, B1 -चार्य; P2, B2 -चार्यात्. — 3. Cm, Cs, Ci, Ct, M, N अप्रजननत्वा- (this form may be the original: see parallels in BDh 2.16.2; G 13.29; Va 4.4; 8.11); P2, B2 प्रवचनत्वा-; (cf. GDh 3.3).

no offspring is produced in the others: the argument here is that the Veda enjoins all men to father children. Since that is precluded in all but the householder's order, the Veda implicitly prohibits the others.

11.28 1. N, P, B प्रह्ला-. — 2. Cs -सुरिरास-. — 3. N, P दैवैः. — 4. Cs, P तन्मनीषी.

Kapila, the son of Prahlāda: Kapila is well known as a sage and a renouncer in ancient Indian literature. This passage appears to ascribe the authorship of the "orders of life" to him, calling him a demon and the son of a well-known demon king, Prahlāda. See Olivelle 1993, 98–9.

11.29 1. Cm -दार्वी-; Cs, Cm, Ci, O -होमानाम्

11.31 1. Ci, M, N add यत्. — 2. Cm सर्वानुभुमात्मानं सांपराये.

11.33 1. Ci, Ct omit the sūtra. — 2. Böhtlingk (1885c) suggests ऋणवाञ्जायते here and at BDh 2.16.7, which is contradicted by TS 6.3.10.5. — 3. 1st ed. (Ci, Ct, M) -संयोगादिन्योसंख्येया (i.e., ऋचः); Cm B, S, O, D, K -संयोगादीन्यसंख्येयानि; N -संयोगवादीन्यसंख्येयानि; P -संयोगन्यसंख्येयानि; N supports Böhtlingk (1885c) conj. -संयोगवादिन्यो (followed by Hultzsch in his 2nd ed.).

11.34 1. Ci, Ct omit the sūtra; B, S, K त्रयी-. — 2. Ci, Ct, M, O2, D, K, N, P प्रजापतिं; O1 व्रजंति (cf. ĀpDh 2.24.8). — 3. Cs, N, P, B, S -दानमिति. — 4. P ध्वंसन्तो; B ध्वंसन्ते; S ध्वंसन्; D, K ध्वंसन्तमन्यत्प्रशंसन्तीति. — 5. Cm repeats only प्रशंसन्निति and B, S only प्रशंसन्तीति; N reads प्रशंसतीति in both places; P, D, K प्रशंसन्तीति (without repetition of the last word).

12.1 1. M यथा.

offerings to the vital breaths: the five breaths that reside in the body are often conceived of as fires. Offerings to these breaths are seen as an internalized substitute for the daily fire offering (*agnihotra*) of ordinary Brahmins. For a detailed study, see Bodewitz 1973.

12.2 1. Hultzsch notes: "I have always written सुवर्, not स्वर्; the mss. have both forms."

12.3 1. D om. न्यस्तमत्रं; S, K om. अत्रं; 1st ed. has only the begining of the mantra, which is completed following P and TA 10.34. — 2. P places प्रदक्षिणं after उदकं.

12.4 1. P ध्यायेत्. — 2. M, O2 ध्यायन्नन्तरा.

12.5 1. 1st ed. (Ci, Ct, M, O1) यदन्तरा; B, O2, D, K यद्यन्तरा.

12.6 1. Cs, Ct, O, D, K, P, B, S add अथाप्युदाहरन्ति. — 2. Cm, Ct तद्देश-; O2 तद्देशीयं; D, K तद्देषं; B, S तं देश-. — 3. P पुनर्प्रोक्ष्य; B, D, K पुनरभिप्रोक्ष्य. — 4. P om. — 5. N प्रशस्तं प्रशस्तमित्युक्तोपयुञ्जीत शूद्ररजस्वलापतितदर्शने नेत्रे प्रक्षाल्य भुञ्जीत.

12.8 1. Ci, Ct -भक्ष्याण्यपूप-; Cm, Ct -मांसादीनि; B, S, O1, D, K मांसानां.

12.11 1. S, D पाणिं. — 2. N, M, O2 -वयन्ति. — 3. Ct, M om.; S, O, D प्रीणातु (cf. BDh 2.3.35 रक्षथ).

12.12 1. P, B, O2 अथ हुता-; S अथाहुता; D, K अथाहूता-; O1 अथानु-; B, S, D, K -हस्तश्च; **Ed.** has only the beginnings of the mantras, which have been completed following P and TA 10.36. — 2. 1st ed. (all except K) पञ्च; P om.; B, K पञ्चभिः.

12.13 1. **Ed**. (all except M) adds at the end आत्मानं, which is omitted in M and N; P adds अन्तेन; B adds अन्येन; S adds अन्त्येन.

12.14 1. N, P, S om. च.

13.1 1. Ct gives the pratīka. — 2. Ct, M, D कुलमै-. — 3. N, Ci -याजिनाम्.

13.2 1. M om. केवलाघो भवति. — 2. 1st ed. and all mss. except N omit अप्रचेताः. — 3. P, B, S, O2, D, K add च.

13.3 1. P1, B om. — 2. Cs, Ci, Ct om. एवम्.

13.5 1. Ct gives the pratīka. — 2. B, S, D, K भोजयत्यति-. — 3. N भुञ्जमानो. — 4. Ci, M, N न.

13.6 1. N, B2 वाग्यतोपि सम-; B, S, D, K -यादेष.

13.7 1. 1st ed. (all mss.) द्वात्रिंशतं; Cs द्वाविंशतं; N द्वातृंशकं; 2nd ed. follows Böhtlingk (1885c) suggestion द्वात्रिंशत्तु; I have restored the reading of the 1st ed. following the argument of Bühler (1886b) on ĀpDh 2.9.13. — 2. 1st ed. (all mss.) गृहस्थस्यापरिमितं; P -स्यामितं; 2nd ed. follows N, and Böhtlingk's (1885c) suggestion; I restore the reading of the 1st ed. following Bühler's (1886b) note to ĀpDh 2.9.13; probably परि was pronounced as a single syllable.

13.9 1. P adds इति.

13.10 1. N -त्तेपि.

13.11 1. Cm, Ci, Ct, M, N, P2 add इति.

13.12 1. P, B, S, O, D, K -मन्त्रांश्च. — 2. B, O, D, K निरुद्धो. — 3. B, S, O, D, K -मन्त्राणां. — 4. P जप इति; Cs om. इति.

13.13 1. 1st ed. (D, K) एवमेवा-; Ct एवाच-; O एवमिममा-; Cs, Cm, Ci, M, B1 एवमा. — 2. Cs, Cm om.; B, S, D, K add होवाच प्रजापतिः.

14.1 1. M स्वर्गीयं. — 2. Cm, Ci, M, O N प्रशस्यं (cf. BDh3.8.30); B, S, D, K add धन्यं.

14.2 1. Ci, Ct, M, O, N, P, B, S त्रिनाचि-; Cs (text), S and ĀpDh 2.17.22 place त्रिसुपर्णः after त्रिमधुः. — 2. N -च्छीर्षिको. — 3. M -साम(:); Cm, Ct, D, K, P, B, S -सामिकः (cf. Pāṇini 4.2.61). — 4. N om. स्नातकः. — 5. N2, P, B, S, D, K इत्येते.

14.3 1. N सहसावित्

secret texts: the meaning of *rahasya* is uncertain. Gov. takes it to mean sections of the Āraṇyaka. The Upaniṣads are also referred to as "secrets": Olivelle 1996, pp. lii–liii.

14.4 1. Cs (text), Ci, M, P -विधं.

14.5 1. Cs, K रक्षो-. — 2. D, K1 -यन् शुचिः; B, S -यञ्छुचिः.

14.6 1. Ct gives the pratīka; B, S, D, K गुणवतो; Ci, Ct, M, D, K, N, P, B, S -मन्त्रसम्ब-; 1st ed. -सम्बन्धा-; H, O1 -संबद्धा-; Ci -वतस्त्रिमध्वादीन्त्र्यव-. — 2. Ci om. — 3. B, S, O, D, K -त्युदीचो वा.

14.7 1. Ct gives the pratīka; Cs अथैतां-. — 2. Cs गन्धमा-; Ci, Ct2, O, D, K, N, P, B, S -ल्येन चा-. — 3. M repeats अग्नौ करिष्यामीति. — 4. Ci om. अग्निमुखात्कृत्वा; P om. अग्निमुप- ... -स्तीर्य; O, D, K -ग्निमुखान्कृ-; N, P B2, O om. एव; Cm, B1, S, D, K -ज्यस्य तिस्र. — 5. M पितृमते.

14.8 1. M तच्छेषमन्त्र-; O तच्छेषान्न-. — 2. Cs, Ci, Ct, N -र्यान्नस्यैव. — 3. B om. — 4. Ci, Ct, N तिस्र आहुतीर्जु-

14.11 1. N, M अथैतर-; Ci अथैतत्सा-; B, S, D, K अथेतरेण; Cs, Cm om.अथेतरत्; Cm, Cs, Ci, Ct -रत्कराङ्गुष्ठेन. — 2. Ci om. पाणिना.

14.12 1. Cs, N, P -भिधानं. — 2. P om. — 3. N adds द्वितीयां जपति. — 4. Ci, M, O2, N, P, B अन्तरिक्षं सम-; Ci, Ct, O द्यौः सम-. — 5. All mss. except Cm read पात्रं + -म्यक्षित-मसि.— 6. N adds तृतीयां जपति. — 7. Cm, N, P द्यौस्सम-.

15.1 1. Cs, Cm omit this sūtra.

15.2 1. N, B, S, O, D, K यदन्न-. — 2. Cs, Cm, Ct, D, K, P, B, S यद्दानं (but see sūtra 6).

15.3 1. 1st ed. (all except Ci, Ct) -न्तेसुरा वै दुष्ट- ; Cm, Cs, Ci, Ct, S असुरा दुष्ट-; cf. Böhtlingk (1885c).

15.4 1. 1st ed. (all mss.) तिलादाने; Cs, P तिलदाने. — 2. 1st ed., KSS ed. ह्यदायादाः; Cs, B, S, D, K ह्यदायाश्च.

15.5 1. Ci, Ct -वासी. — 2. 1st and 2nd ed. यान्कुरुते; Ci, O2, N, P om. यान्; I follow the latter and the suggestion of Böhtlingk (1885c); the meter also requires this. — 3. N, P, B2 -गतं; 1st ed. (all mss.) -गमं; TS 1.1.2.2 देवंगम. — 4. Ci, D, K, N, P, B, S तद्धविः.

15.6 1. Ct om. the text of the verse. — 2. N यत्तिष्ठन्न. — 3. Ci तु. — 4. B, S, O2, D, K स भुज्यत (cf. BDh2.13.5).

15.7 1. Bühler (1879–82) puts this at the beginning of the next sūtra.

15.8 1. Bühler (1879ā82) reads जप-, which is clearly a mistake; Hultzsch, moreover, found जय in all southern manuscripts in whose scripts the two letters are very distinct.

15.9 *rules . . . full moon:* the reference is probably to the Gṛhyasūtra of Baudhāyana, where these rules are given at 2.11.

15.10 1. 1st ed. (Ci, Ct, M, O2) देवे; S, O1, D, K दैवे; cf. BDh 1.21.2 and Böhtlingk (1885a, 1885c); Gov. glosses: देवे वैश्वदेवे. — 2. Ct, M, D, K, N, B, S त्रीन्पित्र्ये; P त्रीन्पवित्र्ये. — 3. Cm प्रसज्जेत (also in VaDh 11.27; MDh 3.125).

15.11 1. Ct gives the pratīka; Ci, M, K सत्क्रिया; N तत्क्रियां; O om. — 2. O om.; Ci, N द्रव्यं. — 3. Ci, O -संपदः.

15.12 1. Ct, D, P, B उरसः; S उरसा; O2 उरस्थाः; K उत्तरतः. — 2. Cs पिण्डतत्का; Cm, Ci, Ct पिण्डोदका; N पिण्डागता; P, M -तर्क्या; B, O2, D, K -तक्षका; S -तंक्षतुका.

supplicants for morsels: these are distant ancestors, as well as those who do not normally receive offerings. They receive only fragments from or the leftovers of the main offerings. See Va 11.21–24.

16.1 1. M om. प्रजा-.

16.2 1. Cs (text) प्रजानि-; P प्रजननि-; D -निवृत्ताः; B, S, K -निर्वृत्ताः.

16.3 1. Cm वंशे.

16.4 1. C (text) -संश्रयात्.

16.5 1. Ct gives the pratīka. — 2. Cs -(ये)नर्षीन्संपूज्य. — 3. M पितॄन्सर्वा-; N, Ci पितॄन्देवा-.

16.6 1. Cs, Cm, O1 पौत्रेणामृतम-; N, P, B1, S, O2, D, K पौत्रेणानन्दम-. — 2. P, B, S, D, K -रोहयेदिति.

16.7 1. N, P, M om.; Bühler puts this phrase in the preceding sūtra (cf. VaDh 11.48). — 2. Cs ऋणवान् (cf. BDh 2.11.33 note). — 3. P, B, S एवमनृण-. — 4. N, P, B, S, M, O, D, K add: बन्धमृणमोक्षं[1] च[2] प्रजायां[3] चायत्तं[4] पितृणां चानुकर्षणशब्दश्च[5] प्रजायां दर्शयति[6] । अनुत्सत्रः प्रजावान्भवति । यावदेनं[7] प्रजानुगृह्णीते तावदक्षय्यं[8] लोकं जयति. The weight of the mss. evidence argues for the authenticity of this addition, which is omitted by Gov. Or else, it is an indication that even our best mss. are conflated. The same is true for the addition at BDh 2.16.11.

1. O बद्ध-; N -मोक्षणं. — 2. B, S, D, K om. — 3. O2 -जानां; D, K -जायाः. — 4. N चादत्तं; P च दत्तं. — 5. P, B, S, D, K -कर्षश-; O -शब्दं च; N om. च. — 6. O -यन्ति. — 7. O -देवं. — 8. B, D, K -क्षयं.

16.8 1. M तस्मात्पुत्र-.

16.9 1. P गतान्. — 2. N -गच्छन्त-; Cs, N -यन्त्येनसो.

16.10 1. Cs, Ci. Ct omits the sūtra.

16.11 1. B, S, D, K तस्मादात्मवा-; O2 तस्मादात्मवान्यत्नतः प्र-; O -द्यत्नतः प्र-; after sūtra 11, N, P, B, S, M, O, K add: आत्मनः फललाभाय तस्मात्पुत्रं चोत्पाद्यात्मानमेवोत्पादयतीति[1] विज्ञायत आत्मा[2] वै पुत्रनामासीत्येवं द्वितीय आत्मा जीवता[3] द्रष्टव्यो यः पुत्रमुत्पादयति स तथा भवति तस्मान्नात्मा क्वचिदक्षेत्रे समुत्स्रष्टव्य आत्मानमेव[4] मन्यते[5] यो[6] हि यथात्मानमुत्पादयति[7] स तथा भवति तस्मादादित एव क्षेत्रमन्विच्छेत्सवर्णे संस्कृतमुपदेशेन[8] तस्मिन्दारसंयोगे प्रजामुत्पादयेत्.

1. B, S, K -येदिति. — 2. B, K -ते चात्मा; S -ते त्वात्मा. — 3. N, M, O1 जीविता. — 4. O -नमिव. — 5. P, B, S, K -नमवमन्यते. — 6. N, O, K om. — 7. P adds आत्मानमात्मा. — 8. N -मुपयच्छेत.

16.12 1. Cs omits the sūtra; Ci, Ct place 12 before 11 and read: ओषधिसंयोगेन हि प्रजा भवति.

16.13 1. Ci, Ct om.; P, B, S, D, K -देशेन. — 2. P, B, S, D, K, O श्रुतिः सा-; B, D, K -दृश्यते.

16.14 1. N सवर्णेभ्यः. — 2. KSS ed. फलत्वादिति.

17.1 1. M अथ.

renunciation: the term *saṃnyāsa*, common in later texts, appears here for the first time in the Dharma literature. This term specifically refers to the process and procedure whereby a man abandons his family, ritual fires, and possessions. See Olivelle 1981. The entire rite described here is probably a later addition and resembles the ritual accounts of medieval handbooks (*paddhati*).

17.2 1. N, P -व्रजेदित्ये-.

17.3 1. M कथा.

17.4 1. B, S प्रजां. — 2. Cs स्वे धर्मे. — 3. Ci, M om.; Ci omits the explanation of the second part of the sūtra.

17.5 1. N -समित्युप-.

17.6 1. Ct omits the text of the sūtra; Ci (text), M -प्रस्थो. — 2. Cm -प्रस्थस्य संसारकर्म-; S, M -विरामः.

17.8 1. P एनमपुन-.

17.9 1. Cm, Cs, Ci, Ct महत्त्वं. — 2. B, S, O2, D, K महिमानं.

17.10 1. B, S, D, K वापयते for वापयित्वोपकल्पयते.

17.11 1. M यष्टिः; Gov. comments: द्वितीयार्थे प्रथमा.

staffs, sling: the plural "staffs" indicates the triple staff carried by some types of ascetics (see Olivelle 1986, I. 35–54). It was made by tying together three thin bamboo reeds. Other ascetics carried a single bamboo staff (B 2.18.1). Sometimes the staff is confused with the tripod, also made with three sticks, and used to carry the water pot. The sling was similar to a macramé pot-hanger and was used to carry the water pot.

17.12 1. M om.; Ci, Ct om. ग्राम-; Cs adds वा-. — 2. N -ग्न्यागारे. — 3. B, D, K adds वा. — 4. B, S, D, K add वा. — 5. Cs दधीत; Cm, Ct, M om. इति.

17.14 1. Ct omits the text of the sūtra. — 2. Ci प्रवेशयामि. — 3. Cm om. इति. — 4. P om. — 5. B, S, D, K समस्ता व्यस्ताश्च; Ci adds प्रशासनम्.

17.15 1. M adds at the beginning: आत्मानमात्मनः; Ci gives pratīka of text and com.; 1st ed. om.; M, Cm, N, P आत्मानमात्मन. — 2. N, K ब्रह्मभूतो; D, K ब्रह्मभूयो; P, B repeat twice. ब्रह्मभूयो, S repeats thrice.

17.16 1. S, M, D, K भिक्षावलि-.

17.17 1. Cs, Ci, Ct, O1 एव.

17.18 1. Cs, Cm -पचनमुपसमाहृत्य. — 2. B, S, D, K ज्वलदाहव-. — 3. Cs om.; Cm places it after आज्यं. — 4. B om. समिद्धति.

17.19 1. Ci, Ct ब्रह्माधान-.

Brahman: here the term may well refer either to the syllable OṂ or to the Veda, or to both: see B 2.17.40.

17.20 1. Ct gives the pratīka. — 2. S, M, Ci, O वान्त-; N -जिने(न)मन्त-.

17.21 1. B, S om. — 2. S, O, D, K adds वा.

17.22 1. Cs, Cm जुहुयात्.

time sacred to Brahman: Gov. defines this as the final period (about one hour and twelve minutes) of the last watch (three hours) of the night. "Time" here is *muhūrta:* see A 1.11.32 n.

17.23 *spine of the sacrificial arena:* that is, along the middle of the arena from east to west.

17.24 1. P, B, S; D, K अथाहव-; O तथाहव-; Cs, Cm, Ct (text), O, D, K, P, B, S -द्रव्याणि. — 2. Ci, Ct प्रक्षिपेदमृ-; Cs, Cm प्रक्षिपेदमृण्म-; N प्रक्षिपत्यपोमृण्म-; M, Ci (com.), O अपो मृन्मयानि; Cm, Ci -न्यनायसानि; Ct -न्यायसानि; N, M, O1 अश्ममयानि.

17.25 1. Gov. प्रक्षिपतीत्यनुवर्तते.

17.26 1. Cs, Cm, N अथात्म-.

Deposits . . . himself: in this rite, the new renouncer internalizes the sacred fires. From now on he will carry them in the form of his breaths. See B 1.14.18 n; 2.18.8; A 1.11.32 n.

17.27 1. N, P om. उक्त्वा; B, S, D, K -पांश्चाह. — 2. Gov. जुहुयादिति वाक्यसमाप्तिः.

17.28 1. N देवता.

17.29 1. B, S, D, K om. — 2. Ci, Ct इत्यद्भिः; N, O इत्यपां.

17.30 1. 1st ed. (M) चापि ह; Cs, O चापीह; Cm, Ci, D, K, P चापि हि; Ct चापि न; S वापि हि. — 2. N, B चापि ह्यजा-; Ci, Ct विद्यत.

17.31 1. O adds अन्यत्र स्वाध्यायान्मन्त्रोच्चारणाच्च, which is taken from Gov.

17.32 1. Cs, Cm omit sūtras 32–6. — 2. B मां. — 3. N -येत्यथ. — 4. B, S, O2, D, K दण्डानाद-.

17.37 1. Cs, M यष्टिः. — 2. Cs, Cm पात्रमुद्धृत्यैत-. — 3. 1st ed.(all mss.) -पस्तद्गत्वा; S -पस्तत्र गत्वा; Cs, Cm -पस्तद्गतः. — 4. P, B, S, Ct, O, D, K -नीभिर्व्याहृतिभिरिति. — 5. P om. — 6. N, M स्वरोमिति; P सुवरोमिति. — 7. B, S, Ct, O, D, K om. जल-. — 8. N तर्पयित्वा. — 9. N सुवस्तर्पयामि । ओं भूर्भुवस्सुवर्महं इति; P ओं भुवस्सुवर्महर्जनस्तपस्सत्यमिति; B, S, M, O, D, K ओं भूर्भुवः सुवर्महर्नम इति (M adds तपः after सुवः; O reads जनः for नमः; O2 adds तपः सत्यम् after नमः) ; Cm om. इति.

17.38 1. N जलमञ्जलि-; Cm, Ci, Ct, O -मुपादाय. — 2. P om. — 3. 1st ed. (all mss.; Hultzsch refers there to Pāṇini 6.1.95) स्वधों; B स्वधयों. — 4. N सुवर्मह इति.

17.40 1. Ci, Ct om. — 2. D, K, P, B, S ओमिति ब्रह्मोमितीदं सर्वमोमिति ब्रह्म वा एष. — 3. D, K, P, B, S om. तपत्येष. — 4. N तर्पयत्येवं वेद्यमवैतद्य एष तर्पयति. — 5. N om. आत्मा. — 6. O आत्मा ब्रह्म ब्रह्म एष आत्मज्योतिः; D, K, B, S वेद्यमेवैतद्य एष वेदो य एष तपति य एष आत्मानं तर्पयत्यात्मने नमस्करोत्यात्मा परब्रह्म (S om. पर-) ज्योतिः; Ci, Ct एतद्वेद्यमेवमेवैष तपत्यात्मानं तर्पयत्यात्मने नमस्कारोतीत्यात्मा ब्रह्म ज्योतिः; P य एष तपत्येतदेवैष आत्मानं तर्पयति आत्मने नमस्कारो ह्यात्मा ब्रह्मात्मा ज्योतिः.

17.42 1. M स्वरोमिति; N सुवरोमिति. — 2. Cm, Ct, O, D, K B, S om. जल-.

17.43 1. Ct gives the pratīka; 1st ed. (D, O) न चात; S, M, K न वात; Cs, Cm, Ci, Ct नात. — 2. N, P, B, S, O, D, K om. अद्भिः; N, P -परिसृता-; P, Ci om. अपरिपूताभिः; between -पूताभिः and अथाचामेत् N inserts sūtra BDh 2.18.11.

17.44 1. Cs, N, M, O1, K शुक्ल-.

18.1 1. M puts this sūtra at the end of the previous khaṇḍa; see also the list of pratīkas at the end of this khaṇḍa.

18.2 1. Cm, Ct, O इति; Ci, M, N, P इत्येवमेव.

18.3 1. B, S, D, K पञ्चभ्यो व्रतानि. — 2. The first part is a fragment of a verse.

18.4 1. Ct give the pratīka. — 2. M -मवृत्ते; N, B, S, D, K प्रवृत्ते.

18.5 1. Ci, Ct, O1 भवत्पूर्वं.

18.6 1. Cm, Cs, Ci, Ct, O, B, S गोदोहन-.

18.7 1. Cm B, D, K -चर्यामुपहृत्य. — 2. Cm निवेद्य; O adds उद्वयं तमसस्परि. — 3. Cm adds प्रक्षाल्याचम्य. — 4. N, B, S, D, K निवेदयेत्.

18.8 1. Cm -प्रभृत्ययमेवाग्रयो. — 2. P समानोदानौ.

18.9 1. N om. — 2. N om.; B, D, K आत्मनिप्र-.

18.11 1. Ct gives the pratīka. — 2. Ci adds वाङ्म आसन्नसो: प्राणोक्ष्योश्चक्षुरिति जपित्वा. — 3. N om. प्राश्याप ... -रीति (but see note on BDh 2.17.43). — 4. P adds च. — 5. Cm om. वाङ्म ... जपित्वा.

18.12 1. P om. इति.

18.13 1. 1st ed. (all mss.) -शतं; N -शकं; 2nd ed, शत्तु: see note to BDh 2.13.7. — 2. 1st ed. (all mss.) -स्थस्यापरिमितं; N -स्थस्य अमितं; for the reading see note to BDh 2.13.7.

18.14 1. Cs त्रिषु वर्णेभ्य; Ci, Ct त्रिषु वर्णेषु; B, K सर्ववर्णेषु; D om. — 2. Ci, Ct, M, O, N, B om. इति.

18.15 1. Ci (text), Ct (text) यत्रौप-; Ci (text), Ct (text) om. आचार्या; Ct (text) add वा. — 2. Ci, Ct तस्मादाहरन्ति. — 3. N -वसनोप-; N om. षष्ठ; B, S, D, K -कालप्रयुक्तस्य. — 4. Ci, Ct -यावका-; P, B, S, M, D, K -व्रतं.

18.15–19 *Now, with reference ... medicine:* this entire section is somewhat obscure, and Gov. himself does not appear to have fully grasped its meaning. It probably refers to some special observances, especially dietary restrictions, relating to the study of an Upaniṣad or a secret text.

18.16 1. B om; Ci, Ct अत्र. — 2. N, P, B, S, O, K मौन-; D मौनं. — 3. Cm, Ci, Ct -स्त्रयीविद्य-; N, M om. अन्यैर्वाश्रमिभि:; Cm, Ci, Ct आरण्यै: for अन्यैर्वा; Ci (text), Ct (text), D, N om. दन्तै:; P, B, O2, K दान्तै:; Cs दन्तादन्तै:; D, K -यान्धमूक-; B -यान्धमूकवद्. — 4. 1st ed. (M, O1), Cs, N यावदर्थं संभाषीत; P यदर्थं संभाषीत; 2nd ed. follows Böhtlingk's (1885c) suggestion. — 5. P om. — 6. 1st ed. (M, O1), Cs, N om. स्त्रीर्भिन. — 7. B, S यावदर्थसंभाषी न स्त्रीभिर्न यत्र. — 8. M adds हैव. — 9. Cm, Ci, Ct om. याव- ... -यते.

18.17 1. N, M om. sūtras 17–18. — 2. P adds तु. — 3. Cm, Ci, Ct यत्रायं संनिपतेत्.

18.18 1. P, B, S, O, D गतश्चेद्. — 2. P, B, S, O2, D, K -मनुव्रजेदा-. — 3. P दोषो.

18.19 1. Cm, Cs, Ci, Ct om. स्थान...क्तस्य; N -वसनोप-; B om. कालव्रत; S, D, K om. व्रत. — 2. M -कय; S, K -काम्यं; Ci, Ct, O, N, P, B -कामाय.

18.20 1. M -होत्रं जपेत्.

18.21 1. Ci, Ct -पतिष्ठेत्; Cm -पतिष्ठेत.

18.22 1. P -मुनिरिति. — 2. Cm, Cs, Ci, Ct भिक्षार्थी. — 3. P adds च.

18.23 1. Ci, Ct, D, K, N, P, B, S om. — 2. Ci, Ct, M, D, K give only the pratīka of the citation.

brahman . . . response: the word *brahman* here refers to the syllable OṂ. The "response" is a technical term referring to the reply uttered by the Adhvaryu priest in reponse to the invitation (*āhāva*) of the Hotṛ priest.

18.24 1. N -मूलको. — 2. Cm, Ci, Ct -न्यासिकः (cf. MDh 6.86).

18.26 1. N om. प्रणवं ध्यायन्; Cm प्रणवो ब्रह्म; 1st ed. (M), Cs ध्यायेत्; P, B, S ध्यायन्. — 2. Ci, Ct om.; 1st ed. (M, O), Cs प्रणवो; B, S, D, K सप्रणवो; Cm एवंव्रतः.— 3. B, S, D, K repeats ब्रह्मभूयाय कल्पते.

18.27 1. B, S, D, K -भोजनं.

Brahman-bowl: the meaning is unclear. It may refer to the begging bowl or to the body of the ascetic, or to both.

At the end of the second Praśna the following pratīkas are added in Hutzsch's edition and in most mss. The pratīkas give the first words of the first sūtra of each khaṇḍa in the inverted order, that is, beginning with the last and proceeding to the first. Even though they should form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation.

एकदण्डी त्रिदण्डी वा[1] ।। अथातः[2] संन्यासविधिं व्याख्यास्यामः ।। प्रजाकामस्योपदेशः[3] ।। अथ वै भवत्यग्नौकरणशेषेण ।। पित्र्यमायुष्यम् ।। यथा हि तूलमैषीकम्[4] ।। अथ[5] शालीनयायावराणाम् ।। अथेमे पञ्च महायज्ञाः ।। अथ प्राचीनावीती[6] ।। ओमग्निः प्रजापतिः[7] ।। अथ हस्तौ प्रक्षाल्य ।। अथातः संध्योपासनविधिं व्याख्यास्यामः ।। न पिण्डशेषम् ।। तपस्यमपोऽवगाहनम्[8] ।। अब्राह्मणस्य शारीरो दण्डः ।। नित्योदकी नित्ययज्ञोपवीती ।। अथ पतनीयानि ।। अथातः प्रायश्चित्तानि ।।

1. M reads अथेमानि (cf. note on 2.18.1). — 2. M अथ. — 3. M om. प्रजा-. — 4. M omits the sūtra; D, K कुल-. — 5. M यथा. —6. D, K omit the sūtra. — 7. D, K omit the sūtra. — 8. D, K तपस्यपामव-.

ADHYĀYA 3

1.1 1. B, S, O2, D, K अथातः. — 2. N, M -चक्रवर-; B, S, D, K -चरणकर्म-.

1.2 1. Cs, N, P om. इति.

1.4 1. Cs, Ci, Ct, O places this sūtra after 5. — 2. P वारयतीति.

1.5 1. N, S अनुक्रमण-; Cm, Cs, Ci, Ct, D, K, P अनुक्रम-; B अनुव्रत-. — 2. M -क्रवर-; B, S, D, K -च्चरणत्वं.

1.7 1. 1st ed. (mss. show both readings) -पण्नि-; Cs, Cm, N, P -पण्णि-; Cs, P -वर्तिनी. — 2.

P कौद्दालकी; B, S, M, D, K कौन्ताली. — 3. Cm, M, O2, P -क्षालिनी. — 4. N, B, S समूह. — 5. 1st ed. (all mss.) पालनी; Cm, P, M, O पालिनी (cf. note to BDh 3.2.13). — 6. Cm, N, P, S, M, O सिलोञ्छा. — 7. B, S, M, D, K कपोता. — 8. B, S (most mss. of 1st ed.) सिद्धोञ्छेति; D सिद्धयेच्छा. — 9. Ci, Ct षण्निवर्तनी कौद्दाली इत्यादि नवैताः.

1.8 1. Ci, Ct om. अपि.

1.10 1. Cs -नखलोमानि.

1.11 1. B2, S -भारमिति; Cm, Ct, N कुथहा-; O कुथहारिमिति; Ci कुथहारीमिति; P कुथहारीतमिति; Gov. appears to read कुथहारि: Hultzsch comments that both कुतप and कुथ are synonyms of Kuśa grass.

11.13 1. Cm, N, P, B, S, D, K om. — 2. P यथास्वसूत्र-. — 3. N om. स्रुक्स्रुवं . . . -मृज्य.

1.14 1. Cs, Cm P omit this sūtra. — 2. N reads अनुद्रुत्य for पुरोनुवाक्यामनूच्य.

1.16 1. P omits this sūtra.

1.17 1. Ct gives the pratīka. — 2. P om. — 3. Ci, O वा तिष्ठति; N, M वावतिष्ठति. — 4. B, S, D, K गृहं. — 5. Ci तस्य for कृतं वा.

1.18 1. N, P repeat यस्मिन्. — 2. Cs om. यत्.

1.19 1. N, P महायज्ञा-. — 2. O निर्वपणं. — 3. Ci1, Ct द्रष्टव्यं.

1.20 1. N, P om. — 2. N तां; P तान्. — 3. N, P, B, S, M, D, K सादयति.

1.22 1. Ci (text), M, N, P व्रतोपायनं; Cm व्रतोपनीयं.

1.23 1. Cm, Ci, Ct om. — 2. N, D, K -क्षाराल-; D, K -लवणपिशित-; B -लवणपिशितपर्युषितं.

1.25 1. N adds च.

1.26 1. Ct gives the pratīka. — 2. K निर्लेपं. — 3. Cm, Ci, Ct, O -हिंसनं.

2.1 1. 1st ed. (cf. BDh 3.1.7 note), D, K षण्नि-; Cs, Cm, N, P षण्णि-; P -वर्तिनीति; Cs, Ci, Ct -वर्तिनी; N -वर्तनानीति; B, S, D, K -वर्तनानि; Cs, Ci, Ct add भवति; B adds करोति; S, D, K adds करोतीति.

2.2 1. Ci अनुपह-. — 2. M स्वामिनो; Ct, O भूमेरेकं; Ct, O भूमिने. — 3. Ct उत्सृजेदिति; N -मुत्सृज्यानु-; B, S, D, K -जतीत्यनु-; S, D -ज्ञानं. — 4. M, K om.

six Nivartaṇas: a Nivartaṇa is an area of land approximately 10,000 square yards.

2.3 1. Ct gives the pratīka; M, O -राशकर्षी. — 2. N, P -दसूतना-. — 3. M तुदं तारया; Ci तुदन्नन्तरया; B, S, D -मनुद-.

2.4 1. Ca विधानेन. — 2. Cs, Cm, N, P षण्णि-; 1st ed. (cf. BDh 3.1.7 note) षण्नि-. — 3. Cs, Cm, N, P षण्णि-; 1st ed. (cf. BDh 3.1.7 note) षण्नि-; Cs -वर्तिनी.

2.5 1. B, S, M, D, K कौन्तालीति. — 2. B, S, M, D, K कुन्तालेन. — 3. N, P om.

2.6 1. B, S कुन्तालेन. — 2. B, S कौन्ताली; P कौद्दालिकी.

2.7 1. Cm, Ci, Ct ध्रुवायां. — 2. N, P, Ci व्याहृतीभिः. — 3. B मां.

2.8 1. Ct gives only the pratīkas of sūtras 8–11. — 2. M -भिर्जप्त्वा; N -हृतिभिर्ज- — 3. N -हृतिभिर्जपित्वा दिशानु-; P व्याहृतीभिर्दिशोनु-. — 4. N, P om. च. — 5. N1, P om. — 6. 1st ed. (M, D, K) द्यौश्च नक्षत्राणि च.

2.9 1. Ci, O om. ग्रामं प्रविश्य. — 2. M संदर्शनीमित्या-; B, S, O, D, K संदर्शनमित्या-.

2.10 1. Ct omits the text of the sūtra; N, P repeat अवार्त्तायां (or a corruption of it); M वृत्ते वृत्तेरवृत्तायामवृत्तायां; Ci वृत्तेर्वृत्तेरावर्त्तायामावर्त्तायां; Ct (com.) वृत्तेर्वृत्तेरवार्तायामवार्तायां; O वृत्ते वृत्तेर्वार्तायां; B, S, D, K वृत्तेर्वृत्तैरवार्त्तायां. — 2. P, M, Ci (com.), O2 तथैव. — 3. N, P, Ci (com.), Ct (com.), O तस्या; M तस्याः. — 4. Ct (com.) om.; M वर्त्तमानाद्ध्रुवेति; N वर्तमानो; P वर्तयतीति; O1 वनात् ध्रुवेति; O2, B, S, D, K वर्तयतीति ध्रुवेति. — 5. M, Ci, B, S, O, D, K om.; the sūtra is emended conjecturally following Bühler (1879–82, I. 289).

2.11 1. B, S om. सं-; N, P, S -क्षालिनीति; Gov. -क्षालिनी — 2. M उपपन्ना-; B, S, D, K अनुत्पन्ना-. — 3. Cs, N, B, S om. — 4. N, B, S, D, K नास्तीति चयो; M नास्तीति वासो. — 5. N, P, Ci om. — 6. B, S, D, K न्युब्जयतीति. — 7. P, S -क्षालिनी.

With respect ... Samprakṣālanī: this passage is obscure and possibly corrupt. Gov., and following him Hultzsch (1st ed. of B, p. 84), think that this ascetic cultivates grains, which goes against the whole point of washing and turning over the dishes to indicate that he has nothing for the next day. The name is said to be derived from *samprakṣāl* ("to wash") and the prefix *ni* of *ni-ubj* ("to turn over").

2.12 1. Ct gives the pratīka. — 2. B, S, O1, D, K पथि. — 3. P om. — 4. Cs, N, P, B, S, M समूह्य; B, S समूह.

2.13 1. Ci, Ct omit the text of the sūtra; 1st ed. पालनी- ; 2nd ed. फालनी-; M, O, D, K, P, B पालिनी- ; N फाली- ; N, P, B, S, M, D, K -हिंसके-. — 2. -लान्यच्छति — 3. N, P om.; D चा. — 4. 1st ed. (conj.) पालयतीति पालनी ; P, B, S, M, O, D, K पालयतीति पालिनी; 2nd ed., M फालयतीति फालनि; N फालयतीति वा फालिनी; Hultzch (2nd ed.) comments "फालयति 'he splits (the grain)', as also M reads, fits the context best. Therefore, I also write फालनी for पालनी." I follow the reading adopted by Hultzsch in his 1st ed.. The meaning thus agrees with the second name अहिंसिका, a life given to non-injury. This is also the reading of Bühler, although he translates पालयति as "maintain himself.".

2.14 1. Cm, Ci, Ct, M, O N, P सिलो-. — 2. B, S, O1, D, K पथि. — 3. Cs, P om. — 4. N, P om. कणिशं; M कणिकमु-; Ci (text), Ct (text) कणमु-. — 5. Cm, M, O, N, P, S सिलै-; Ci (text), Ct (text) om. शिलैर्. — 6. Cm, Ci, Ct, M, O N, P, S सिलो-.

2.15 1. D कपोतेति. — 2. B, S, Cs, O1, D, K पथि. — 3. P om. — 4. N तिष्ठन्ते. — 5. 1st ed. (D, K) -लिभ्या-; Ci, Ct, P, S, M, O -लीभ्या-; B, S, D, K -मोषधीनामु-; P -मोषधीमुञ्छित्वा. — 6. 1st ed. (all mss.) संदर्शनात्; Gov. संदंशनादिति पाठे. — 7. O1, D, K कपोता.

2.16 1. S सिद्धोछा; N, P B (most mss. of the 1st ed.) सिद्धोञ्छा; D सिद्म्येच्छा. — 2.P om. वृत्तिभिः श्रान्तो. — 3. S सिद्धोछा.

2.17 1. 1st ed. (all except M) -त्मसमा-; M, N -त्मनि समा-. — 2. Ci, Ct, O1 om.

2.18 1. Ct omits the text of the sūtra; P om. अपि; Ci (text) अथ वान्या. — 2. N, B, S, D, K वान्याभिर्वृक्ष-; M वन्याभिर्वृक्ष-; M -लताभिर्व-; Ci, Ct (text), O2, D, K -ल्प्यौष-. — 3.S om. — 4. Cs, N, P om. तृणौषधीनां च; Ci (text) om च ... च. — 5. Ct, N, P, B, S, D, K, O वान्याभिर्व-.

2.19 1. N संवाद-; cf. BDh 3.3.22.

3.1 1. Ci, Ct om. — 2. Cm, Ci, Ct, P -प्रस्थस्य द्वै-; N, S, M, O -प्रस्थं द्वै-.

3.2 1. Ci पचमाना.

3.3 1. Cm अत्र. — 2. Ci पचमानाः. — 3. 1st ed. (M, D, K) कन्दमूलफलभक्षाः ; Cm, Cs, Ci, Ct, O, P कन्दमूलभक्षाः ; N कन्दमूलभक्षकाः. — 4. N om. — 5. Cs -भक्षकाः; Cs, N भक्षकाश्चेति.

3.4 1. B, S, D, K om. तत्र. — 2. N om. आरण्यं; P, S, M, O, D, K -मरण्यं. — 3. B, S, O2, D, K -सिक्तं. — 4. B, S, M, O2, D, K -सिक्तं चेति.

3.5 1. Ct gives the pratīka; Ci, D, K, B -सिक्तं. — 2. Ci -थेतरशेष-; Cs -भक्षकाः; Gov. comments: इतरद्भक्षाः शेषभक्षाश्चेति विग्रहः.

3.6 1. Ct gives the pratīka; N, B, S, M, D, K -सिक्तं.— 2. N, B, S, M add मृग after व्याघ्र; B, S, D, K om. वृक; P -श्येनहतमित्येवमादिभि-; B, S, D, K -श्येनानामित्येवमादिभि-. — 3. Cs -भक्षकाः.

3.7 1. M omits the sūtra; Ct gives the pratīka; N -कास्तु धान्य-; Ci, K -वर्ज-. — 2. Cs -भक्षकाः.

3.8 1. Cs -फलभक्षकाणा-.

3.9 1. Ci -चमाना. — 2. Cs -भक्षकाश्चेति.

Unmajjaka: this may be a reference to a type of ascetic who spent much of his time standing in water up to the neck: see *Rāmāyaṇa* 3.6.3.

3.10 1. B -करकवर्जं.

3.11 1. B, S, D, K -दायिनः.

3.13 1. B, S, D, K केवल-,

3.15 1. Cm, Cs, Ci, Ct, O1, N1 omit sūtras 15–17; Cm om. इति. — 2. M वैघान-.

3.16 1. O om. यः स्व-; Cm, N om. स्व-; B -स्त्रमुपेत्य. — 2. D, K -मादां.

3.18 *Brahma-anchorites:* the meaning is unclear. It may mean either that the rules are meant for anchorites who are Brahmins or for anchorites who seek union with Brahman.

3.19 1. N, M, O2 -कादीनामहिंसकस्तापसो; P -कान् न हिंसकास्ता-.

3.20 *first:* the meaning is that he should offer hospitality, including food, to the guest before he himself eats.

3.21 1. Ct gives the pratīka. — 2. B, S संमान्यां. — 3. Böhtlingk's (1885c) conj. -हर्जलसं-. — 4. 1st ed. (Ci, M, D, K) काषाय-; P, O कषाय-; Ci (text) -कटुकोदयाम्. — 5. Ci, Ct, O -वासं समाश्रित्य.

3.22 1. Cs omits this sūtra. — 2. N संवाद-; cf. BDh 3.2.19.

4.1 1. N अथ ब्रह्मचर्यव्रतमिव. — 2. Cm, Ci, Ct मांसमश्नी-; N मांसमवाश्नी-. — 3. Ci, Ct om. स्त्रियं वोपेयात्; N स्त्रियमुपेया-.

4.2 1. N om. अन्तरागारे. — 2. Cm -रेष्वग्नि-. — 3. P, O, D, K -मुखान्कृ-; P om. अथ. — 4. P om. मनसा ... स्वाहा. — 5. B, S मन्युरेवेदं.

4.5 1. Ct omits the text of the sūtra; Cs, Cm, Ct add अथ. — 2. Cs -पकृत्य; B, S, D, K प्रकृष्य. — 3. Cs, B om. प्रसिद्धं. — 4. P om स्नात्वा; Ci om. अन्तर्जलगतः. — 5. B, D, K -दित्यस्योप-. — 6. Cs, P -चार्यगृहा-.

4.6 1. Cs एवमेव तद्वि-; N एवमेव वि-; Cm -भृथमेवमेवैत-; P, Ct, O -भृथमेवमेत-; B, S, Ci, D, K -भृथमेत-.

5.2 1. Cm, Ci, Ct -त्यासकृ-.

5.4 1. 1st Ed. (all except Ci) प्रसृत-; Ci प्रसृति-. — 2. N प्रातरश्नीयात्.

5.5 1. Ct gives the pratīka; N, B, S, D, K om. च. — 2. P, Ci, M, O, D -हनं — 3. B, O, D, K -तल्पगं; S -तल्पकं. — 4. Ci, O -स्तेयं; Ci puts this before गुरु-. — 5. B सुरापानं सुवर्णस्तैन्यमिति; S स्वर्णस्तैन्यं सुरापाणमिति. — 6. P, S, Ci, Ct om.

5.6 1. Ci2, Ct -रात्रेण; B, S, D, K -रात्रं पीत्वा.

5.7 1. P व्रतेषु; N सर्वव्रतेषु. — 2. B, O1, D, K चाक्षुषात्. — 3. B, D, K पङ्क्तीः. — 4. B, S, O2, D, K add ह स्माह; Ct adds आह. — 4. Cm, N, P बोधायनः.

6.1 1. S -तैर्गुरुभिरात्मा-; B, D, K -तैश्चारुभिरात्मा-. — 2. 1st Ed. (all except M) प्रसृत-; M, N, (ViDh 48.1) प्रसृति-. — 3. C (text) पाचयेद्-.

6.2 1. P, B, S, D, K om. — 2. Ci, Ct तदग्नौ.

6.4 1. P, B, S श्रितं for अशृतं. — 2. Cm, Ct, D, K -येत्; N, M, O -यते.

6.5 1. Ct, K give the pratīka. — 2. Ci, Ct धान्यराज त्वं. — 3. 1st Ed. (all mss.) आपो यवा; N (ViDh 48.18) आपो वा; cf. Böhtlingk (1885c). — 4. 1st Ed. पुनथ; N, B, S पनीथ; ViDh 48.18 पुनीत. — 5. N -चिन्तनं. — 6. 1st Ed. (all mss.) कालरात्रीं; N, S कालकण्ठीं; P, B (ViDh 48.19) कालकर्णीं. — 7. 1st Ed. (all mss.) पुनथ; N पुनीथ. — 8. B, S, M, D वा; 1st Ed. -धूतं यत्; N, P -धूतं च; Ci, M, O -धूतं चोच्छि-. — 9. 1st Ed. (all mss.) -ष्टोपहतं; N, P -ष्टहतं. — 10. D -श्रूषा; N, P, B, S, M, D add यच्च सांकरिकं किंचित् (O2 indicates

a lacuna) — 11. 1st ed. (all except D) पुनथ; S, D पुनीथ. — 12. 1st ed. पुनथ; Cs पुनत. — 13. N om. महापातक- ... यवाः. — 14. 1st ed. (all mss.) पुनथ; Cs पुनत. The 2nd. ed. follows Böhtlingk (1885c) in पुनीत.

6.6 1. M शान्तः (Cf. GDh 20.11). — 2. Cm om. — 3. Cm, S om. न पृथ्वीं. — 4. Cm, N, P, B, S om. the sign +. The full text of the mantra (TS 1.8.7.1–2) reads: ये देवाः पुरःसदोऽग्निनेत्रा दक्षिणसदो यमनेत्राः पश्चात्सदः सवितृनेत्रा रक्षोहणस्ते नः पान्तु ते नोऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहा.

6.7 1. B, S, D, K लघु समश्नी-.

6.8 1. 1st ed. (all mss.) -पितरस्ते; Cm, N, P (and TS 1.2.3.1) -पितारस्ते.

6.9 1. Ci मेधार्थम्; Cm, Ct मेधावी; M adds पीत्वा.

6.10 1. Ci, Ct कृत्वा. — 2. M पापाच्छुद्धो.

6.11 1. Ct gives the pratīka. — 2. N, P, Ci, O भ्रूणहनं; B, S, M, D, K भ्रूणहं. — 3. P, B, S, M, O, D, K -तल्पगं. — 4. N, S, Ci स्वर्ण-; P, Ci, O -स्तेयं. — 5. S -पाणमिति.

6.12 1. N, S om. अपि. — 2. Ci, Ct निन्दति.

6.13 1. N -मेकादशरात्रं. — 2. N गणाधिपं; P, S गणपतिं. — 3. N विद्याधिपं. — 4. Cs om. भगवान्; Cs, Cm, N, P बोधा-.

7.1 1. 1st ed. (Ct, O, K), Cs add अथ ; B, K adds अथ वै भवति.

7.2 *A man . . . vagina:* both Gov. and Sāyaṇa (on TA 2.8.1–3) take *ayoni* (lit., "non-vagina") to mean "an improper vagina" and interpret the passage as forbidding sex with a Śūdra woman. But at B 4.2.13 and A 1.26.7 having sex with a Śūdra woman is distinguished from depositing semen in a "non-vagina". The meaning may well include masturbation, nocturnal emission (which is the meaning in *sūtra* 4), anal intercourse, and oral sex (see Va 12.23). Commenting on A 1.26.7, Haradatta explains "non-vagina" as discharging semen in water.

7.4 1. Ci योयोनौ; N, P, B, S, O2, D, K add वा. — 2. 1st ed. (Ci, M, O) -दरेपो; Cm -दरेपा; Cs, Ct -दपरेपो; B -दरेतो; S, D, K -दिरेतो; P स्वप्नान्तरेपो; N स्वप्नान्तरे. — 3. Cm, Ci, Ct, O1, N -कामो वा.

7.5 1. Cs adds वा. — 2. Cs -नखलोमानि. — 3. N -चर्यकल्पेन.

7.6 1. Cm, Ci, Ct, M, N -त्यहो. — 2. P, B, D, K -त्यहर्द्वा-. — 3. Ci, Ct om.; P -रात्रं. — 4. N षड्रात्रीस्ति-.

7.8 1. P, B, S, O, D, K पयो भक्षयतीति. —2. D, K प्रथम-. — 3. Cs, P, B, Ci कृच्छ्रं; K कृच्छ्रां; N, M adds व्रतं; Ci adds वा; P, B, S, D, K add वा व्रतं.

7.9 1. P, M तद्विषयेषु.

7.10 1. Ct gives the pratīka. — 2. S -याज्ञिक-; Ci, O2 पाकयज्ञ-; D पाकयाज्ञक-. — 3. S, O, D, K -मुखान्कृ-; P, Ci, O1 om. अथाज्याहुतीरुपजुहोति. — 4. O, D, K -हेलनम्; Ci, M -हेळनम्.

7.11 1. Cs, Cm -माज्यं. — 2. Cm, Ci, Ct, O, P हुत्वा.

7.12 1. Cs, Ct, M, O, N -वर्तनीर्हुत्वा. — 2. Cm, Ci, Ct -नोपस्थाय.

7.13 1. Ci, Ct, M, O, D, N, P, S यन्मे. — 2. 1st ed.(all except K), Cs, N, S om. तस्मात् (see TA 2.6.2.13); Ci, Ct, M मेळितो; O मेलितो; D मे ततो.

7.15 1. N एवमेकाग्नौ; P एवमेवाग्नौ; B, S, D, K एकैवाग्नौ. — 2. 1st ed.(O, D, K) परिचर्य; M परिचार्य (-चारी?); Ci, Ct परिचर्याया (इति); Cm परिचर्यायां.

7.16 1. Cm, Ci, Ct om. अथ. — 2. Ci, M -हेळनम्; O, K -हेलनम्. — 3. 1st ed. and all mss. except M पूर्णाहुतिं.

7.17 1. Ct gives the pratīka. — 3. Ci, O पशौ for पशुबन्धे. — 4. 1st ed. and all mss. except M, S omit हुत्वा.

7.18 1. Ct omits the text of the sūtra. — 2. Cm om. — 2. Ci, O1, P om.

8.1 1. Cm, Ci, Ct, D, K, P, B, S -यणकल्पं.

8.3 1. Cs -नखलोमानि. — 2. N, S -थमुपेयात्.

8.4 1. B, S, D, K तस्मिन्यस्य; N, P तस्मान्नस्य.

8.5 1. N, M -कल्पित(:) स्यात्.

8.6 1. Cm, Ci, Ct, N, P व्रतोपायनं.

8.7 1. O, D -मुखान्कृ-

8.8 1. Ct gives the pratīka. — 2. N, P तिथ्य. — 3. Ci वैश्वानरं.

8.9 1. Cm, Ci, Ct, O1, D, K, N, B, S सदेव-. — 2. N सदेवताय.

8.10 1. N, P -कृतं. — 2. S कांस्ये.

8.11 1. Ct omits the text of the sūtra. — 2. N, B, S, M, D, K द्वाभ्यां only once. — 3. Ci (text) om. त्रिभिः; N एकमुत्तरं; P एवमुत्तरं; B, S, D, K यदा द्वौ द्वाभ्यामेवोत्तरं. — 4. P, B, S, Ct, O, D, K add समस्तैः.

When he eats only four ... all the formulas: these contingencies arise because the number of lumps eaten is reduced by one every day. Thus on the twelfth day of the fast he eats four lumps, the next day three lumps, and so on.

8.12 1. 1st ed. (Ci, M) -थाज्यस्य जुहोति. — 2. 1st ed. and all mss. except Cm and P give only the beginning also of this mantra. — 3. Ci, Ct अन्नमया एतैः सप्त-; Cm स्वाहा एतैः सप्त-; P om. सप्तभिरनुवाकैः.

8.13 1. P, B, S, O2, D, K add कृत्वा.

8.14 1. B, S -तिष्ठेत.

8.20 1. Ci एवमेकैक-; B, S, D, K om. आमावास्यायाः.

8.22 1. 1st ed. and all mss. except M, N, P om. — 2. 1st ed. (all except M) द्वितीयस्यां; M, N, P द्वितीयायां.

8.23 1. Ci एवमेकैक-; N om. एवं. — 2. B, S, D, K om. आ पौर्णमास्याः.

8.24 1. Cm, Ci, Ct add च; O adds तु. — 2. B, S -त्यग्नेर्या. — 3. N, P तिथ्य.

8.25 *Abhijit, Śroṇa:* the 28th lunar mansion is called Abhijit (α, ε, and ζ Lyrae) and was placed between the Uttarāṣāḍhā (21st; ζ and σ Sagittarii) and Śroṇā (or Śrāvaṇā, 22nd; α, β, and γ Aquilae), spanning the fourth quarter of the former and the first quarter of the latter. Its presiding deity is Brahmā. Cf. TB 1.5.2.3.

8.26 *What has been . . . barley grain:* the lunar penance described here begins on the day after the full moon with a meal of fourteen mouthfuls. The food is decreased until the new moon, when there is a total fast, and increased until the full moon. Thus the ends are larger and the middle narrower, like an ant. The opposite method is to begin on the new moon with a fast, increasing the food until the full moon and then decreasing again until the new moon. Here the two ends are narrow and the middle large, like a barley grain.

8.27 1. O -न्यतमच्च-;N, Ci, Ct -न्यच्च-. — 2. Ci, Ct, O om. पापकृत्.

8.28 1. Cs -यैतद्दातव्यमि-; P -मित्येतदाक्षते.

8.29 1. N यं for कामं. — 2. B, O, D, K add इति.

8.30 1. P एतेनैव. — 2. Ci om. — 3. M om.; Ci पुत्रीयं; S पुत्रियं. — 4. N, B, S, M, D, K om.; Ci पौत्रीयं. — 5. Ci, Ct, O1 om.

8.31 1. 1st ed. (M, D, K), B, S om. — 2. Cm, Cs, Ci, Ct, O om. एव. — 3. B, S, D, K -प्रोतीति.

9.1 1. N, P, B, S, Ci, Ct, M, D, K -श्रन्पारायण-.

9.2 1. Ci, Ct, M चिर-.

9.3 1. Ci, Ct, O1 -ष्यमशनमि-.

9.4 1. Ct gives the pratīka; P om. — 2. P, B, S, D, K om. — 3. M om. — 4. Ci om. प्रोक्ष्य . . . अभ्युक्ष्य. — 5. Cs om. — 6. Cs om. — 7. Cs om.; B, S, D, K om. सोमाय स्वाहां, while Ci places the phrase before प्रजा-. — 8. N, P add स्वाहा. — 9. N adds स्वाहा. — 10. Ci, O1 om. अथर्वभ्यः; O2 -थर्वभ्योथर्वाङ्गिरोभ्यः. — 11. P om. — 12. Cs adds स्वाहेति

9.5 1. M वेदादीनार-.

9.6 1. P व्यवहरे-. — 2. Cs नान्तरा विरमेत् न चान्तरा व्यवहरेत्.

9.7 1. B, S om. अथान्तरा व्याहरेत्. — 2. M अथान्तराव्याहारे त्रीन्; त्रिः conjecture; all mss त्रीन्. — 3. 1st ed. (M, O, D, K) प्राणायामानायम्य; Cm, Ci, Ct, N, P प्राणानायम्य. — 4. P om. एव.

9.8 1. Ct omits the text of the sūtra. — 2. Ci, M, O, D, N, P, B, S om. — 3. P, Ci, O1 om — 4. N, P om. तद्. — 5. Cs, Cm, Ci, O1 यज्जानीया-; P adds वा.

remember: this indicates that the person recited the Veda from memory and did not read from a manuscript.

9.9 1. M, O1, D, K, N, P, B, S तच्छन्दसं. — 2. P om. तद्दैवतं.

9.10 1. N, B, S, M, D, K -संहितां; P -संहितासहस्रं. — 2. N, O1 अधीत्य. — 3. Cs, N -नेनाध्याये. — 4. Cm adds कृतानि. — 5. O कृतानि. — 6. Cs1, B om. — 7. Ci gives the following reading of sūtras 10–15: द्वादश वेदसंहिता अधीत्य ताभिः शक्रलोकमवाप्नोति [10a] अपरं द्वादश वेदसंहिता अधीत्य ताभिर्बृहस्पतिलोकमवाप्नोति [13] परं द्वादश वेदसंहिता अधीत्य ताभिः प्रजापतेर्लोकमवाप्नोति [14] अश्नन् संहितासहस्रमधीत्य ब्रह्मभूतो विरजो ब्रह्म भवति [15] यदनेनाध्यायिना यत् गुरवः कोपिताः यान्यन्यानि कार्याणि कृतानि तानि ताभिः पुनीते [10b] शुद्धस्य पूतं ब्रह्म भवति [10c] अत ऊर्ध्वं संचयः [11] अपरं द्वादश वेदसंहितानि अधीत्य उशनसो लोकमवाप्नोति [12]. Ct gives only the pratīkas of the first part: द्वादश वेदसंहिता अधीत्य यदनेनाध्याययिनं यद्गुरवः कोपिताः यान्यानि कार्याणि कृतानि तात्तीभिः पुनीते ।। शुद्धमस्य पूतं ब्रह्म भवति, and then gives at the end 11 and 12 in full: अत ऊर्ध्वं संचयः ।। अपरद्वादशवेदसंहिताभिरधीत्य उशनसो लोकमवाप्नोति.

9.12 1. B अपां. — 2. N, B, S, M, D, K -संहितां. — 3. B, S अधीयीत.

9.13 1. B अपां; Cs omits the sūtras 13–14. — 2. N, B, S, M, D, K -संहितां. — 3. B, S, D, K अधीयीत.

9.14 1. B अपां. — 2. N, B, S, M, D, K -संहितां. — 3. B, S, D, K अधीयीत.

9.15 1. P om. अधीयीत; N, O अधीत्य. — 2. P, O1 ब्रह्मपूतो (cf. BDh 2.7.22). — 3. M विराजो; N, B, S, D, K ब्रह्मविराजो; P ब्रह्मविरजो.

9.16 1. N, P भैक्षभक्षं.

9.17 1. N -दकयावकसक्तु-. — 2. N, Ci, M मासमभक्षः; N, P, S, M add कृच्छ्र-; B, O2, D, K add कृच्छ्रं. — 3. M, Ci1 om. वा; O, Gov. वाप्राश्य; B, S, D, K वाप्राश्यन्; N, P वानश्नन्. — 4. Ci, M, O सप्तानागतान् for सप्त पूर्वान्, which is omitted in Ct. — 5. N, P -रान्सप्त(N न)गतानात्मानं चैकविंशति पञ्च-.

9.18 1. Cs -निःश्रयणीत्या-; O1 -निश्रयणीमित्या-; Cm -निश्श्रेयणीत्या-; N -निश्रेयणीत्या; P, Ct -निश्रयाणीत्या-; B, K -निश्रेणिमित्या-; D -निःश्रेणिमित्या-; S, Ci, O2 -निश्रेणीमित्या-.

9.20 1. Ct gives the pratīka; N, P om. — 2. P om. — 3.Ci, O1 एवारम्भः; Cm एवाहः.

9.21 1. Ci, Ct read महायज्ञु and महाजज्ञु; O महाजज्ञि; D महाजग्रु; K महाजग्रु.

10 This khaṇḍa agrees broadly with GDh 19. Ci and Ct appear to correct a few readings according to GDh.

10.1 1. N (वर्ण)धर्माश्च ग्रामधर्माश्च ग्रामधर्माश्च.

10.2 1. M, O, D, K, N, P, B, S याजयित्वाप्रति-; Ci -ग्राह्यं, which is omitted in Ct. — 2. D, K प्रतिगृह्य; P, B, S प्रतिग्राह्याना-.

10.3 1. M, O1 om. — 2. Cm, Cs, Ci, Ct, O1 om. मीमांसन्ते; Gov. comments: मीमांसन्त इति शेषः, indicating that he did not find the word in the text.

10.5 1. Cs, Cm, Ci, Ct, O1 कुर्यात्त्वेव; N, P, M कुर्यादेव (cf. VaDh 22.5).

10.6 1. B, S पुनःस्तो-; Cs, Cm पुनस्सो-; 1st ed. (all except Ct) -मेन यजेत; Cs -मेन यजते; Cm, Ct -मेनेष्ट्वा. — 2. Cs -मायन्ति; O -मायाति; Ct, M, O om. इति. — 3. 1st ed. (all except Ci) om. विज्ञायते, found in Ci and GDh 19.7; N, P add च.

10.7 1. Ci om.

10.8 1. 1. N, P om. वा. — 2. M, O, D, K, N, P, B om. इति च.

10.10 1. B, D add वेदा. — 2. N, P, B, S, M, D, K -शिरसो. — 3. Ci रुद्रः. — 4. P राजत-; B, S, D, K राजिन-. — 5. 1st ed. (all except Ci) omit सामनी; N, P सामानि (see GDh 19.12; VaDh 22.9). — 6. 1st ed. (M, O, D, K) -न्यतमत्; all mss except Cm, Cs, Ci, Ct -न्यतमं (cf. BDh 2.2.9). — 7. Ci -मानानि; Ct -मान्यः; — 8. Cs कूश्माण्डाः. — 9. P places पावमान्यः before कूश्माण्ड्यः; B, S, D पवमानः; 1st ed. (Ct, M, D, K) om. पावमान्यः, it is placed before सावित्री in N and Gov. (cf. GDh, VaDh).

10.11 1. Ct (text) उपवासन्या-. — 2. P, B, S, O, D, K om. मूलभक्षता; N कन्दमूलफलभक्षता for फलभक्षता मूलभक्षता.— 3. all mss read प्रसृतयावको, but see 3.5.4; 3.6.1; and GDh 19.13. — 4. P, B, S हिरण्यप्राशो. — 5. N om.; P, B, S घृतप्राशो.

rules of fasting: The term *upasad* refers to a set of rites performed between the consecration of the sacrificial patron (*dīkṣā*) and the pressing of the soma. The expression *upasannyāya* refers to the manner of fasting undertaken by the consecrated man during this time. Gov. mentions two such methods: *ārāgra* ("awl-end") when very little food is taken the first day and it is increased gradually every day; and its opposite, *parovarīyas* when more food is taken the first day and gradually decreased every day. This rule is somewhat similar to the two methods of eating during the lunar fast: see BDh 3.8.26 n.; TS 6.2.3.1-5.

10.12 1. Ci, M पुण्य-. — 2. Ct, O, D, K, B, S -निकेता. — 3. N, P, M -स्पन्दा; Ci (text) -स्कन्दा; B, O2, D, K -ष्यन्दा; S -छन्दा.

10.13 1. Ct gives the pratīka. — 2. B, S, O, D, K सवनोपस्पर्शनं गुरुशुश्रूषणं. — 3. B, S, O, D, K om. ब्रह्मचर्यम्; M -शय्या; B, S -तानाक; Ci अनशना.

10.14 1. Cm, Ci, Ct -स्तिलं.

10.15 1. Ci, Ct, O, D, K, N, P, B, S संवत्सरं; M संवत्सर(:). — 2. B षण्मासांश्च-; N, P षाण्मासांश्च-;— 3. P, B, S -तुरस्त्रयो. — 4. N द्वादश रात्रीः. — 5. N, M, D, K -रात्रमेकाह; B, S -रात्रमेकाहम्.

At the end of the third Praśna the following pratīkas are added in Hultzsch's edition and in most mss. The pratīkas give the first words of the first sūtra of each khaṇḍa in the inverted order, that is, beginning with the last and proceeding to the first. Even though they should form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation.

उक्तो वर्णधर्मश्चाश्रमधर्मश्च[1] ॥ अथातोऽनश्नत्पारायणविधिम्[2] ॥ अथातश्चान्द्रायणस्य[3] ॥ [4]कूश्माण्डैर्जहुयात् ॥ अथ[5] कर्मभिरात्मकृतैः[6] ॥ अथातः पवित्रातिपवित्रस्य ॥ अथ यदि ब्रह्मचर्यव्रत्यमिव चरेत्[7] ॥अथ वानप्रस्थद्वैविध्यम्[8] ॥ यथो एतत्षण्णिवर्तनीति[9] ॥ अथ[10] शालीनयायावरचक्रचरधर्मकाङ्क्षिणाम्[11] ॥

The list is omitted in S. —1. N -धर्माश्चाश्रमधर्माश्च; P om. आश्रमधर्मश्च. — 2. Ci, Ct, M, O, D, K, N, P, B -नश्नन्पा-; N adds व्याख्यायामः. — 3. P -यणकाल्पं; M -यणविधिम्; N adds विधिकल्पं व्याख्यास्य(ा)मः.— 4. 1st ed., B add अथ. — 5. N अथातः. — 6. N adds गुरुमिवात्मानं मन्येत. — 7. P om. अव्रत्यमिव चरेत्. — 8. P -प्रस्थस्य; M वानप्रस्थं द्वै-; P om. द्वैविध्यं. — 9. 1st ed. षण्नि-; P -वर्तिनीति M -वर्तनानि; D, K, B -वर्तनानीति. — 10. P अथातः. — 11. P -यायावराणां; M, N -चक्रवर-, which is omitted in D, K, B.

ADHYĀYA 4

1.2 1. N, B, S गरीयांसि or a corruption of it. — 2. Conj. अल्पीयसः mc for अल्पीयांसि of the mss.

1.3 1. Ct gives the pratīka. — 2. B प्रायश्चित्तं; S, O, D, K प्रायश्चित्तानि.

1.4 1. Cm, Ci, Ct अथ. — 2. Ci, Ct, O om. त्वक्.

1.5 1. Ct gives only the pratīkas of sūtras 5–7. — 2. Ci om.; M केवनेन.

1.6 1. 1st ed. (D, K) -यात्राद्यप्रा-; Cm, N, B, S, Ct, O1 -यानाद्यप्रा-; O2 -यात्रप्रा-; Ci -यानाश्यात्रप्रा-; M -यात्राद्यात्रप्रा-; P याद्यात्रप्रा; cf. BDh 4.2.13f. — 2. N, P -लवणपरात्र-; M, O -लवणापरात्र-; Ci -लवणात्र-; M, N, P -वर्जितेषु. — 3. Ci, O2 अर्धमासं.

1.7 1. M -वर्जितेषु. — 2. M, Ci द्वादशार्धमासान्; B, S -मासान्.

1.8 1. Ci, Ct omit the sūtra; M -वर्जितेषु. — 2. B, D, K द्वादशाहं.

1.9 1. Ci, Ct omit the sūtra; M -वर्जितेषु.

1.11 1. Ct gives only the pratīkas of sūtras 11–29. — 2. B, S, O1, D, K -चारिणीम्.

1.12 1. Cs न यः कन्यां. — 2. S नोपयच्छति. — 3. S ब्रह्मह-; Ci, O -हत्याया.

1.15 1. S, M, Ci बाला चे-.

1.16 1. Cs चापि. — 2. Ci यस्या. — 3. B, S पुनर्भ-.

1.17 1. S ब्रह्मह-; Ci, O -हत्याया.

1.18 1. S -स्नानां. — 2. S -यच्छति. — 3. 1st ed. (all mss.) तन्मासं; S तं मासं, preferred also by Böhtlingk (1885c).

1.19 1. S -नृतौ चोपयच्छति. — 2. B, D, K यत्र.

1.20 1. Cs विज्ञांप्य; Ci विख्याते; N विख्यात. — 2. Cm, Ci नियमे-; B, D, K निर्गमे-.

suppresses her menstrual periods: Gov. explains that this is done through medications and other such means.

1.21 1. N, P, B, S, M, D, K ऋतुस्नातां (S -नां) तु यो भार्यां निय-. — 2. Ci omits this half-verse; N, P, M ब्रह्मचा-. — 3. Ct ऋतुस्नातां तु + स्मृतम्.

1.22 1. P -यामाः पवि-. — 2. B व्याहृतीं; P व्याहृतिः. — 3. P प्रणवः.

1.23 1. N, Ci आकेशान्तं.

1.24 1. B तापे तापो-; B नापे तापे-; D, K तापे तापे. — 2. B, S, D, K -भिजायेत.

1.26 1. Cm omits sūtras 26–7; 1st ed. (all mss.) -द्यास्तथा; P -द्यास्त्रयो. — 2. M, O प्रणवे. — 3. B, S, Ci, D, K -हृतिश्चैव.

1.28 1. N, P -दायतः प्राणः.

1.29 1. P, B, S, Ci, O, K -हः कृताः; D स्मृताः; N कृतं.

1.30 1. N -दोषविघा-.

2.1 1. O1 omits the entire adhyāya.

2.2 1. S गरीयांसि लघून्य-; B गरीयाणि लंघुस्त्व-; see BDh 4.1.2.

2.4 1. तरत्समन्द्यः (nominative for accusative): Hutlzch draws attention to similar constructions at 2.17.11, 37; 4.3.5; 4.5.20; and VDh 26.5.

2.5 1. Second pāda: M ब्राह्मणानां तु पावनं स्मृतम्; N मार्जनं पावनं -- ।; P भोजिनः. — 2. 1st ed. and all mss. except S -मन्दीयैर्मा-. — 3. Cm पावनं स्मृतं; C reads the sūtra: अभो° तु स° मार्जनं पावनं स्मृतम्.

2.7 1. Ci युक्तं; Cs, Cm, Ct युक्तः.

2.8 1. All mss. except Cs -वासा.

2.9 1. B, S, O, D, K -पि तु सर्वशः. — 2. Cs -पस्पृश्य. — 3. Cs om.

2.10 1. Cs दार्विकहो-; N, B, S, Ci, Ct, M, O, D, K -मिकां (see 2.1.34). — 2. Cs om. इति.

2.11 1. Ci, Ct, M, O give only the pratīka. — 2. Cs, N -तिष्ठते. — 3. N, P, Ct, O करोतु. — 4. D प्राणायामान्ददति. — 5. D, K सर्वं त-. — 6. N, P om. प्रति हास्मै . . . -रेति. — 7. D, K -मन्त्रयेत्; N -मन्त्रयते.

2.12 1. 1st ed. (all mss.) मन्येतात्मा-; Cm, S मन्येत आत्मा-.

2.13 1. M, O om. अभिसंधिपूर्वं. — 2. B, S om. — 3. B, S -योनावब्लि-.

2.14 1. Ct gives the pratīka; Ci, M अनाद्यप्राशनापे-; N, P अपि वानाद्यापेयप्रतिषिद्धभोजनेषु (= sūtra 13); Ci, M -भोजनेषु; O, D, K, B, S -भोजनैः.— 2. 1st ed. -भोजनेविरुद्ध- (Gov. also takes the reading to be अविरुद्ध-), rejected by Böhtlingk (1885c); Cs, Cm, P, O -भोजनेविशुद्ध-; B, S, D, K निषिद्ध-; P, B, S, O, D, K -कर्माचरिते. — 3. D, K प्रतिप्र-. — 4. N -कोपमे.

2.15 1. Ci, Ct -वसेत्त्रि-; B, S -वसंति त्रिर-; 1st ed. (all mss.) -भ्युपेयादपः ; N -प्यापेयान्नपः; MDh 11.260 -भ्युपयन्नपः. — 2. B, S, Ci, Ct, D, K -भृथमेवं.

2.16 1. N, P om.

3.1 1. D, K omits this adhyāya. — 2. B, S, M, Ct (text), O2 -व्याख्यातानि.

3.2 1. 1st ed. (all mss.) -हृतीभिः; B, S -हृतिभिः. — 2. B, S om.

3.3 1. Ct gives only the pratīkas of sūtras 3–6. — 2. M om. यद्. — 3. N यजूंषि. — 4. M om. यद्. — 5. N adds प्रीणाति.

3.4 1. Ci adds प्रीणाति. — 2. P, Ci -पुराणानि.

3.5 1. N, S, Ci, O हृदय-. — 2. P, B, S, O -स्पृश्य; O adds प्रयतो भवति. — 3. N प्रीणन्ति; B, S add च. — 4. N, P, Ci, O add आप्नोति च (O om. च).

3.6 1. Ci, O अष्टभिः. — 2. M अष्टौ समिधा (read -धो) वादध्यात्.

3.7 1. Cm, N, B -रष्टभि-.

3.8 1. Ct gives the pratīka. — 2. Ci तरत्समन्द्यः. — 3. Cs कूश्माण्डाः; M कूश्माण्डा; P, S, Ci -ण्डः. — 4. P, B, S -मान्यो वै. — 5. P, B, S, M विराजा. — 6. Cs -लंघनं; N -लांगला. — 7. S रुद्रा व्याहृतयो दुर्गा. — 8. P महापातकनाशना महापातकविनाशना इति; N महापातक---- ति.

4.1 1. Ct gives the pratīka. — 2. N, B, S, O2, D, K -व्याख्यातानि.

4.3 1. D, O1 omit this sūtra.

4.4 1. S omits this sūtra.

4.6 1. Ct omits the text of the sūtra. — 2. 1st ed. (all mss. except Ci) adds गायत्रीं after सावित्रीं, S before सावित्रीं, while P, B, Ci omit it. — 3. 1st ed. and all mss. except N add इत्येतामृचं (Ci om. एतामृचं; P om. ऋचं); Ci समस्ताश्चेति.

4.7 1. N omits this sūtra.

4.9 1. M तस्मादेतद्ब-; this reading is preferred by Böhtlingk (1885a, 487); cf. VaDh 24.6.

4.10 1. N, P, S, M, Ct, O1, K सहस्र-. — 2. 1st ed. (Ci, Ct) दक्षिणा; N दक्षिण; O1 दक्षिण (Pāṇini 6.1.128); D दक्षिणामृष-; P, B, S, M, O2, K दक्षिणमृष-; on the sandhi -ण ऋ-, see Pāṇini 6.1.128. — 3. N, Ci, K -दश.

5.1 1. D, K place the section from सामर्ग्यजु- to गोमूत्रं गोमयं of sūtra 25 after the third pāda of 4.7.7; K remarks at both places that the passage has to be replaced.

5.2 1. Ct omits the sūtra; O -यज्ञाद्यैः; D, K -मन्त्राद्यैः. — 2. M शोचयि-; K शेषयि-; B, D शोषयि-.

5.4 1. M स्नानं त्रि-.

5.5 1. Cm, Cs, Ci, Ct, O नमस्कुर्वन्. — 2. P, B निशाशनः; S, D, K -निलाशनः.

5.6 1. K -रात्रिमया-; B, S, Ci, D -रात्रमया-.

5.7 1. Ci, O1 -भक्षता.

5.8 1. Gov. comments अन्यदिति प्रायश्चित्तविशेषणत्वान्नपुंसकलिङ्गमदोषः. — 2. Ci, Ct (com.), O -कृच्छ्रो वनाशनः; N, P -कृच्छ्रोघनाशनः.

5.9 1. M has a break here; P, S, Ci, Ct, O अब्भक्ष-; N अभक्ष; Cs अब्भक्षस्तु त्र्यहा-. — 2. 1st ed. (Ci, Ct, D, K) -तीयस्तु; Cm, O -तीयो; B -तीय; M om. तृतीयः.

5.11 1. Cs संतापनः. — 2. Cm, Ci, Ct, O2 कृच्छ्रं सांतपनं स्मृतं.

5.12 1. Cs, Cm, Ci -त्र्या गृह्य; Ct ग्राह्य. — 2. 1st ed. (M) ज्योतिरसीत्याज्यं; B, D, K ज्योति-रित्याज्यं; Ci, Ct शुक्रमसीत्याज्यं; O घृतं शुक्रमसीत्युक्त्वा. — 3. S देवस्येति. — 4. Cs, Cm adds इति.

5.13 1. P -भागं. — 2. 1st ed. (all except O) तत्त्रयं; P, B, S तु त्रयं; N, M क्षीरं तु तत्त्रयं. — 3. B, Ci, Ct, M, O2 -स्यैकम् O1 -स्यैत; S, D, K -स्यैवम्; N -स्यैकं. — 4. N, M एवमेकं च वारिणः. — 5. Cs संतापनः. — 6. N, P, M, O -पनं कृच्छ्रं. — 7. Ci, Ct omit the third half verse and adds इति.

5.14 1. Cs -मयं क्षीरं दधि चैव. — 2. Cm, Ci, Ct -मयं क्षीरं दधि सर्पिः कुशोदकं (= verse 11).

5.15 1. P, B, S, M, D, K यदा-. — 2. P, M, Ci, Ct, O2 -शनं.

5.16 1. Ct om.; Ci, D, K तत्; N, B, O तु. — 2. Cs, S -संतापनं.

5.17 1. Hultzsch notes: "Here and in verse 19 one should supply अश्नीयात् (see verse 19) to पिण्डान्"; Cm, N, P पिण्ड ए-; N, P, S -काहान्यसिते.

5.18 1. Ct omits this sūtra; Ci inserts it after 20. — 2. B, S, O, D, K -ण्डान्मध्यंदिने स्थिते (see verse 18). — 3. Ci चरन्; Cs, Cm स्मृतं (see verse 17).

5.19 1. Cs, Ct omit this sūtra; Ci inserts it after 20. — 2. Ci, O1 चरन्.

5.20 1. Cs, N, P -स्येति.

5.21 1. M पापभयं. — 2. Cm तथा. — 3. N, P, S चरेत्.

5.22 1. Cm, Ci, Ct, D, K N, P, B, S तथा चापो; M यथाचामो; O तथाचानो (cf. 4.5.25) Gov. in Cs यवाचामः शृतौदनप्राया यवागूः.

5.23 1. B, S, D, K एकरात्रो-.

5.24 1. 1st ed. (all mss.) -ज्येष्ठा आर्द्रा-; N -ज्येष्ठास्वार्द्रा-.

5.25 1. Cs यवाचमेन; P त्रिराचामेन. — 2. N, B, M, O2, D, K यवानामेकसं-; S यावावामेकसं-; Ct -युक्तं. — 3. Ci, Ct ब्रह्मकृच्छ्रो.

5.27 1. M -होत्रेभ्यो.

5.28 1. N, P2 एकाहं ध-; B -यतिनो-. — 2. M कपोत-. — 3. Cm, Ci, Ct, O1 द्विजः.

5.29 1. S, Ci, Ct -तरस्य.

5.30 1. 1st ed. (Ci, Ct, M) दवसे; M has a break here; all mss., except Cm, Cs, as well as VaDh 27.17 दिवसं. — 2. 1st ed. (M, D, K), Cm जले; Cs, Ci, Ct, O, N, P जल-.

5.31 1. B, S, D, K सावित्र्या-. — 2. P, Ci, Ct, O जप्यं. — 3. B, S, D, K कृत्वोत्तरे. — 4. M ह.

6.1 1. N, B, S, O2, D, K समधु- for महतः.

6.2 1. S पवित्रेष्टिर्मृगारेष्टिस्त्र्यहविः; Ct, M त्र्यहविः. — 2. Ci, Ct वैश्वानर-. — 3. Cm समा हि ताः.

6.3 1. Cm, Ci, Ct, D, K, B, S सर्वेभ्यः.

6.4 1. 1st ed. (Ci, Ct, M, O) -दशिकां; B, D, K -दशिनीं. — 2. B, S जपेत्.— 3. Cm, Ci, Ct, M, O, D, N, P, B, S घृतैर्जुह्वन्प्र-.

6.5 1. B, S, D, K -कृद्रवे. — 2. B2, S, D, K -सर्पिष्कं.

6.6 1. P प्रसूते; Ci, Ct प्रस्थितो. — 2. K -च्यन्ते; Cs, Ci, Ct, M, O, N, P, B, S -च्येत.

6.7 1. P, B, S पर्यादाने-.— 2. O2 परिवित्तेश्च; D, K पतिते चैव; S तु. — 3. P, B, S, O2, D, K भोजनं.

6.8 1. O1, D, K आपात-. — 2. B, D, K कृत्वैवं.

6.9 1. N, Ci भार-. — 2. 1st ed. (all mss.) साम्यतां; P सात्मतां; Cs, Cm समतां.

6.10 1. 1st ed. and all mss except N omit the repetion येये ... इति.

7.2 1. M -द्यदिच्छन्ति च. — 2. Cm, Ct, M, D, K, P, B, S तत्तदा साध-; Ci तत्तथा साध-. — 3. P संसिद्ध्या. — 4. N ऋद्धि-.

7.3 1. Cm, Ci, Ct (com.), M, D, K, N, P, B, S विग्रहं. — 2. B, S, D, K शुद्धमा-.

7.4 1. P एभिर्मन्त्रै-. — 2. P तदालभेत. — 3. D, K येनेष्टं; B येनेत्थं; S येनेत्छं.

7.5 1. M, O1, 1st ed. (M, O1), क्षा-; P, B, O2, K क्ष्मा-; 1st ed. (Ci, Ct, D) -पवित्रं; N, P, B, S, M, O1, O2, K -पवित्रः; Gov. in Cm क्षापवित्रं क्षाशब्दवत् (the word क्ष्मां in TB 2.8.2.4) पवित्रं च । तच्च तैत्तिरीयाणां सूत्रपाठे अग्ने नय (TB 2.8.2.3) इत्यादि षड्चं. — 2. N, P, B, S, M, Ct (text), D, K मृगारांहो-. — 3. Cs, N, P कूश्माण्डो. — 4. P -नर्या.

7.5–7 *Gaṇas:* the name Gaṇa (lit., "host" or "multitude") probably refers to groups of verses. Here the first Gaṇa contains four formulas, and the second eight. The entire rite is also called Gaṇa. The reason may be because this rite contains numerous offerings using several groups of verses set in numerous meters, a point stressed by Gov..

7.6 1. N, P, S घृतो-. — 2. Cm, Ci, Ct, M, O, N, P, B, S जुह्वन्स-; D, K शृष्वन्स-. — 3. B मौनो; D, K -व्रतो. — 4. B has the following marginal gloss: द्रविडपाठे । घृतौदनेन ता जुह्वन्सप्ताहं सवनत्रयं । एकाहं (वा) त्र्यहं वापि प्रत्यहं सकृदेव वा । मौनव्रती हविष्याशी जितक्रोधो जितेन्द्रियः ।।

7.7 1. Gov. in Cs सिंहे मे मनुर्व्याघ्रे मेंतरामय इत्यंतमेतमनुवाकं निगद्य.

7.8 1. Ci योज्ञातः; Ct वाज्ञानं; 1st ed. (M, O) वाज्ञातस्त-; N विज्ञातस्त-; Cm, S वाज्ञानात्त-; B, D, K चाज्ञानात्त-. — 2. B, S, D, K हि मुच्यते.

7.9 1. 1st ed. (all mss.) सुसर्पिषा; B तु सर्पिषा; Cs ससर्पिषा; cf. BDh 4.6.5. — 2. M (गो) भू-तिलहिरण्यानि; N गोभूतिलहिरण्यादि.

7.10 1. Cs -दानादि-; S, D, K1 -धारादि-.

8.1 1. Ct om.; M, D -गीरीव.

8.3 1. P धर्मादींश्च.

8.4 1. Ct gives the pratīka. — 2. Cs विद्यते. — 3. M has a break here; Cs, O तेन; B, S, D, K येन.

8.5 1. N पुण्यं. — 2. Cs प्रजापतेरिदं सर्वं पवित्रं.

8.6 1. N -पक्षान्हाञ्जु-; P, S, Ci, Ct -पक्षान्हा जु-; O1 -पक्षाह; D, K -पक्षाद्वां; M has a break here. — 2. 1st ed. (all mss.) -शापरान्; P -शावरान्.

8.7 1. Ct omits the sūtra; Ci omits the second half, and both Ci and Ct insert and explain the first half also after sūtra 12; Cs, Cm place sūtra 7 after 12; Cs omits the second half of the verse. — 2. M has a break here; B, D, K वामरैः; B2, D, K खस्थैः.

8.9 1. N -शिष्यो वा जुहोत्यष्टौ. — 2. Ct -क्रीतानंह-; K -क्रीतेरंह-; Cs, Ci -क्रीतादंह-.

8.10 1. M has a break here; Cs, Ci, Ct -पापं जिघांसता. — 2. P शरीरभृत्; N, P adds the second half of verse 4.

8.12 1. 1st ed. (Ci, Ct, M, O) मुक्तो यो; B, S, D, K विमुक्तो. — 2. Cm समर्थं सर्वकर्मसु.

8.13 1. Cs, Ct omits this sūtra. — 2. Ci, O1, P हि याः; B तु यः. — 3. M has a break here; P, S, B1, O, K तां. — 4. Ci शुद्धिं. — 5. Ci शुद्धि-; O1 शुद्धाः श-; M has a break here.

8.14 1. N reads गु(ह्य)मृ- (see verse 5); 1st ed. (M, O) -मृषीणां; B, S, D, K -मृषिणा; Cm, Ci, Ct -मृषिभिः. — 2. 1st ed. (all mss.) इमम-; Cs, Cm, P इदम-. — 3. Cs -तेथ च. — 4. Cs सर्वपापविशुद्धात्मा. — 5. Cm, Ci, Ct add: इदमेतद्रूणं होमं (Ci इदं तद्रूणहोमाख्यं) धारयेदथ वा जपेत्;. Cm adds शृणोतु वा विधिं स्मृत्वा सर्वपापैः प्रमुच्यते । सर्वपापविशुद्धात्मा ब्रह्मलोके महीयते ।।.

8.15 1. 1st ed. सिसाध-; Cm सिषाध-.

8.16 1. Ct omits the text of the sūtra; Cm, Ci, M दशावरं. — 2. P, B, S, M, D, K होमं. — 3. Ci सर्पिष(:)सेचनक्रिया. — 4. B पूर्वस्येव; S पूर्वस्येवा. — 5. 1st ed. (Mt, O, D, K) भवेदेषा; Cs, Ci, N, P, S भवेदेषां; M has a break here. — 6. Cs om.; N, P इत्याह भगवान्बोधायनः.

At the end of the fourth Praśna the following pratīkas are added in Hutzsch's edition and in most mss. The pratīkas give the first words of the first sūtra of each khaṇḍa in the inverted order, that is, beginning with the last and proceeding to the first. Even though they should

form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation.

अतिलोभात्प्रमादाद्वा ।। निवृत्तः पापकर्मभ्यः ।।७।। समाधुच्छन्दसा[1] रुद्राः[2] ।। अथातः संप्रवक्ष्यामि[3] ।। प्रायश्चित्तानि वक्ष्यामः ।। प्रायश्चित्तानि वक्ष्यामः ।। प्रायश्चित्तानि वक्ष्यामः ।। प्रायश्चित्तानि वक्ष्यामः ।।

B, S omit the list. — 1. M has lacunae: सा रुद्राः — अथातस्संप्रवक्ष्या(मि—) प्रयश्चित्ता(नि—break). — 2. N -रुद्र गायत्रीं प्रणवान्विता, and cites the entire first halves of the verses 4.4; 4.3; 4.2; 4.1.

Vasiṣṭha Dharmasūtra

Führer's edition of the Vasiṣṭha Dharmasūtra was first published in 1883 using only five manuscripts (B, Bh, E, F, H), all in the Devanāgarī script. For his second edition published in 1914, Führer says that he used one more very old ms, K. Given the correspondence of this manuscript to the readings suggested by Böhtlingk (1885a), there is great suspicion that this is a fictitious manuscript. I had access only to the "3rd edition", which is only a reprint of the second, published in 1930, which has introduced numerous printing errors. I have checked the readings in this edition against those of the first edition. Führer follows the Ban. ed. slavishly, especially in the division of sutras. Führer's edition is also extremely unreliable. I have found, for example, that some variants from Ban. ed. (to which I had access) that he cite are not found in that edition. I give below Führer's descriptions of the manuscripts with minor stylistic changes.

Professor Harry Falk is in the process of preparing a critical edition of Vasiṣṭha based on several new manuscripts. In the meantime, I present here an edition that has corrected some of the corruptions that have entered into the manuscript tradition principally by using citations found in medieval commentaries and legal digests. In addition to the Führer's mss., I have used two mss. from Kathmandu, Nepal (Ka, Kb), as well as citations found in the following texts: Medhātithi's commentary on *Manu Smṛti* (MMe); the commentaries on the *Yājñavalkya Smṛti* by Viśvarūpa (YBk), Aparāditya (YAp), and Vijñāneśvara (YMt); Lakṣmīdhara's *Kṛtyakalpataru* (KKT); Caṇḍeśvara's *Smṛtiratnākara* (SmR); and Mādhava's *Parāśara-Mādhavīya* (PaM). The reason for selecting these texts is twofold. First, they represent some of the earliest sources in which Vasiṣṭha is cited frequently. Second, the authors of these texts are acknowledged by the tradition and by modern scholarship as some of the most learned writers in medieval India.

B Deccan College, Poona. Collection of 1874–75, No. 29, containing 30 chapters; 27 folios; 8 lines on a page; 54–56 akṣaras on a line; dated Saṃvat 1745 (= 1687 CE). Presented to Prof. Bühler by Prof. Bālaśāstrī of Benares.

Bh Deccan College, Poona. Collection of 1874–75, No. 30, containing 30 chapters; 36 folios; 10 lines on a page; 34–36 akṣaras on a line; dated Saṃvat 1599 (= 1541 CE).

E Elphinstone College, Bombay. Collection of 1867–68, No. 23 of Class VI, containing 30 chapters; 25 folios; 14 lines on a page; 34–36 akṣaras on a line; dated Saṃvat 1799 (= 1741 CE).

F An imperfect transcript prepared under the supervision of Bühler by Vāmanāchārya Zhalkīkar, a teacher of Sanskrit in the Deccan College, Poona, and belonging to Bühler; contains 30 chapters; 115 pages; 16 lines on a page; 14–16 akṣaras on a line; dated Saṃvat 1921 (= 11863 CE).

H A ms. belonging to Dr. Bhāu Dāji's Memorial, containing 28 complete chapters, leaving the 29th incomplete; 51 folios; 12 lines on page; 28–30 akṣaras on a line; dated Saṃvat 1713 (= 1655 CE).

K A ms. that Stenzler discovered in the library of Śāstri Śrīnivāsjī Keśavadevjī in Kotah. This is an old ms. dated Saṃvat 1410 (= 11352 CE). Unfortunately, Stenzler gives no

further details about this old and important ms. Professor Falk tells me that he visited Kotah and tried to locate this manuscript without success. He believes that this is a fictitious manuscript contrived by Führer to present some of the conjectures of Böhtlingk.

Ka A ms. microfilmed by the Nepal-German Manuscript Preservation Project, Reel No. E 248/20, Running No. E 4647. Devanāgarī; paper; 34 folios; 12 lines on a page; 50 akṣaras on a line; dated Saṃvat 1823 (= 1765 CE); contains 21 chapters, ending at 21.6. The ms. does not number or divide the sūtras. Colophon: श्रीकाशीविश्वनाथपुरीमे डुंडिराजगणेशके यहां सिद्धविनायकयन्त्रमे अठारहस्मृतबहुतपरिश्रमसे एकठेकरपंडितोंसे सोधाकरछापागयातिसें चाहनाहोयौसे । काशीमे डुंडिराजगणेशके पासदाऊ छापावालेकी दुकानमे मिलैगी सं १८२३ मा. च. ५ शु. The scribe of Ka has attempted frequently to "improve" the text, often with mixed results: 2.49; 3.3, 12, 35; 6.36; 13.55; 14.4–6, 9; 19.4–5, 20.19. Although this text is written by hand, the colophon indicates that it may have been duplicated at a press in 1765 CE.

Kb A ms. microfilmed by the Nepal-German Manuscript Preservation Project, Reel No. A 529/10, Ms No. 2.68; Dharmaśāstra 857. Paper; devanāgarī; paper; 48 folios; 8 lines on a page; 33 akṣaras on a line; dated Saṃvat 1823 (= 1765 CE); contains 29 chapters; does not number or divide the sūtras.

AA ed. Edition published in *Smṛtīnāṃ Samuccayaḥ*, Ānandāśrama Sanskrit Series, No. 48. 2nd. ed.; Pune: 1929. Seven manuscripts were used for this edition: k, kh, g, gh, ṅ, c, ch. I refer to these manuscripts for significant variants given in this edition.

Ban. ed. A hand-written pothi-style publication with an original commentary by Dharmādhikāri Kṛṣṇapaṇḍita dated Saṃvat 1916 (= 1858 CE); 25 copies of this were printed in Benares. I obtained a copy from the Indian Institute Library of the Bodleian in Oxford. Devanāgarī; 134 folios; 10 lines on a page; approximately 50 akṣaras on a line.

Cal. ed. The edition printed in the *Dharmaśāstrasaṅgraha*, ed. Jībānanda Vidyāsāgara, Calcutta, 1876. This edition closely follows the readings of Ka and appears to have been based on the latter. Like Ka, this edition ends at 21.6.

Vasiṣṭha has been less faithfully preserved than the other Dharmasūtras, probably because it lacked an early commentary. It appears that one Yajñasvāmin did write a commentary on Vasiṣṭha; his comments on VaDh 21.13 are cited by Govinda in his gloss on BDh 2.3.50. L. Śrīnivāsāchārya, the editor of the 1907 Mysore editon of the BDh, says in his introduction (p. ii) that Yajñasvāmin lived after Yādavaprakāśa but before Yāmuna and Rāmānuja. He bases this conclusion on a comment by Vedāntadeśika in his *Tātparyacandrikā* sub-commentary on Rāmānuja's commentary on the *Bhagavad Gītā* giving a list of commentators on the *Gītā* prior to Yāmuna and Rāmānuja: Piśāca, Rantideva, Gupta, Śaṃkara, Yādavaprakāśa, Bhāskara, Nārāyaṇārya, and Yajñasvāmin. The commentary of Yajñasvāmin has not survived. There appears also to have been an ancient commentary by Bhartyajña. It is cited in several medieval texts: KKT-G 5; KKT-Nk 186; KKT-M 20. But this commentary has not survived.

As with Hultzsch, the influence of Böhtlingk is clearly visible in Führer's 2nd ed. He never acknowledges that he is following Böhtlingk in changing the readings he had adopted in the 1st ed. , but the influence is unmistable and I have noted it in the critical apparatus (see, for example, 3.26; 6.12; 7.12; 11.2, 8, 12; 16.2; 17.35; 26.7; 28.13). In many of these cases, when Böhtlingk's conjectures contradict good editorial practice, I have reverted to the readings of the 1st ed.

I have used the citations in medieval texts to reconstruct some corrupt passages, to fill lacunae, and in general to improve the text. This still falls far short of a truly critical edition, for which we must await the publication of Falk's edition.

1.1 *Next . . . goal of man:* the wording here is so similar to the opening *sūtras* of the PMS (1.1.1–2) that it is unlikely to be accidental.

1.2 1. B, Ban. ed. ज्ञात्वानुति-; Bh ज्ञात्वानुष्ठानेन धा-.

1.3 1. Cal. ed. वा: — 2. AA ed. स्वर्गं लोकं; Ka, Cal. ed. om. स्वर्ग- . . . (4) श्रुतिस्मृति-.

1.6 1. Ka, Cal. ed. om. शिष्टः . . . (8) पारियात्राद्.

1.7 1. Kb गृह्य-. — 2. Reading of B, Bh, E, F, Ka, Kb, YBk (1.7) adopted; Ban. ed. -कारणोऽधर्मः.

1.8 1. Führer and most mss., AA ed., Ban. ed. add अर्यावर्तः; YAp (20), KKT-B (47) add आर्यावर्ते. I follow YAp (20), KKT-B (47), and Kb in taking sūtras 8-10 as a single sentence. The addition of *āryāvarta* at the beginning appears to have been an early gloss, since it is found in all mss. and sources. Initially it was probably in the locative; the change of the locative to nominative in some mss. required the insertion of *tasmin deśe* at the beginning of sūtra 10 and the elimination of the repetitive *etad āryāvartam ity ācakṣate* in sūtra 12. My elimination of *āryāvarta* here is conjectural, but I think it restores the original sequence of the text. — 2. Bh, E, F, Ban. ed. प्रागादर्शनात्प्र-; Bühler (1879–82) प्रागदर्शनात्प्र-; Kb प्रणवर्ततान्स्रक्काल-; YAp (20) प्रागादर्शात्पर्वतात्प्र-; KKT-B (47) प्राग्दर्षनात्प्रतयक्कालकाव-; I follow B and Patañjali (on Pāṇini 2.4.10); B, Ban. ed., YAp (20) -कालकाद्वनादुद-. — 3. YAp (20) -वन्तम्; cf. BDh 1.2.9.

1.9 1. Führer and his mss. add च; I follow Ka, Kb, YAp (20), KKT-B (47). — 2. KKT-B (47) विन्ध्याद्रेः; YAp (20) विन्ध्यं.

north . . . mountain: This phrase appears to be a later addition to indicate a different opinion about the southern border of the Āryāvarta. The parallel passage at BDh 1.2.9 has only Pāriyātra.

1.10 1. Führer and his mss., AA ed., Ban ed. add at the beginning तस्मिन्देशे; I follow Ka, Kb, YAp (20), KKT-B (47) in omitting the phrase; var. in YAp (20) यावद् for ये. — 2. YAp (20) य आचा-. — 3. Führer and his mss., AA ed., Ban. ed. सर्वत्र; I follow Ka, Kb, YAp (20), KKT-B (47).

1.11 1. Bh, E, Ka, KKT-B (47) ह्यन्ये. — 2. Führer, Ban. ed. प्रतिलोमकधर्माणाम्; F, H, Cal. ed., AA (g) -लोमकल्पधर्माः; Ka, AA ed. -लोमकल्पधर्माणः; Kb, AA (kh, gh, ch) -लोमकधर्मणां; YAp (20) -लोमधर्माणः (var. -लोमक); I follow Bh, E, KKT-B(47), where Lakṣmīdhara comments: कक्षशब्देन घनतृणावृतदेशवचनेनास्फुटता लक्ष्यते.

1.12 1. This phrase in omitted by Führer. I follow B, Bh, Ka, Kb, Ban. ed., **KKT-B (47** with एतम्); cf. BDh 1.1.2.9. Its presence here makes the alternate views of the

definiton of *āryāvarta* that follow comprehensible.— 2. I follow KKT-B (47); Ka, Ban. ed., AA (kh, g, gh, ṅ) -योरंत्याप्येके; Kb -योरथेके; Führer, AA ed. -योरन्तरेऽप्येके.

1.13 1. B, Bh, E, AA (k) -वद्ब्रह्मावर्तमि-; Ka, Cal. ed. om. अन्ये.

1.14 1. Bh, AA (k) भाल्लविभो.

Book of Causes: the meaning of *nidāna* is unclear. The commentator Kṛṣṇapaṇḍita takes it to mean a treatise on various regions of India. It is more likely, as Bühler (1879–82) has noted, that the reference is to an ancient work of the Bhāllavins cited in the *Bṛhaddevatā*, 5.23.

1.15 1. Führer, AA (c), Ban. ed. विधारणी; B, Bh, H विध्रणी; F विहारिणी; Ka, AA ed. विहरिणी; Kb विहरणी; KKT-B (48) वितरणी. The reading is suspect; I have followed the one supported by BDh 1.2.12. Lakṣmīdhara comments on the term: वितरणी जनकपर्वतसमीपे मालवदेशे परशुरामेण धनुःकोट्या कुण्डं भित्वा निर्मितेति तत्रत्यजन-प्रसिद्धा. — 2. F, H, Ban. ed. पुरा; E, Ka, AA (kh)पुनः. —3. B, Bh, H, Kb, Ban. ed. यावत्कृष्णमृगो धावति. — 4. B, Bh, H, Ban. ed. तावद्ब्रह्मवर्चसमिति; Ka, Kb om इति.

1.16 1. Kb ये. — 2. Führer, AA ed., Ban. ed. पवने; Bh एतेन; E, F यजने; K पवनं. — 3. Führer, AA ed., Ban ed. पावने; K पावनं. Böhtlingk (1885a) proposes changing the reading to पवनं पावनं; the reading adopted is also supported by KKT-B (34). — 4. Ka सर्वतो for स धर्मो.

1.18 1. B, H, Ban. ed. सुर्याभ्युदयितः. — 2. Ka, Ban. ed., AA ed., YBk (3.236) -निर्मुक्तः, which is followed by Führer in 1st ed.; in the 2nd ed. he changes it to -निम्रुक्तः, possibly following the suggestion of Böhtlingk (1885a), because Führer does not give any mss. variants. — 3. Ban. ed. -दिधिषूदिधि-; AA ed. -ग्रेदिधिषूपतिर्वीरहा. — 4. Ka, Cal. ed. ब्रह्मघ्नः. — 5. Ka, Kb, Cal. ed. इत्येत एनस्विनिः.

1.19 1. Führer 1st ed. पञ्चमहा-, corrected in 2nd ed. according to Böhtlingk (1885a).

1.20 1. Ka, Kb, Cal. ed. -हत्यां. — 2. E, F, Ka, Cal. ed. -सुवर्णहरणं. — 3. Ka, Kb -संप्रयोगं च; E -संप्रयौगश्च.

1.22 1. F अथाभ्युदाहरन्ति. — 2. Führer 1st ed. यानासनादिति, thus including the final इति within the verse for meter, objected to by Böhtlingk (1885a); 2nd ed. यानासनाद्दाना-दिति, again violating the meter; B यानाशनादिति; Ban. ed. यानासनादिति; Bh, H यानाशनादिति; Ka, Cal. ed. -यौनादन्नपानासनादपि; Kb वानाशनादिति; AA ed. यानास-ना[शना]दिति . I have followed Böhtlingk (1885a) and the evidence of BDh 2.2.35; cf. ViDh 35.3-5. Böhtlingk (1886a) suggests the emendation: -द्यौनात्सद्यो न तु शय्यासनात्, or to restore the meter न शयनासनात, and later (Böhtlingk 1886b) further improves: याजनाध्यापनात्सद्यो न तु यानासनाशनात्; for translation see BDh 2.2.35 note. To the contrary, see Bühler 1885 responding to Böhtlingk, and the latter's reply in Böhtlingk (1886a).

1.23 1. Ka, Cal. ed., AA (kh, g, gh, ṅ, ch) omit sūtras 23–37. — 2. Führer 1st ed., B, Bh, F, Ban. ed. प्रतिजघ्नुया-; K प्रतिजोहुया-; Kb प्रतिजप्रुया-; Böhtlingk (1885a) suggests

प्रतिदघ्नया-, which is adopted in the 2nd ed. and accepted by Bühler 1885. — 3. Bh, H नास्तिक्यवृत्तिः. — 4. Kb om.

1.24 1. PaM-Ā (494) om; Kb ब्राह्मणभार्या. — 2. Ban. ed., AA ed., PaM-Ā (494) -नुपूर्व्येण; Bh om. वर्णानु- ... (26) न कुर्यात्. — 3. Kb एका. — 4. PaM-Ā (494) वैश्यस्य.

1.25 1. Kb शूद्रज (जा?) प्येके; PaM-Ā (494) सर्वेषां वा शूद्राणामेके. — 2. PaM-Ā (494) om; KKT-G (40) तत्र; Kb तत्तथा (joining with sūtra 26); I am unsure about the correctness of this reading, but it is supported by SmR-G (28).

1.26 1. KKT-G (40) न तथा; E तथानु.

1.27 1. SmR-G (28) यतो. — 2. Kb चावाहाः; Bh, F, H, Ban. ed. चास्वर्ग्यः.

1.30 1. Bh -पूर्वा. — 2. Kb om. — 3. B, Kb, Ban. ed. add च.

1.31 1. Führer 1st ed. B, Bh, AA ed. यं; AA (k) तं; Böhtlingk (1885a) suggests तं, adopted in the 2nd ed.

1.32 1. Bh चार्यः.

1.33 1. KKT-G (92), SmR-G (59) योनिरुन्ध्यात्स; Kb योनिमुच्यात्स.

1.34 1. KKT-G (93), SmR-G (60) यस्मिं; the reading यां is supported by the parallel in sūtra 30, although यस्मि agrees with the syntax, which also makes it the *lectio facilior*. — 2. Kb वनेन; Führer, AA ed., Ban ed. add सहसा, but in 2nd ed., following the lead of Böhtlingk (1885a), Führer takes बलेन सहसा प्रमथ्य to be a gloss. I think the gloss is only सहसा, which is lacking in KKT-G and SmR-G. — 3. KKT-G (93) om, but is found in SmR-G (60); it is also supported by the parallels in GDh 4.12 and BDh 1.20.8 (प्रसह्य) and ApDh 2.11.12 (प्रोतयित्वा). — 4. Kb हरति; SmR-G (60) हरेत्. A very different reading of this sūtra appear to underly the remark of YBk (1.61): वसिष्ठः भित्वा छित्वेत्युप-क्रम्य स क्षात्र इत्याह.

1.35 1. Kb पाणित्वा. — 2. Bh, H धनीक्रीतीं; Führer, AA ed., Ban. ed. धनक्रीतां; I follow KKT-G (87), supported by DhK 3.688. Führer in 2nd ed., again following the lead of Böhtlingk (1885a), takes पणित्वा धनक्रीतां to be a gloss.

1.37 1. MS 1.10.11 and KS 36.5 read: अनृतं वा एषा करोति या पत्युः क्रीता सत्यथान्यैश्च-रति. — 2. Ban. ed. places this in next sūtra.

When a woman ... men: this statement is found in the chapter on seasonal sacrifices of MS (1.10.11) and KS (36.5). The rest of the statement reads: "she undoubtedly commits a falsehood (or 'cheating': *anṛta*)."

1.38 1. Kb तु नष्टा; Cal. ed. विद्याविनाशे. — 2. E, F, Ka, Kb, AA ed., Cal. ed. जातिप्रणाशे. — 3. Bh, H हया अपि; Kb हयापि. — 4. Bh, H -द्वहेदिति.

1.39 1. KKT-Vy (777) निदेशे; E, F, Ka, AA ed., Cal. ed. वशे for निर्देशेन; Kb निर्देशे.

1.40 1. E, F, Ka, Kb, AA ed., Cal. ed. add तेषां.

1.41 1. Kb, AA ed. तं राजा. — 2. E चानुतिष्ठेत; Kb चानुतिष्ठेत्; Ka, Cal. ed. (40) धर्मान्यद्ब्रूयात्तद्रजा चानुतिष्ठेत्.

1.42 1. All mss. place daṇḍa after अनुशासन्; E, Ka, AA ed., Cal. ed. repeat षष्ठं.

1.43 1. E, F अन्यद्ब्राह्मणात्.

1.44 1. E, F हरति.

1.45 1. Ka, AA ed., KKT-Vy (784), SmR-Vi (639) वेदमाद्यं; Bh. E, F, H भेदमाद्यं.— 2. Ka, Ban. ed., KKT-Vy (784) आपदुद्धरति.— 3. B, E, H -ह्मणो रायः. — 4. KKT-Vy (784), SmR-Vi (640) सोमो राजा. — 5. Ban. ed. divides this sūtra into four ending in करोति, उद्धरति, तस्माद्ब्राह्मणोनाद्यः, and भवतीति ह.

1.46 1. KKT-Vy (784) omits प्रेत्य . . . ह; SmR-Vi (640) -मितीह. — 2. Ka, Kb, AA ed., Cal. ed., Ban. ed. omit repetition.

2.3 1. E, F, Ka, Kb, AA ed., Cal. ed. -ग्रेधिजननम्; Ban. ed. -ग्रे जननं; Bh -ग्रे जन्म. — 2. Führer 1st ed., AA ed., Ban. ed. मौञ्जीव- (see 2.6); AA (g) -बन्धनं; Kb -बन्धनो. — 3. E, F, Ka, Kb, AA ed., Cal. ed. तत्रास्य.

2.5 1. Führer, Ban. ed. तथाप्युदाहरन्ति; Ban. ed. -हरति; E, F अथाप्युदाहरति; I follow Ka, Kb, Cal. ed.; see also DhK 3.2997. — 2. Ka, Kb, Cal. ed. द्वयमिह; AA ed. द्वयमु वै ह. — 3. B gives the marginal gloss सुश्रवसोनूचानस्य. — 4. Ka यतो. — 5. AA ed. नाभेरर्वाचीनमन्यद्यद्यदूर्ध्वं; Ka, Kb, Cal. ed. नाभेरर्वाचीनं मन्येत तद्यदूर्ध्वं. — 6. Ka, Kb, AA ed., Cal. ed. नाभेस्तेनास्यानौरसी प्रजा. — 7. AA ed. यदुपनयति; Kb adds च. — 8. Ka, Kb, AA ed., Cal. ed. om. — 9. Cal. ed. om.; Ka, AA ed. जनन्यान्जनयति. — 10. Ka, Kb, AA ed., Cal. ed. यदर्वाचीनं. — 11. Kb -तेनास्यौरसी. — 12. Ka, Kb, Cal. ed. -नमपूज्योसीति. — 13. Ban. ed. om. इति. — 14. See note to 26.1; Cal. ed. हारीताः.

2.6 1. Führer, AA ed., Ban. ed. हारीतोप्युदाहरति, thus connecting हारीतः with this sūtra. I follow Ka, Kb, Cal. ed., KKT-B (97). — 2. Führer, KKT-B (97) ह्यस्मिन्; Cal. ed. त्वस्य; I follow Ka, Kb, PaM-Ā (444). — 3. E, F, Ka, Kb, Cal. ed. ज्ञेयो; PaM-Ā (444) -समास्तावद्. — 4. Ka om -वेदे; Ban. ed. यावद्वेदो; PaM-Ā (444) यावद्वेदी — 5. Ka om; KKT-B (97) the editor places pādas c-d within brackets, indicating their absence in the mss.

2.7 1. E, F अन्यदेवोदक-.

2.8 1. Bh सेवधि-; Ban. ed. -धिष्टेह-. — 2. Ka, Cal. ed. -नृजवेऽव्रताय; PaM-Ā (136) -जवे शठाय; cf. *Nirukta* 2.4, ViDh 29.9. — 3. Kb मा; Ka om. न मां.

2.9 1. Ka, AA ed., Cal. ed. place sūtra 9 after 11; Kb यमेवमेव. — 2. Ban. ed. -प्रमतं. —3. Führer 1st ed., AA ed., Ban. ed. here and in next verse कतमच्च नाह; Böhtlingk (1885a) corrects it to कतमच्चनाहः, followed in 2nd ed. but rejected by Bühler 1885; see Böhtlingk's (1886a) response. — 4. Kb मा ब्रूयान्. — 5. Ka, Kb, Cal. ed., Ban. ed. add इति.

2.10 1. Ka, Cal. ed. आवृणोत्यवि-; KKT-B (224) आतृणोत्यवि-. — 2. AA ed. कर्मणा बहुदुःखं. — 3. Ka, Kb, Cal. ed. -तथेन कर्मणा बहुदुःखं कुर्वंस्त्वमृतं; KKT-B (224) शृण्वन्न-. — 4. Ka, Kb, Cal. ed. -नाहं; Führer, AA ed., Ban. ed., KKT-B (224) नाह; see VaDh 2.9 n. 3; ViDh 30.47 reads य आवृणोत्यवितथेन ... । तं वै मन्येत्पितरं मातरं च तस्मै न द्रुह्येत्कृतमस्य जानन् ॥

2.11 1. Kb ता.

2.12 1. Kb -दृतां; Ka, Cal. ed. त्वब्दमनादृतं. — 2. Ka, Cal. ed. मानमकृंतत.

2.13 1. Ban. ed. connects ब्राह्मणस्य with sūtra 14.

2.14 1. Ka, Cal. ed. om. स्वाधयाय. — 2. F याजनं; Ka, Kb, AA ed., Cal. ed. यजनं, preferred by Böhtlingk (1885a). — 3. Ka, Cal. ed. om. — 4. Kb, Ban. ed. om. दानं.

2.16 1. Ka places after यज्ञो. — 2. F, Ka, Kb, AA ed., Cal. ed. यजनं, preferred by Böhtlingk (1885a). — 3. Ka, Cal. ed. om.

2.18 1. Führer, Ban. ed. om.; I follow B, F, H, Ka, Kb, AA ed. and parallel in sūtra 15 in restoring त्रीणि.

2.19 1. Ban. ed. कृषिवा-; Kb कृषिर्वणिक्. — 2. Ka, Cal. ed. कृषिर्वाणिज्यपाशुपाल्यकुसीदं च.

2.20 1. The readings of sūtras 20-21 in Führer's ed. and in most mss. are corrupt. My reconstruction of these two sūtras is somewhat tentative. I have followed KKT-G (268), Ka, Kb, and Cal. ed.; Führer तेषां; B, Ban. ed. add च. — 2. Führer शूद्रस्य नियता वृत्तिः, and places the rest in the next sūtra with the reading नियत-; E, F, H -वेशाः. Lakṣmīdhara comments on अनियता वृत्तिः — एतावद्दातव्यमिति नियमरहिता; on अनियतकेशवेषाः — सर्वे अनियताः केशवेषाश्च शूद्रस्य इत्यनवयः.

To serve ... unrestricted: See the previous note for the reconstruction of the sūtra. "Unrestricted" is explained by Lakṣmīdhara as referring to the fact that there are no set wages for the services of a Śūdra. The term may also mean that it is not necessary for a Śūdra to serve a specific individual or a specific *varṇa*. The author picks up on the term "unrestricted" in describing the Śūdras practices with regard to dress and hair.

2.21 1. Führer सर्वे. — 2. Führer 1st ed. या; F च; Ka, AA ed., Cal. ed. om. — 3. Führer मुक्तकेशाः शिखावर्जं; E चामुक्तकेशाः; Ban. ed. -वर्ज्यं. Lakṣmīdhara comments: सर्वेषां ब्राह्मणादीनाम् । मुक्तशिखावर्जमिति मुक्तशिखात्वं न केनापि कर्तव्यमित्यर्थः.

This applies ... loose: See the note to sūtra 20 for my reconstruction of this text. I take it to mean that the lack of restriction with regard to dress and hair stated earlier for Śūdras applies optionally (hence "vā", "or") to other *varṇas* as well, with the caveat that they are forbidden to keep their top-knot loose, a provision that applies only to Brahmins.

2.22 1. Ka, Cal. ed. स्वधर्मेणान्यन्तरां. — 2. Führer, Ban. ed., AA (c) यवीयसीं; Cal. ed. अपापीयसीं; I follow YAp (120, 161, 930), YMt (3.35), PaM-Ā (515), Ka, F, AA ed., and Cal.ed. Führer was probably influenced by the contrast with the parallel ज्यायीयसीं of

the next sūtra; cf. VaDh 2.43. On the meaning of *pāpīyas* as "poor or worse", see Rau 1957, 32-5; Olivelle 1998b, 493. — 3. Kb cor. fh -तिष्ठेत्.

2.22–3 *Those ... superior*: The meaning is that when someone is unable to provide for himself by the livelihood prescribed for his *varṇa* (cf. 2.13-20), then he may take up a profession normally reserved for those of the *varṇa* immediately below him, but not that of the *varṇa* above him.

2.23 1. B, H, Ban. ed. om तु. — 2. Ka कदाचिअपापीयसीं; Cal. ed. कदाचित्पापीयसीं.

2.24 1. YAp (931) जीवतामश्म-; Führer, AA ed., Ban. ed. मणि for अपण्यं; K जीवतोऽपण्यं लव-; likewise Böhtlingk (1885a) as in GDh 7.8, but rejected by Bühler (1885). I think Böhtlink's instincts were right, but he placed the word in the wrong place and eliminated *aśma* unnecessarily with the argument that rocks are permitted to be traded in B 2.2.29. Rocks are, indeed, forbidden in M 10.86 (M 10.86-7 mirrors this passage of VDh). See Bühler's (1885) response to Böhtlingk, and the latter's further response (Böhtlingk 1886a). In choosing अपण्यं I have followed YAp (931), Ka, Kb (Ka, Kb अपण्य) and Cal. ed.; — 2. Ka, Kb, Cal. ed. पाषाणकोप (Kb -कौप्या; Cal. ed. कौप) क्षौमाजिनानि; see parallel expression at GDh 7.9. — 3. YAp (931) om.

2.25 1. Führer, AA ed., Ban. ed., Cal. ed. तान्तवं; I follow YAp (931), Ka in adopting तान्तवस्य; Cal. ed., YAp (931) add च; — 2. Führer puts कृतान्नं at the beginning of the next sūtra. The reading in MDh 10.87 सर्वं च तान्तवं रक्तं appears to lend support to Führer's version. Manu's version of the forbidden items looks to be a loose versification of Vasiṣṭha. Manu has placed कृतान्नं in verse 86, and this separation may have resulted in सर्वं च being joined with तान्तवं. But it is clearly odd to have च at the end of the sūtra.

2.26 1. Führer पुष्पफलमूलानि; Bh पुष्पमूलफल-. — 2. Führer om. — 3. YAp (931) गन्धा रसा. — 4. F वौषधीनां. — 5. YAp (931) om च. — 6. YAp (931) om. — 7. AA ed. om. विषं मांसं. — 8. Führer (not F), AA ed., Ban. ed. add च. — 9. Ka, Cal. ed. अपस्त्रपु. In reconstructing this sūtra I have in general followed YAp, Ka, Kb, and Cal. ed.

2.27 1. Ka, Kb, Cal. ed. om. इति. YAp (932) omits this entire sūtra, which appears to be an interpolation triggered by some items enumerated in the previous sūtra. I have left it in, because it is found in all the mss., including Ka and Kb. The verse is MDh 10.92. The list of forbidden goods continues in sūtras 29 and 30.

2.28 1. Führer ग्राम-. — 2. YAp (932), B, F, Ban. ed. वारण्याः. — 3. Ban. ed. joins 28–9.

domestic, wild: YAp (932) comments that the distinction may be between animals that actually live in the village or in the wilderness, or it may be more conventional, some animals (e.g., goats) being defined as domestic and others (e.g., deer) as wild. If we accept the alternation reading in YAp etc., then the translation would be: "among domestic animals, the one-hoofed and the furry, or all (domestic animals); wild animals, birds, and fanged beasts."

2.30 1. KKT-G (204) -ञ्जनादानाद्य-; B, Ban. ed. -दानादन्यद्यत्कु-. — 2. Führer, AA ed., Ban. ed., Cal. ed. कृमिभूतः; Kb कृमिर्भूतः; I follow KKT-G (204), SmR-G (333); see also BDh 2.2.26. — 3. Führer 1st ed., (all mss.), Ban. ed. स्वविष्ठा-; Böhtlingk (1885a) suggests श्वविष्ठा- (so also in BDh 2.2.26; MDh 10.91), which is followed by Führer in the 2nd ed.; I follow KKT-G (204), SmR-G (333), Ka, Kb, AA ed., and Cal. ed. [cf. also PaM-Ā 433] — 4. KKT-G (204), SmR-G (333), Ka, Kb, and Cal. ed. om. इति; B, H, Ban. ed. मज्जत इति, cf. BDh 2.2.26; MDh 10.91. After this verse SmR-G (333) adds four more verses.

2.31 1. Ban. ed. om. — 2. SmR-G (324) विक्रीरन्. The section from here till the end of sūtra 31 is missing in Führer, as also in all the mss. and editions. It is found only in the citations of this passage in YAp (929), KKT-G (186), and SmR-G (324). The restored section explains why sūtra 32 begins with तस्मात्. Cal ed., AA (g) omit this section, as well as sūtras 32–35, and 36 up to उद्वपेद्. — 3. SmR-G (324) न त्वयाज्य-; KKT-G (186) अनृणत्वे नायाज्य-. — 4. YAp (929) प्रतिषिद्धं प्रति-; KKT-G (186) प्रतिषिद्धमिति ग्रहोऽस्तीति (but Bikaner and India Office mss. read: प्रतिषिद्धप्रतिग्रहोऽस्ति इति; see KKT-G p. 449); SmR-G (324) -ग्रहेऽस्तीति. — 5. KKT-G (186), SmR-G (324) जपहो-.

2.32 1. Bh तस्माच्छण्डाभ्या-; Ka तस्मादाभ्यामनस्योताभ्यां; F (in 1st ed.) तस्माद्भसण्डाभ्यामस्योताभ्यां; B, E तस्माद्भाण्डाभ्यामनस्यूताभ्यां (but in 1st ed. variant given as साण्डाभ्यां); AA ed. -भ्यां सनस्योतास्यां; Führer 1st ed., Ban ed. -स्यूताभ्यां; Böhtlingk (1885a) suggests साण्डभभ्यामनस्योताभ्यां (cf. BDh 2.4.21), which is followed in the 2nd ed.; KKT-G (192) -ण्डाभ्यमनडुभ्यमनस्यूताभ्यां. — 2. KKT-G (192) -राशकर्षी.

2.33 1. Ban. ed. निदाघं अपः प्र-; Ka, Kb निदाद्येपः (Kb निदाधेयः) प्रयच्छेत; Ka adds नातिपीडन (connecting it with sūtra 34); E, F, AA ed. प्रयच्छेन्नातिपीडयन्.

2.34 1. KKT-G (192) पवीरं सु-; F प्रवीरवत् गामवीं. — 2. F om. सुशेवं . . . -द्वपति. — 3. AA ed., KKT-G (192) add चाजानश्वानश्वतरखरोष्ट्रांश्च, which is taken from the following gloss (sūtra 35). — 4. KKT-G (192) प्रफव्य, but in com. प्रफर्व्यां. — 5. Ka लाङ्गलं प्रकीरयमुखेवं शोमपित्सह तदुद्वपति गामप्रं हर्घ्यं च पीवरीं प्रस्थद्रव्यवाहनं; Kb, Ban. ed. om. इति.

2.35 1. Böhtlingk (1885a) takes this to be simply a commentary on the preceding vedic verse and not integral to Vasiṣtha's text. In the 2nd ed. Führer follows him in considering it to be an interpolation and places the passage within brackets. Bühler (1885), however, takes it to be genuine stemming from an old Nirukta, but on this very basis Böhtlingk (1886a) thinks it is out of place and should be deleted; Ka reads: लाङ्गलं प्रवीरवद्वीरंमनुष्यवदनस्तुब्धतासुशे कल्याणी ह्यस्य नासिदोद्वपति दूरेपविद्धति सोमपिप्टरु सोमो ह्यस्य प्राप्नोति तत्सह तदुद्वपति गामरिमा अजानस्वनस्वरखरोष्ट्राणां च शफवांश्च दर्शनीयां पीवरीं कल्याणीं प्रथमयुवतीं. — 2. Führer both eds. -नासिकथोद्व-. — 3. KKT-G (192) अजान-. — 4. KKT-G (192) om. Lakṣmīdhara give a commentary on this text.

The plow . . . her youth: see previous note. The meaning is that by plowing the fields a man obtains wealth, which in turn provides the resources to purchase cows, sheep, maids, and the like. The point of this citation, as the very next *sūtra* indicates, is to show that the Veda permits the sale of grain, for that is the only way to purchase these items.

2.36 1. Ka लाङ्गुल-; Kb -लमुद्वहेदन्यत्र. — 2. Ka -क्रयान (or क्रयात).

2.37 1. Führer, AA ed., Ban. ed. महतो. I follow YAp (933), KKT-G (210), SmR-G (336), PaM-Ā (431), Ka, Kb, Cal. ed. — 2. Ka, Kb हानतो. — 3. I follow YAp (933), KKT-G (210), SmR-G (336), PaM-Ā (431), and Cal. ed.; Führer 1st ed. विमातावया:; 2st ed. विभातव्या:; Ka निर्मातव्या:; Kb मिमातव्या. Lakṣmīdhara glosses with परिवर्तनीया:.

2.39 1. Ban. ed. -तंदुल-; Führer, AA ed., Ban. ed., Ka, Kb, Cal. ed., Ban. ed., SmR-G (336) -पक्वात्रं; Ka, Kb, Cal. ed. विद्यान्; Ban. ed. मानुषाश्च; Führer मानुष्याश्च; I follow YAp (933), KKT-G (210).

2.40 1. Führer वार्धुषी; B, F, Ban. ed. वार्धुषिं; Kb वार्धुष्यां; KKT-G (214) वार्धुषिकं; my reconstruction is conjectural; the original form is unclear, but it must refer to something given on interest. — 2. Ka, AA ed., Cal. ed. वार्धुषात्रं; — 3. Ka, AA ed. नादद्यातां.

2.41 1. Führer 1st ed., Ban. ed., KKT-G (214) धनमु-; Böhtlingk (1885a) suggest धान्यम्, which is followed in the 2nd ed. also supported by F (in 1st ed.), Ka, Kb, Cal. ed.; I have retained it as the *lectio difficilior*. — 2. Ban. ed. महर्घं.

When . . . higher rate: The meaning of the terms *samargha* and *mahārgha* is unclear. Bühler translates: "He who acquiring property cheap, gives it for a high price." But all commercial transactions would require the selling price to be higher than the purchase price; otherwise trade would be impossible. The question here, moreover, is not about trade but about lending on interest. The KKT-G (214), in a commentary on this that is partly corrupt, glosses *uddhṛtya* with *ṛṇaṃ gṛhītvā*, indicating that we are here dealing with borrowing and lending. The SmR-G (337) glosses *samargha* with *alpaphala* and *mahārgha* with *bahuphala*, where *phala* clearly has the technical meaning of interest.

2.42 1. B, H, Kb, Ban. ed. भ्रूणहत्यां. —2. Ka वार्धुषिं ब्रह्महन्तारं तुलया. — 3. Ka, Kb अतिष्ठन्. — 4. Kb कोट्या. — 5. Ka वार्धुषीर्व्यकंपत; Cal. ed. वार्धुषिर्न्यक्पपात ह. — 6. Ban. ed. om.

2.43 1. SmR-G (340) विलुप्त-; Ka परिलुप्त—कृत्याय; F परिसुप्ताल्पाय.

lowly person: See note on VaDh 2.22 on the term *pāpīyas*. The SmR-G (340) glosses this term with *hīnajātīyāya*, "to a low-caste man."

2.44 1. KKT-Vy (279) add च.

2.44–7 *The interest on gold . . . the principal:* the meaning is not altogether clear. This may refer to the general rule that the total interest on a loan cannot exceed the principal:

see G 12.31 n. Here, however, that rule applies only to gold, whereas the interest on other kinds of property may exceed that amount. The intent may be to prescribe the maximum allowable rate of interest rather than a fixed rate. SmR-Vi (21) takes *rasa* to mean "juice" rather than condiment and gives ugar-cane juice as an example; he gives camphor as an example of articles measure by weight.

2.48 1. Ka, Kb, AA ed., Cal. ed. place sūtra 48 after 49. — 2. Ka, Kb चर्तुथं. — 3. Kb पञ्चमं. — 4. B, Bh, E -मानुपूर्वशः.

2.49 1. B, Ban. ed. भृतिभावेन; Kb वतभावेन; Ka, AA ed. राजानुमतभावेन. — 2. F विभाजयेत्. — 3. B -भिषिकेन; Ban. ed. -भीषिकेण. — 4. B, Kb, Ban. ed. तु; — 5. Ka, AA ed., Cal. ed. द्रव्यवृद्धिं च वर्जयेत्.

2.50 1. Ka -वचने प्रोक्तां. — 2. Ka, Kb, Cal. ed. माशांस्तु; — 3. SmR-Vi (7) विंशत्यामिति, but in SmR-G (340) विंशत्यामेवं; KKT-G (217) as in ed. — 4. Ka, Kb, AA ed., Ban. ed. omit repetition.

3.1 1. KKT-D (34) adds at beginning द्वितीयश्चैके. — 2. Ka, Kb, Cal. ed. -त्रियाननु-; KKT-D (34) अननूचाना. — 3. F, H, Ka, Cal. ed., KKT-D (34) om. — 4. B, Kb, Ban. ed. शूद्रकर्माणो. — 5. Ka, Kb, Cal. ed. add नानृग्ब्राह्मणो भवति (= 3.3 pāda a).

3.2 1. Ka मानं. — 2. Ka -हरति. — 3. KKT-D (34) omits this verse. — 4. Kb वेदानन्यत्र. — 5. Ka कुरुत.

3.3 1. Ka, Cal. ed. puts pāda a at tend of 3.1. — 2. Ka, Kb वणिकुसीदलवः; AA (kh, gh, ṅ, ch) कुशीदलवः; Cal. ed., AA (c -जीवि) न कुसीदजीवी; KKT-D (34) न मृशा ब्राह्मणः क्रियाकृत्वः शीलो न दाम्भिकः. — 3. E, F -प्रेषयां. — 4. KKT-D (34) कुर्यात्र; Ka, Cal. ed. ये च शूद्रप्रेषणं कुर्वन्ति.

3.4 1. Kb places verses 4–6 after 7; F अव्रात्या. — 2. KKT-D (34) अब्राह्मणोऽधीयानो भैक्षमात्रं चरेद् द्विजः. — 3. KKT-D (34) चौरवृत्ति-; E चोरेभक्त-.

3.5 1. Ka , AA ed., Cal. ed. place verses 5–6 after 7. — 2. Cal. ed. पर्यत्त्वं नैव; Ka, Kb पर्षत्वं नैव.

3.6 1. Ka, Kb, Cal. ed. यद्वदन्त्यन्यथा भूत्वा. — 2. F, K -जानन्तः (Böhtlingk [1885a] takes this to be the grammatical form changed mc); Ka, Kb, Cal. ed. धर्मंमतद्विदः; AA ed. धर्ममतन्द्रियम्; F, H धर्ममतद्विदुः. — 3. B, E, H, Kb -ननुगच्छति; Ka तद्वक्तृषु तु गच्छति; Cal. ed. तद्वक्तृष्वनुगच्छति; F तद्वक्रं न तु गच्छति.

3.7 1. F, Ka, Kb, AA ed., Cal. ed. चत्वारोपि. — 2. Ka, Kb, AA ed. यद्. — 3. F कदाचन.

3.8 1. Führer श्रोत्रियाय च; I follow F, H, Ka, Kb, Cal. ed., KKT-Śr (57). — 2. Ka, Kb, AA (kh, g, gh, ṅ), Cal. ed. दत्तानि; KKT-Śr (57) यद्दत्तं. — 3. Ka, AA (kh, g, gh, ṅ), Cal. ed. तृप्तिं नायान्ति देवताः.

3.9 1. For 3.9–10, cf. BDh 1.10.27. — 2. F, Ka, Kb, AA ed., Cal. ed. चैव गृहे; KKT-D (41) त्वेक-. — 3. Führer वापि; KKT-D (41) चापि; Ka, Kb, AA ed., Cal. ed. चैव. — 4. KKT-D (41) न मूर्खस्य, but Inda Office ms. reads as in ed.

3.10 1. Ka मूर्खे.

3.11 1. B, Ban. ed. यथा; Kb यथा only the first; AA ed. यत्र.

3.12 1. Kb om. विद्वद्द्रोज्यान्य-; Ka -ज्यानि चान्यानि; Cal. ed. -ज्यानि चान्नानि. — 2. Kb राष्ट्रे; KKT-Śr (75) श्राद्धेषु. — 3. YAp (449) -ष्टिमिच्छन्ति. — 4. Ka, Cal. ed. तदन्नं नाशमायाति महच्चापि भयं भवेत्; Ka, Ban. ed., Cal. ed. om. इति.

3.13 1. YAp (640) -मानवित्तं. — 2. KKT-Vy (791) -गच्छेत राजा. — 3. KKT-Vy (791), SmR-Vi (649) तदुद्धरे-; Kb -दभिगन्त्रे. — 4. YMt (2.34–5) प्रदद्यात्.

3.14 1. YAp (640) -गच्छति. — 2. Ka, Kb, AA ed., Cal. ed., KKT-Vy (791), SmR-Vi (649) षट्कर्मसु; YAp (640) as in ed. — 3. KKT-Vy (791) मा.

3.15 1. Cal. ed. त्राणमिच्छोः. — 2. F, Ka, Kb, AA ed., Cal. ed. add षड्विधा ह्याततायिनः (Ka, Cal. ed. -धास्त्वाततायिनः). It is unclear whether this addition is original. On the one hand, these mss. consistently give better readings confirmed by citations in medieval texts; on the other, the statement looks very much like a commentarial introduction to the following verse.

3.16 1. YAp (1043) ह्याततायिनः.

3.17 1. B, Ban. ed. वेदान्तगं रणे.

3.18 1. YAp (1043) ब्रह्महा भवति; B, H, Ban. ed. भ्रूणहा भवति. — 2. Kb मृत्युस्तन्मृत्युमृच्छति; B, H, Ka, Kb, Cal. ed. om. इति.

3.19 1. KKT-Śr (68) om; B, H त्रिनाचिकेत्तः. — 2. Cal. ed. त्रिपञ्चाग्निसुपर्णवान् चतु-; Ka -पर्णवान् चतु-; AA ed. -पर्णवांश्चतु-; KKT-Śr (68) -तुर्मेधी. — 3. AA ed. -ह्मणविद्यः; Ka, Cal. ed. -ह्मणविद्यस्य. — 4. AA ed. स्वधर्मा-; KKT-Śr (68) स्वधर्मानधीयते. — 5. KKT-Śr (68) om. — 6. AA ed. om.; Ka, Cal. ed. च पुरुष-. — 7. KKTŚr (68) ज्ञायते. — 8. Ka, Cal. ed. -कश्चेति; KKT-Śr (68) -कश्चते. — 9. Ka, Kb, Cal. ed. om.

3.20 1. Ka चातुर्विद्य; Cal. ed., KKT-B (36) चातुर्विद्यो; Führer, AA ed. चातुर्विद्यं; BDh 1.1.8 चातुर्वैद्यं. — 2. Ban. ed. चातुर्विद्यस्त्रिकल्पी; Bh विकल्पे. — 3. Führer पर्षदेषां; Ka, AA ed., Cal. ed. परिषत्स्याद्; Kb परिषदेषा; KKT-B (36) पर्षदेषा. I follow the latter reading, also supported by BDh 1.1.8. — 4. B, H दशावरेति.

3.21 1. Führer om. तु यः; B, Bh, H om तु; F, Ka, Kb, Cal. ed., KKT-B (206) inserts तु यः, which I follow; probably a pāda. — 2. Ka शिष्यं. KKT-B (206) comments: कृत्स्नशब्दोऽत्र साङ्गत्वपरः मन्त्रब्राह्मणसमूहस्य वेदपदेन लक्ष्यत्वात्.

3.24 1. Führer वर्णसंवर्गे; E, H धर्मसंवर्गे; F, Ka, AA ed., DhK 1.1608 वर्णसङ्करे; Kb वर्णसंकटे; Cal. ed. वर्णसंस्कारे; Böhtlingk (1885a) thinks वर्णसंवर्गे is incorrect but offers no alternative; although far from certain, I retain संवर्ग as the *lectio difficilior*. — 2. Führer om; I follow B, F, Ka, Kb, Cal ed., DhK 1.1608 in retaining वा.

3.26 1. Kb पाणी पादौ. — 2. Ka, Kb, AA ed., Cal. ed. place प्राग्वोदग्वासीनः at the beginning of the sūtra; Cal. ed. -बन्धनात्. — 3. Führer -त्तररेखा; B, F, H, Ka, Kb, Cal. ed. -त्तरतो

रेखा, which I follow. — 4. E ब्राह्म्यं. — 5. Ban. ed. विराचा-; Böhtlingk (1885a) takes अङ्गुष्ठमूलस्योत्तररेखा ब्राह्मं तीर्थं to be a gloss that has found its way into the text and suggests emending it as follows: आसीनो ब्राह्मतीर्थेन त्रि-; Führer in his 2nd ed. repeats the same without attribution. I also think it is gloss but refrain from deleting it, because it is found in all the mss. Unfortunately, I have not found this passage cited in any medieval text.

3.27 1. Führer परिमृजीत; Ka प्रमृज्यात्; F, Kb, Cal. ed. परिमृज्यात्.

3.28 1. B, H खान्यद्भिरद्भिः.

3.30 1. Ka प्रणेता. — 2. Ka नाचाक्षामेत्.

3.31–4 1. The editions give these four sūtras as prose, but clearly they form a somewhat mutilated verse. Führer, AA ed., Ban. ed. add अफेनाभिः after अबुद्बुदाभिः, but I think the former is merely a gloss on the latter and is omitted in Ka, Kb; it also violates the meter. Clearly this verse is somewhat of a parenthesis, since sūtras 35 and 36 are syntactically conntected with 30 with the *anuvṛtti* of *ācāmet*. — 2. Ka, Kb, AA ed., Cal. ed. om. तु. — 3. F, H, Ka, Kb, AA ed., Cal. ed. add शुचिः. —4. B, F, H, Ka, Kb, AA ed. add तु, possibly to complete the meter; but one must take स्त्री as the last word of this pāda. —5. Ka, Kb, AA (kh, g, gh, ṅ), Cal. ed. -शूद्रौ. — 6. B, H, Ban. ed. तु.

3.35 1. Bh, E, H यो गोस्तर्पणास-; Ka, AA ed., Cal. ed. पुत्रद्वाराणि यागास्तर्पणानि (AA ed. गोस्तर्पणाः); Kb गोस्तर्पणी वा. — 2. YAp (39) om.; YBk (191) तर्पणाः स्युः; the reading adopted confirmed by KKT-B (133), SmR-G (121).

3.36 1. This appears to be a śloka and the meter is restored if we omit either वर्ण or रस (but see M 5.128); SmR-G (121) om न. — 2. YAp (39) om. वर्ण; KKT-B (133), SmR-G (121) om. गन्ध; SmR-G (121) -दुष्टा याश्च. SmR-G, by omitting the negative particle and introducing sūtras 35 and 36 with अपो नाचामेदित्यनुवृत्तौ, takes both as negative prescriptions (one cannot use such water for sipping), whereas KKT-B and YAp take 35 as positive and 36 as negative, introducing them with अप आचामेदित्यनुवृत्तौ.

3.37 1. Kb, AA ed., Cal. ed. -ङ्गश्लिष्टाः; YAp (276) कुर्वन्ति । न चेदङ्गे निपतन्ति (cf. GDh 1.41).

3.38 1. Ka, Cal. ed. om. — 2. Ka, Cal. ed. om.; Kb रुदित्वा पीत्वा; AA ed. पीत्वा क्षुत्वा रुदित्वा.— 3. Führer and all mss. place स्नात्वा at the end of the list; I follow the order of YMt (1.196) partially supported by YAp (279); Führer, YAp (279) omits च; Ka, YMt (196) चाचान्तः, which I follow; Cal. ed. वाचान्तः; F चास्वान्तः. — 4. YAp (279) cites only रुदित्वाचान्तः पुनराचामेत्.

3.39 1. Cal. ed. चोष्ठौ. — 2. Führer and all mss om.; I follow YAp (278) and Ban. ed. — 3. Bh, E -लोमको.

3.40 1. KKT-B (142) adds च. — 2. Cal. ed. -गतालेपः. Cited in YAp (276); YBk (1.194); SmR-G (128). The reference here is clearly to hair of the beard (probably and in a special way the moustache) getting into the mouth: see M 5.141; Y 1.195.

3.41 1. B, H, Kb, YAp (277) यच्चाप्यन्तर्मुखे, which I have accepted mc.; Führer., Cal. ed., Ka यच्चान्तर्मुखे; Bh -न्तर्मुखी; SmR-G (128) यावच्चान्तर्मुखे. — 2. F भवेदाचान्तस्यानिगिरन्नेव; Führer omits pāda c: आचान्तस्यावशिष्टं स्यान्; it is found in YAp (277), SmR-G (128) Ka, Kb, Cal. ed. — 3. Führer adds इति. Caṇḍeśvara comments: आचान्तस्य पुरुषस्य प्रमादादवशिष्टमणुकणाद्याचमनोत्तरमुपलभ्यते तदपि निगिरन्नेव शुचिरित्यर्थः.

what remains after sipping: This refers, according to the SmR-G (128), to drops of water remaining after one has sipped.

3.42 1. YBk (1.194), AA ed., Cal. ed. परानथाचा-; B (?) परानन्यानाचामयत. — 2. Ka पदौ. — 3. AA ed. भूम्यास्. — 4. YBk (1.194) भूमिस्थैस्तु समा ज्ञेया; and omits the rest. — 5. Führer, AA (c) ताभिर्नोच्छिष्टतां यान्ति भूम्यास्तास्तु समाः स्मृताः (F, H भूम्यास्तास्त्र). I follow Ka, Kb, Cal. ed., also partially supported by YBk. The singular verb here also parallels the other singulars in verses 41 and 43.

they are . . . ground: The ground or the earth is always pure and never becomes polluted even when unclean things or persons come into contact with it: see M 5.133; Olivelle 1998, 213.

3.43 1. Führer चरन्नभ्यवहार्येषु उच्छिष्टं; H प्रचन्न-; F प्रचरन्व्यवहार्येषु; I follow YBk (1.195), SmR-G (130), Ka, Kb, Cal. ed., also supported by KKT-B (144) which reads प्रचरन्नव्यव-.— 2. Führer निधाय; KKT-B (144), SmR-G (130), Ka, Kb, AA ed., Cal. ed. निक्षिप्य. — 3. Ka, Kb, AA ed., Cal. ed. आचान्तः.

3.44 1. Führer om. तत्तद्; Ka, Cal. ed. स्यात्तत्तदद्भिः; B, E, Kb स्यात्तदद्भिः.

3.45 1. PaM-P (144) मेध्याः. — 2. Kb वन्याद् पातितैश्च. — 3. PaM-P (144) द्विजैः. — 4. Ka, Cal. ed. बालैरनुपविद्धान्तः. — 5. Ka, Kb, Cal. ed. repeates here verse 47 c–d.

3.46 1. Führer, AA (c) निलीनैर्नोपहन्यते; Ka नीलीयेनोप-; AA (k) निलीनिर्नोप-; AA (g), Cal. ed. निलीनोनोप-; AA ed. निलीयोनोप-; F निलीनं; E, H निलन्तं. On my conjectural reading, see note below.

anything . . . on it: My reading is conjectural, taking the past participle निलीन as an unusual substantive "alighting, settling down". I have not found this verse cited in any medieval text. Without new evidence further improvement is impossible. Führer's reading, which is the basis of Bühler's translation, is improbable i) because it would qualify the statement of pāda a in spite of the intervening statement in pāda b, ii) because food touched by flies is elsewhere said to be pure (e.g., MDh 5.133), and iii) because it is unlikely that such a restrictive statement should be included in an enumeration. It is more natural to take pādas c-d as containing one more enumeration of items that are stipulated to be pure by definition. Bühler conveniently omits pāda b from his translation: "A vendible commodity tendered for sale and what is not dirtied by gnats and flies that have settled on it." My earlier translation (1999a) also followed Führer's reading.

3.47 1. Ka, Kb, Cal. ed. प्रीतिकराश्च.

3.48 1. Ka -कर्षणं. — 2. KKT-Śu (148) -मेध्यस्य लिप्त-; see GDh 1.42–43.

3.49 1. H -रवतां नवानां.— 2. Führer -प्रदाहनतक्ष-; B, F -प्रदाहतक्ष-; H -लक्षण-; B, F, Ka, Kb, Cal. ed. -प्रदाहतक्ष-; Führer -तक्षणधावनानि; Ka, Kb, Cal. ed. -तक्षणनिर्णेजनानि, which reading I follow, supported by GDh 1.29.

3.51 1. H -शुक्लीनां.

3.54 1. Ka, AA (kh, g), Cal. ed. फलचमसानाम्; cf. BDh 1.8.37.

3.55 1. Kb -फल्केन. — 2. Cal. ed. क्षोम-; cf. BDh 1.8.41.

3.56 1. Führer भूमेस्तु; F, H भूमिं तु; Ka, Kb, Cal. ed. भूम्यास्तु. — 2. Ka, Kb, AA ed., Cal. ed. संमार्जनप्रोक्षणोपलेपनोल्लेखनैर्यथास्थाने (AA ed. -स्थानं). — 3. Ka, Cal. ed. प्राजापत्यमुपैति; Kb प्रायमुपैति. Cf. MDh 5.124.

3.57 1. F, H, Ka, AA ed., Cal. ed. -नाद्वर्षाद्गो-; Kb -नादभिवर्षणाद्गो-; H -गोमिभिराक्र-. — 2. Ka पञ्चमोपलेपनात्; AA ed. adds इति.

3.58 1. Führer शुध्यते; Ka, Kb, Cal. ed. शुध्यति. — 2. Führer पुनःपाकेन मृन्मयम्, which is the same as pāda d of verse 59; F, Ka, Kb, Cal. ed. ताम्रामम्लेन शुध्यति, which I have followed. Führer gives this pāda as sūtra 3.63.

3.59 1. B, H, Ban. ed. पुरीषैश्च; YBk (1.186) मद्यमूत्रपुरीषैश्च. — 2. MMe (5.121, cited anonymously), Govindarāja on M 3.121 (as VaDh) मद्यैर्मूत्रपुरीषैर्वा ष्ठीवनैः पूयशोणितैः — 3. Ka पुनःपाकान्महीमयम्.

3.60 1. Führer adds इति.

3.61 1. Ka पूते; Kb , Cal. ed. पूयेत्.

3.62–3 1. Ka, Kb, AA ed. राजतम्; Führer adds here as sūtra 63: ताम्रामम्लेन शुध्यति, which should be pāda d of verse 58.

3.65 1. Ka, Kb, AA ed., Cal. ed. omit this sūtra; Böhtlingk (1885a) questions whether अङ्गुल्यम् is correct but offers no alternative. Although the sūtra is suspicious, I retain it, given the parallel at BDh 1.8.16 and its citation by Nandapaṇḍita on ViDh 62.1–4.

3.66 1. Ka, Kb, AA ed., Cal. ed. -ल्यग्रे; Nandapaṇḍita on ViDh 62.1–4 reads -ल्यग्रेषु.

3.67 1. Ka omits this sūtra.

3.68 1. Ka omits this sūtra; F, H प्रादेशि-.

3.69 1. Ka om. रोचत इति; Cal. ed. रोचन्त इति. — 2. F, AA ed. -प्रातरग्नीन्यभि-.

3.70 1. Führer पित्र्ये; F, Ka, Kb, Cal. ed., KKT-Śr (212) पित्र्येषु.

3.71 1. Ka, Kb, AA ed., Ban. ed., Cal. ed. omit repetition.

4.2 1. Ka, Kb, AA ed. om. अपि. — 2. Cal. ed. om. अपि निगमो भवति.

4.3 1. Ka, AA ed., Cal. ed. adds छन्दसा. — 2. AA ed. -सृजस्. — 3. H -संज्ञारो. — 4. Führer, AA ed., Ban. ed. omit त्रिष्वेव निवासः स्यात्; I follow Ka, Kb, and Cal. ed. in retaining this somewhat elliptic statement; its very difficulty may have been the reason for its elimination in many manuscripts. The use here of त्रिष्वेव also explains the initial सर्वेषां of sūtra 4.

He created . . . any meter: although this particular passage cannot be traced to any existing vedic text, the connection between the social classes and specific meters in which the vedic hymns are set is common: see TS 7.1.1.4–6 (where the Śūdra is associated with the Anuṣṭubh); Smith 1994, 58–82. The sacramentary rite here is probably vedic initiation. The point of this discussion appears to be that the relative superiority of the different classes is predicated on the source of their origin and on the excellence of their initiatory rite, the Gāyatrī (for Brahmins) being superior to the Triṣṭubh (for Kṣatriyas).

residence . . . classes: The meaning of "residence" is unclear. It may refer to the residence at the teacher's house, which would connect this statement to the preceding sūtras. The term may also presuppose a genitive—the residence of the initiatory rite or of the sacred meters and thus implicitly of the Veda.

4.4 1. F, H प्रजनं.

4.5 1. Ka, Kb, AA ed., Cal. ed. om. अप्येव; H -देवातिथि-. — 2. Ka, Kb, AA ed., Cal. ed. om. इति मानवम्, but cited in KKT-Nk (328).

4.6 1. Kb -न्यत्रेत्य-. KKT-Nk (328) omits verses 6–7. Their authenticity is somewhat doubtful, but they are found in all mss., including Ka, Kb, and Cal. ed., which represent somewhat independent manuscript traditions. Cf. MDh 5.41.

4.7 1. Since the mss. do not have the *avagraha*, the reading, as Böhtlingk (1885a) has pointed out, could be वधो वधः or वधोऽवधः. In MDh 5.48 pāda d reads: तस्मान्मांसं विवर्जयेत्.

Without killing . . . not a killing: the argument here appears to be as follows. You cannot get meat (required for sacrifice) without killing, and killing is a sin which will not get you to heaven. But offering a sacrifice *does* take you to heaven. So, killing for a sacrifice cannot really be a killing.

4.8 1. KKT-Nk (328), Cal. ed. om. — 2. KKT-Nk चाभ्या-. — 3. Führer om; I follow Ka, Kb, AA ed., Cal. ed., SmR-G (227) in inserting वा. — 4. Führer, Ban. ed. महोक्षाणं; I follow Ka , AA ed., Cal. ed., SmR-G (227), SB 3.4.1.2 in reading महोक्षं; KKT-Nk (328) महोपं. — 5. Ban. ed. om. — 6. H यवेदे-. — 7. H आदित्यं; Kb, Cal. ed., SmR-G (227) पचेदेवमस्यातिथ्यं. — 8. Ban. ed. om. इति.

for a Brahmin . . . visitor. If we follow Führer in deleting *vā* after *abhyāgatāya*, we may translate as: "for a Brahmin or a Kṣatriya visitor".

4.9 1. Ka, Kb. AA ed., Cal. ed. -क्रियामशौचं. — 2. KKT-Śu (73) चेत्. — 3. Führer द्विवर्षं प्रभृति; F, Ka, Kb, Cal. ed., KKT-Śu (73) द्विवर्षात्प्रभृति. — 4. Führer, KKT-Śu (73) omit मृत उभयं कुर्यात्. I follow Ka, Kb, Cal. ed. I think the first phrase ending in च is

a brief introductory sūtra to this section, syntactically unconnected to the next phrase, which deals with the age at which the two observances begin. Sūtras 11–15 deal with the first, namely offering of water, whereas sūtras 16–33 deal with the second, the period of impurity. Then in sūtras 34–35 the author deals with the death of children below two.

4.10 1. Führer, KKT-Śu (73) add at beginning आ. I follow Ka, Kb, Cal. ed.; *anuvṛtti* of प्रभृति from the preceding sūtra.

4.11 1. E, H -नपेक्ष्यमाणाः. — 2. F अपो नयन्ति.

4.12 1. Führer, AA ed.. Ban. ed. om. ततस्तत्रस्था एव; it is omitted also in YAp (874) and YMt (3.3), but its omission there is understandable because this phrase makes sense only in the context of the preceding sūtra. Authors frequently edit citations to suit the context. I follow Ka, Kb, Cal. ed. — 2. Führer, AA ed., Ban. ed. सव्येतराभ्यां; B, F, H, Ka, Cal. ed., YAp (874), YMt (3.3) सव्योत्तराभ्यां. — 3. Ka om. पाणिभ्यामुदकक्रियां. — 4. Ka, Kb, F, Cal. ed. कुर्वन्ति; YAp (874), YMt (3.3), Führer कुर्वीरन्. — 5. Führer 1st ed. -युग्मास्तु, which Böhtlingk (1885a) pointed out as a possible typo for -युग्मासु, adopted in the 2nd ed.; Ka, F, H, Cal. ed., YAp (874) अयुग्मा. I take the phrase beginning with this as a separate sentence. The omission of the first section of the previous sūtra may have been influenced by joining these two sūtras into one. The family members surely cannot offer water on uneven days standing right there all the time. The meaning of the first sūtra, as I see it, is that the relatives should offer the first libation right there by the water immediately after the funeral. The second sūtra contains the general prescription that water is to be offered on uneven days and facing the south. — 6. H -मुख्यः.

4.14 1. KKT-Śu (100) गृहं व्र-; Führer, Ban. ed. -त्वा प्रस्तरे; Ka, AA ed., Cal. ed. -त्वा स्वस्तरे; E, H -त्वा प्रस्तारे. I follow the reading of YAp (885), KKT-Śu (100), YMt (3.16). Vijñāneśvara comments: अघप्रस्तर आशौचिनां शयनासनार्थस्तृणमयः प्रस्तरः. — 2. Ka -नश्नतन्प्रासीरन्.

mats-for-impurity: The expression *aghaprastara*, as indicated by the comment of Vijñāneśvara given in the preceding note, appears to have been a technical term for straw mats reserved for people observing a period of impurity (*āśauca*).

4.15 1. All editions and all mss. add at the beginning अशक्तौ. — 2. All editions and all mss. om. वा. I have followed the unanimous reading found in YAp (885), KKT-Śu (100), and YMt (3.16). The introductory *aśaktau* ("if unable") may have been a commentarial gloss that found its way into the manuscript tradition; its insertion made the following *vā* unnecessary.

4.16 1. It appears that sūtras 16 and 20 form a single verse. The intervening material appears to be a commentary on the verse, possibly going back to the author himself: cf. VaDh 2.35.

4.17 1. Führer omits मरणात्प्रभृति दिवसगणना. I follow Ka, Kb, Cal. ed.; unfortunately I have not found this sūtra cited in medieval texts. I am not certain about the authenticity of this phrase, but since the prose section appears to be a commentary on the preceding half-verse, it is plausible that the author should begin by commenting on *daśāha*. Further, the form *maraṇāt prabhṛti* parallel the expressions in sūtras 9 and 10. — 2. F, H सपिण्डः; Ka, Kb, AA ed., Cal. ed., DhK 3.495 सपिण्डता; Kb, AA ed. adds तु. — 3. F, H, Ka, Kb, Cal. ed. सप्तपुरुषं; DhK 3.495 साप्तपुरुषी.

4.18 1. Führer प्रत्तानां, the elision of the initial "a" is probably due to sandhi before "e" of *vijñāyate*, the daṇḍa after the sūtra being absent in most mss. That the sūtra refers to unmarried women is clear from YDh 3.24 and Vijñāneśvara's comments on it; MMe (5.61) सपुत्राणां; B, H, Ka, Kb, Cal. ed., YAp (907), YBk (1.53), YMt (3.24), KKT-Śu (66) अप्रत्तानां. — 2. Ka, Kb, AA ed., Cal. ed. YAp (907), KKT-Śu 66 om; Führer च; MMe (5.61) YBk (1.53), YMt (3.24) तु. — 3. YBk (1.53), YMt (3.24) त्रिपुरुषी; YBk (1.53) adds सपिण्डता; YAp (907) adds सापिण्ड्यं; Ka, Kb, AA ed., Cal. ed. add त्रिदिनं. — 4. YAp (907) om.

third generation: The addition *tridinaṃ* given in some mss indicates that the period of impurity in the case of such women lasts for three days.

4.19 1. KKt-Śu (41) कुर्युस्ताश्च. — 2. Ban. ed. om. ताश्च तेषां, but found in all mss; Ka, AA ed. तांश्च तेषाम्.

Others should . . . people: the same passage is found in PG 3.19.42–3. The meaning is that the funeral of a married woman is performed not by her own blood relations but by her husband or her in-laws. And married women participate in the funerals of their in-laws. Cf. G 14.36.

4.20 1. F, Ka, Kb, AA ed., Cal. ed. om. स्यात्. — 2. KKT-Śu (18) जनने तु मातापित्रोरेव सूतकम् । अप्येवमेव स्याद्विप्राणां शुद्धिमिच्छताम् (combining 20 and 21).

4.21 1. Ka, Kb, AA ed., Cal. ed. om. वा. — 2. Führer तन्निमित्तत्वात् and places it at the beginning of sūtra 22.

4.22 1. Ka, Kb, AA ed., Cal. ed. omit this sūtra; Ban. ed. combines 21 and 22 into a single sūtra;

4.23 1. YMt (3.19), PaM-Ā (582, 618) विद्यते. — 2. F संसर्गे नैव. — 3. YAp (896) भवेत्; YBk (3.18) -शुचिकरं; Ka -शुचिर्ज्ञेयं; H, Bh -शुभिर्भवति. — 4. Ka, Ban. ed. om.

4.24 1. Ka , AA (kh, g, gh,ī, ch), Cal. ed.omits sūtras 24–6.

4.27 The four sūtras 27–30 have the appearance of a verse. The changes made in some mss. and sources, for example पक्षमात्रेण and भूमिपः in 28 and the YBk reading of 29, appear to have been intended to regularize the meter.

4.28 1. Ka पक्षमात्रेण. — 2. Führer, YAp (906), YMt (3.22) राजन्यः; F, Ka, Kb, AA ed., Cal. ed. भूमिपः; YBk (3.30) क्षत्रियः.

4.29 1. YBk (3.30) वैश्यो विंशतिरात्रेण.

4.31 1. Ka, Kb, Cal. ed. om.; AA ed. अत्रा-. — 2. Führer 2nd ed., KKT-Nk (268) अशौचे; PaM-P (331) orders verses 31 and 32 in the following manner: 31ab, 32cd, 32ab, 31cd. — 3. KKT-Nk (268), SmR-G (264) -योनौ. — 4. Ban. ed. जाये; Ka, AA ed., Cal. ed. -योनिषु जायते; F, H, AA ed. add इति.

4.32 1. F, Ka, Cal. ed. अन्तर्दशाहे — 2. YAp (1181) मरणे; PaM-P (331) पारशवे; Ka, AA ed., Cal. ed. पक्वान्नं. — 3. F, Ka, AA ed., Cal. ed. नियोगाद्यस्तु भुक्तवान्; PaM-P (331) शूद्रान्नं भुक्त-. — 4. Ka, AA ed., Cal. ed. तद्विद्यामुपजीवति; PaM-P (331) तद्विष्ठामुपजीवति; F तां विष्ठामुपजीवति; Kb विष्ठामुपश्नुते. — 5. Ka, Kb, AA ed., Cal. ed., YAp (1181), PaM-P (331) om.

4.33 1. Ka, Kb, AA ed., Cal. ed. संहितामधीयानः.

4.34 1. YMt (3.20) -वार्षिके, but at 3.23 as in ed. — 2. YBk (3.21) begings citation with गर्भपतने; YMt (3.20) गर्भस्य पतने, but at 3.23 as in ed.— 3. MMe (5.65), YBk (3.21) om; YMt (3.20) च, but at 3.23 as in ed. — 4. YMt (3.20, 23), PaM-Ā (603, 607) om. आशौचम्. Sūtra cited in YAp (895, 901) as in ed.

4.35 1. Cited and commented on in YAp (895). Cf. GDh 14.44.

4.36 1. PaM-Ā (598), SmC-Ā (51) मृते, but SmC-Ā (53, 54) has प्रेते; Führer, AA ed. प्रेत. — 2. Ka, Cal. ed. दशाहाच्चैकरात्र-; YMt (3.21); PaM-Ā (598) om आशौचम्. Cited in YAp (904) as in ed.

4.37 1. Ka, Cal. ed. म्रियते. — 2. YMt (3.2) शववदाशौचम् (a reading I would prefer if there was further corroboration) and omits इति गौतमः.

4.38 1. Ka, Cal. ed. यति for चिति; B, Ban. ed पूयचिति-; H -सुतका-. — 2. F, Ka, Kb, AA ed., Cal. ed. -शुचीनुपस्पृश्य. — 3. F, Ka, AA ed., Cal. ed. सशिरा अभ्युपेयादपः. — 4. Ka, AA ed. omit repetition.

5.1 1. Ban. ed. combines sūtras 1–2.

5.2 1. E, H वाभृतं; F वानृतं; Bh वाभृतिं; Ka, Cal. ed. अनग्निरनुदक्या च अनृतमिति.

5.3 1. F अत्राप्युदा-; H अथाभ्युदा-. — 2. F, H, Ka, Kb, Cal. ed. पुत्राश्च. — 3. Ka, AA ed., Ban. ed. स्थाविरे. — 4. Ka, Kb, AA ed., Cal. ed. om. इति.

5.4 1. F मातुर- ; Bh, E, H नर्तुरतीवारा. — 2. Ka, Cal. ed. उक्तः प्रायश्चित्तरहस्येषु. I am uncertain about the reading of sūtras 4 and 5; the half-verse of 5 requires a preceding half-verse, such as that found in BDh 2.4.4.

5.6 1. YMt (3.20) रजस्वला त्रिरात्रमशुचि-; YAp (105), SmR-G (310) as in ed.

5.7 1. YMt (3.20) सा च नाञ्जीत नाभ्यञ्जीत; SmR-G (310) om. नाभ्यञ्ज्यात्. — 2. Bh, E, H जगन्नाभ्यन्द्यान्तासु. — 3. Ka, Kb, AA ed., Cal. ed. दिवा न. — 4. KKT-Nk (351) सुप्यात्. — 5. Ka, Cal. ed., SmR-G (310) प्रमृजेत्; KKT-Nk (351) विसृजेत्. — 6. Ban.

ed. गृहान्नि-; B, H ग्रहारित्रीक्षेत, which is followed in the 1st ed.; the mistake is pointed by Böhtlingk (1885a) and corrected in the 2nd ed.; Ka -रीक्षयेत; SmR-G (310), F, H -रीक्षेत्; YMt (3.20) स्वप्यात् न ग्रहान्निरीक्षेत नाग्निं स्पृशेत् नाश्नीयात्र रज्जुं सृजेत् न च दन्तान्धावयेत्. — 7. YMt (3.20) adds च. — 8. Führer, Kb add न धावेत्; I follow YAp (105), YMt (3.20), KKT-Nk (351), SmR-G (310), Ka, AA ed., Cal. ed. in omitting this. — 9. The passage from here till the end has numerous variants in medieval sources (cf. DhK 3.2318–20) and my reconstruction is tentative and is based on the reading in TS 2.5.1.7. — 10. On अखर्वेण B marginal gloss मृन्मयपात्रेण. — 11. B marginal gloss दक्षिणपाणिना. — 12. Führer, AA ed., Ban. ed., YMt (3.20) अखर्वेण पात्रेण पिबेदञ्जलिना वा पिबेल्लोहितायसेन [YMt वा पात्रेण लोहि-] वा; YAp (105) न खर्वेण नाञ्जलिना पिबेत् लोहितायसेन वा; KKT-Nk (351) नाञ्जलिना पिबेत् न खर्वेण पिबेत् न लोहितायसेन वा; SmR-G (310) places न खर्वेणापः पिबेत् before न रज्जुं and reads here नाञ्जलिना जलं पिबेत् न लोहितायसेन वा;Ka, Kb, Cal. ed. न खर्वेण पिबेन्नाञ्जलिना वा न लोहितायसेन वा.

She may drink . . . vessel: For the reading of the passage see note above. The meaning of *kharva* is unclear. Most medieval sources gloss the term with *vāmahasta* ("left hand"). The reading *akharva* occurring in some sources is interpreted as referring to a clay pot. Sāyaṇa, commenting on TS 2.5.1.7, equates *kharva* with a vessel of burnt clay: *kharveṇa vahanipakvena śarāvādinā*. In the TS, the vow of drinking out of the hands or an undamaged cup is directed at the husband during his wife's menstrual period. For similar prescriptions, see *Baudhāyana Gṛhyasūtra*, 1.7.22–35.

5.8 1. YMt (3.20) वेति विज्ञायते and places at the end of sūtra 7. — 2. Ka -शीर्खालं. — 3. SmR-G (311) पाप्मना गृहीतमात्मानममन्यत; Ka, Cal. ed. पाप्मना गृहीतो मन्यत इति. — 4. KKT-Nk (351) -भ्याक्रोशन्. — 5. KKT-Nk (351), SmR-G (311) omit repetition; Ka, Kb, AA ed., Cal. ed. repeat three times. — 6. Ka, Kb, Ban. ed. उपधा-. — 7. F, Ka, Kb, Cal. ed., TS ब्रह्महत्यायै; Bh, E, H भ्रूणहत्यायं.— 8. B, H, Ban. ed., KKT-Nk (351), TS om. — 9. E, Ka, Kb, Cal. ed. omit प्रति-; KKT-Nk (351), TS प्रतिगृह्णातेति; Ka, Kb, AA ed., Cal. ed. add गत्वैवमुवाच. — 10. Ka, AA ed., Cal. ed. नोऽभूदिति; F, H भ्रूणदिति. — 11. SmR-G (311) वृणुध्व-. — 12. F, H विजनतोः; SmR-G (311) विजनित; Ka, Cal. ed. विजानीमोऽलं. — 13. F, H संभवामीति; Ka, Kb, AA (kh, g, gh, ṅ), Cal. ed. भवाम इति यथेच्छया आ प्रसवकालात्पुरुषेण सह मैथुनभावेन संभवाम इति एकोऽस्माकं [Cal. ed. एषोऽस्माकं] वरस्. — 14. Ka, Kb, Cal. ed. तथेन्द्रेणोक्तास्ताः. — 15. F, Ka, Kb, AA ed., Cal. ed. add तृतीयं भ्रूणहत्यायाः. — 16. SmR-G (311) ब्रह्महत्या. — 17. Kb om. — 18. B, Ban. ed. मासि मासि ऋतुर्वा भवति. — 19. Ban. ed. -जस्वला अन्नन्नाश्नी-. — 20. Ka, Kb, AA ed., Cal. ed. तस्माद्रजस्वलान्नं नाश्नीयादतश्च भ्रूणहत्याया एवैतद्रूपं प्रतिमुञ्चास्ते (Cal. ed. प्रतिमास्यान्ते); AA ed., Cal. ed., SmR-G (311), Kb add कञ्चुकमिव; Ka add कम्बुकमिव; this appears to be a commentarial gloss: see Sāyaṇa on TS 2.5.1.6.— 21. Ka, Kb, AA ed., Cal. ed. adds ब्रह्मवादिनः; this passage is given under sūtra 9 by Führer. — 22. Ka, Cal. ed. स्त्रियोऽन्नमिति.

Now, they say . . . food: In the original TS passage, this is given as the view of some people, according to which only collyrium and oil should not be accepted from such women; other things, such as food may be accepted. Caṇḍeśvara (SmR-G 311)

interprets this to mean that a man is forbidden to have sex or to closely embrace a menstruating woman: *añjanaṃ maithunam . . . abhyañjanam āliṅganam.*

5.9 1. Führer तस्यै; SmR-G (311) तस्याम्; B, Bh, E, F, H, Ban. ed. तस्मै. — 2. Führer च तत्र; Kb तस्येये तत्र; — 3. Führer, Kb च; F, H, KKT-Nk (351), SmR-G (311) न.— 4. Führer, Ka, Kb, Cal. ed., Ban. ed. om, but given in KKT-Nk (351), SmR-G (311). — 5. Bh, F, H, KKT-Nk (351), SmR-G (311) मेधमुपा-; Führer मेयमुपा-; Kb मेयमुपादिति; E मेध उपा-; B, Ban. ed. सेयमुपा-; Ka, AA ed., Cal. ed. तस्मात्तस्यास्तत्र न च मन्यन्ते आचारा याश्च योषित इति सेयमुपयाति. In reconstructing this sūtra, I follow KKT and SmR.

Lest . . . a sacrifice: The reading here is uncertain. Following Führer's reading, Bühler translates sūtras 8–9: "Therefore they feel a loathing for her (while she is) in that (condition), saying), 'She shall not approach.'" I take the second half of the sūtra as an introduction to the verse.

5.10 1. Führer, Ka, AA ed., Ban. ed., Cal. ed. -क्यास्त्वासते; Kb -क्यावासते; I follow YAp (286), KKT-Nk (351), KKT-D (35), SmR-G (311); comment in KKT-D कर्मकाले समीप एव तिष्ठन्ते. — 2. Ka, Cal. ed. तेषां. — 3. KKT-D (35) केचन मानवा:, but KKT-Nk (351) as in ed. — 4. Ka, Cal. ed. गृहस्था: श्रोत्रिया; KKT-D (35) वाश्रो-, but KKT-Nk (351) as in ed. — 5. Cal. ed. पापा:. — 6. Ka, Kb om. — 7. Ka, Kb, AA ed., Cal. ed. omit repetition.

6.1 1. E, F प्रथमो. — 2. F अनाचार-; B, Bh, E हीनाचार: परी-; Kb om. सर्वेषाम् . . . -तात्मा. — 3. AA ed., Cal ed. चेह विनश्यति.

6.2 1. Ka त्रयासि. — 2. Ka च दक्षिणा; Kb om. नैनं . . . दक्षिणा:. — 3. Cal. ed. -चाराश्रितं; Ka -चारसितं.

6.3 1. Ka तापतप्ता:; H जातवृक्षा:.

6.4 1. B, H, Kb षडङ्गा: सखिला:; Ban. ed. षडङ्गा सखिला:; Ka, Cal. ed. षडङ्गा अखिला:. — 2. Ka, Cal. ed. सपक्षा:. — 3. Ka, Cal. ed. -मुत्थापयितुं; H -मुन्मादयितुं.

6.5 1. Ka, Cal. ed. तत्राक्षरे. — 2. Ka, AA ed., Cal. ed. यथावदिष्टं; Kb इवेब्दा:.

like clouds in the autumnal month: the month is September–October when the normal rainy season is over. The simile is somewhat obscure. The meaning probably is that a few good clouds in this month can still produce rain, so a couple of syllables learnt well can purify a man.

6.7 1. Ka, Kb अचार:. — 2. Ka, Kb, AA ed., Cal. ed., Ban. ed. धर्मम्. — 3. Ka, Kb आचार:.

6.8 1. F, H -नोपि समुदाचारवान्नर:. — 2. Ban. ed. -नोनुसूयश्च.

6.9 1. Führer, AA ed., Ban. ed. -कार्याणि; F, H, Ka, Kb, Cal. ed., KKT-G (277), SmR-G (370) -वीर्याणि. — 2. Cal. ed. च. — 3. Ka कामे; KKT-G (277) comments: निर्हार: मूत्रपुरीषोत्सर्ग: । विहार: स्त्रीसेवा । योग: समाधि: । वाग्गुप्ति: असत्यालापादिपरिवर्जनेन ।

वीर्यं सामर्थ्यम् । तस्य रक्षा अस्थाने विनियोगाभावः । तपो ब्रह्मचर्यादि । तस्य रक्षा विस्मयाकरणम् । गुप्ततमे अप्रकाशिततमे.

6.10 1. Führer 2nd ed. om.; B, H, Ka, Kb, Cal. ed. तु; Führer 1st ed., Ban. ed. च. — 2. Kb दक्षिणाः. — 3. Ka, AA ed., Cal. ed. रात्रौ कुर्याद्दक्षिणास्य एवं.— 4. Ka हीयते; F, Cal. ed. रिष्यते; B, Ban. ed. हिष्यति.

6.11 1. Führer प्रति ब्राह्मणम्; F, Ka, Kb, Cal. ed. प्रति च द्विजं. — 2. Kb चैव.

6.12 1. Ka, Kb, AA ed., Cal. ed. कार्यं. — 2. Ka, Kb, AA ed. न भस्मनि न गोमये. — 3. Führer, YAp (179) न गोमये न कृष्टे नोप्ते न शाद्वलोपजीव्यच्छायासु; Bh, E, F, Kb न वा कृष्टे नोप्ते न शाड्वलोपजीव्यच्छायासु; Ka, AA ed., Cal. ed. न वा कृष्टे न मार्गे च नोप्ते क्षेत्रे न शाद्वले; Führer 1st ed. शाड्व-, but Böhtlingk (1885a) points out that the correct form is शाद्व-, which is followed in the 2nd ed. The second half-verse appears to have been corrupted very early, as evidenced in YAp. My reconstruction is very tentative, following the reading of Ka, AA ed., and Cal. ed. I take नोपजीव्यच्छायासु as a prose sūtra introducing verse 13; but it could also be a gloss. — 4. KKT-B (153) has only न शाद्वलोपजीव्यासु; YBk (1.133) has only नोपजीव्यछायासु; SmR-G (107) has only नोप्ते नोपजीव्यछायासु; AA ed., Cal. ed. omit this phrase.

6.13 1. Ka, Cal. ed. -बाध-.

6.15 1. Cal. ed. कुर्यान्नस्नान-.

6.16 1. Ka, AA ed., Cal. ed. -सिकता [Cal. ed. -कतां] तथा.

6.17 1. Ka मूषीक-; Kb, Cal. ed. मूषिक-. — 2. Ka कृताशौचा-; F, H, Ka, Kb -शिष्टाश्च; Führer -शिष्टा वा; AA ed. -शिष्टा च; Ca. ed. -शिष्टे च.

6.18 1. F, Ka, Kb, AA ed., Cal. ed. उभाभ्यां द्वे तु मृत्तिके. — 2. PaM-Ā (216) omits pādas a-b; pādas c-d as in ed; and adds: उभयोः पादयोः सप्त लिङ्गे द्वे परिकीर्त्तिते.

6.19 1. Ka, Kb, AA ed., Ban. ed., Cal. ed. गृहस्थस्य. — 2. Ka, Kb, AA ed., Cal. ed. -चारिणः. — 3. Ka, Kb, AA ed., Ban. ed., Cal. ed. वानप्रस्थस्य त्रिगुणं. — 4. Führer तच्चतु-; AA ed. च चतु-; Ka, Kb, Ban. ed., Cal. ed. तु चतु-; Führer adds इति; B, Ban. ed., H, Ka, Kb, Cal. ed. om. इति.

6.20 1. Kb, YAp (61) मुनेर्भक्ष्यं. — 2. Ban. ed. वानप्रस्थ. — 3. YAp (61) षोडशारण्यवासिनः. — 4. H द्वाविंशत्तु; Ka द्वात्रिंशच्च; Kb द्यात्रिंशतं; YAp (61) द्वाविंशतिर् (var. द्वाविंशतं). — 5. Ka, Kb, AA ed., Cal. ed., YAp (61) गृहस्थस्य अमितं; cf. ĀpDh 2.9.13; BDh 2.13.7; 2.18.13 and notes there. — 6. Ban. ed. -चारिणाम्.

6.21 1. H -नड्वहान्. — 2. Ka, Kb, AA ed., Cal. ed. अनड्वान्ब्रह्मचारी च आहिताग्निश्च. — 3. Ka, Kb, AA ed., Cal. ed. भुञ्जाना.

6.22 1. Kb om; Ka -दानापहारेषु; AA ed. omits the entire verse (but found in mss. kh, g). — 2. Ka नात्तः; Cal. ed. नासक्तः. — 3. Kb यो न ज्येष्ठः सनस्त्रया; Cal ed. निष्क्रयः; Führer 1st and 2nd eds. (all mss.) read व्रतेषु नियमेषु चेज्याध्ययनधर्मेषु as a prose

passage (omitting तपोदानापहोषु and यो नो ... क्रियः) and Bühler gives a forced interpretation in his translation: "(The above rule regarding limited allowances of food holds good) in the case of penances, of self-imposed restraints, of sacrifices, of the recitation of the Veda, and of (the performances of other) sacred duties." The Kathmandu mss. (Ka, Kb), AA (kh, g), and Cal. ed. permit the reconstruction of this passage as a verse.

6.23 1. Before verse 23 YAp (285) places verse 6.44. — 2. F, H, YAp (285) दया. — 3. KKT-D (33) योगः क्षमा दया दानं धर्मः सत्यं श्रुतं. — 4. Ka, Kb, AA ed., Cal. ed. शौचं दया श्रुतं. — 5. F, Ka, Kb, AA ed. (placed after 25), Cal. ed. add: नास्तिकः (Ka असूयकः; Kb असूयकश्च) पिशुनश्चैव (Kb पिशुनः) कृतघ्नो (Kb कृष्णो) दीर्घरोषकः । चत्वारः कर्मचाण्डाला जन्मतश्चापि पञ्चमः ।। There is a likelihood that this verse is original; but I refrain from placing it in the edition without further corroboration.

6.24 1. Kb, AA ed. place this verse after 25. — 2. Ka -सूयो च असत्यं; Cal. ed. -सूयाञ्च असत्यं.

6.25 1. Ka, Cal. ed. सर्वत्रदान्ताः and place this verse immediately after verse 23; F, H येषां च दान्ताः. — 2. F, H श्रुतपू-. — 3. Kb, Cal. ed. प्राणिवधे निवृत्ताः. — 4. Ban. ed. -चितग्रह-; F, H -गृहस्था-.

6.26 1. YAp (285) पात्राणामधिकं पात्रं.

6.27 1. Ka, Kb, AA ed., Cal. ed. transpose 27 and 28. — 2. Führer यदि; Ka, Kb, Cal. ed., KKT-Nk (254), SmR-G (257) यः; F च यः. — 3. Führer मृतो; F, Ka, Kb, Cal. ed., KKT-Nk (254), SmR-G (257) म्रियते. — 4. SmR-G (257) वै.

6.28 1. Kb om. हि. — 2. Ka, Kb, Cal. ed. जुह्वित्वापि; SmR-G (257) जुहूत्वाथ; H जुहुयाद्वा. — 3. Ka, Kb, Cal. ed. यजित्वापि; F यजन्वापि. — 4. SmR-G (257) गतिमिष्टां. — 5. KKT-Nk (254) गच्छति.

6.29 1. YAp (244) शूद्रान्नेनोदरस्थेन. — 2. KKT-Nk (254) वै. — 3. Ka, Cal. ed., KKT-Nk (254), SmR-G (257) स्वर्गार्हको; Führer स्वर्गारुहो; Kb स्वर्गरुहो. — 4. YAp (244) अन्नाच्छुक्रं प्रवर्तते.

6.30 1. Führer, AA ed., Ban. ed. स्वाध्यायोत्थं; Ka, Kb, Cal. ed., YAp (282), KKT-D (26) स्वाध्यायाड्यं; Bh, E, H स्वाध्यायाद्यं. — 2. Ka, Cal. ed. योनिमित्रं. — 3. Ka चैतन्यस्थं. — 4. F, H, Ban. ed. कान्तं; Ka, Cal. ed. स्त्रीयुक्तान्नं. — 5. Ka, Kb, AA ed., Cal. ed. क्षान्तं.

6.31 1. Führer -दौर्बल्यत्र च; F, Ka, Kb, Cal. ed. -दौर्बल्यात्तच्च; Bh दौर्बल्यात्तव. — 2. E, H नश्यसेत्पात्रदौर्बल्यात्क्षतपात्रं.

6.32 1. B, Ban. ed., H एवं गावो. — 2. Führer गा वा हिरण्यं वा; Ka, Kb, Cal. ed. गां च हिरण्यं च. — 3. Führer काष्ठवत्; F, Ka, Kb, Cal. ed. दारुवत्.

6.33 1. F नाङ्गानां छेदनं; Bh नाङ्गररखवादनं; Ka, Kb, Cal. ed. नाङ्गं न नखं (Kb नख; Cal. ed. adds च) वादित्रं; SmR-G (443) नाङ्गे नख-; KKT-G (399) as in ed.

6.34 1. Ka, Cal. ed., KKT-G (399), SmR-G (443) omit this sūtra; Führer (in both eds.), AA ed. भोजनादौ; Kb, Ban. ed. भाजना-.

6.36 1. Ka adds न. — 2. Ka, Cal. ed. राजानमभि-; KKT-G (399) omits this sūtra and the rest up to and including 41; but SmR-G (443) as in ed.

6.37 1. SmR-G (443) omits this sūtra.

6.38 1. Führer फलं; B, Ban. ed., H, F, Ka, Kb, Cal. ed., SmR-G (443) फलानि. — 2. Kb, YAp (223) शातयेत्; F, Ka, AA ed., Cal. ed., SmR-G (443) पातयेत्; Führer शातयीत.

6.40 1. YAp (223) कल्ककुहको; Cal ed. कल्कपुटको; Ka कल्कं—पुटको; SmR-G (443) as in ed.

6.41 1. AA ed., SmR-G (443) शिक्षेत्.

6.42 1. Ka, AA ed., Cal. ed. न चाङ्गचपलो विप्र; SmR-G (443) न बाहुचपलो विप्र; KKT-G (399) as in ed.

6.43 1. Führer पारंपर्यगतो; Ka, Kb, Cal. ed., PaM-Ā (142) पारंपर्यागतो. — 2. Kb om. ब्राह्मणा . . . (44) कश्चित्स (jumps from the one to the other ब्राह्मण). — 3. H -प्रत्यदहेतवः; in PaM-Ā (142) the half-verse reads: तच्छाखं कर्म कुर्वीत तच्छाखाध्ययनं तथा.

6.44 1. Führer वासन्तं; Ka, Cal. ed., YAp (285), KKT-D (32) चासन्तं. — 2. AA ed., Ban. ed., Cal. ed. omit repetition.

7.3 1. KKT-B (265) वेदं समधीत्य. — 2. Ka, Kb, AA ed., Cal. ed. add वा. — 3. PaM-Ā (526) वेद-मधीत्य वेदं विदित्वा चीर्णब्रह्म-, but at PaM-Ā (460) as in ed. except वेदान्वा चीर्णब्रह्म-; YBk (1.49) begins citation with अवशीर्ण-. — 4. KKT-B (265) -माविशेत्; Cal. ed. ब्रह्मचर्योऽपनिक्षेप्समावशेत्; Ka ब्रह्मचर्योपनिक्षेप्मुमावसेत्.

7.4 1. Führer 1st ed. ब्रह्मचर्याचार्यं; Böhtlingk (1885a) corrects it to ब्रह्मचार्या-, which is followed in the 2nd ed; YAp (72) ब्रह्मचार्याश्रमं; PaM-Ā (458) ब्रह्मचर्यं. — 2. AA ed. -विमोक्षात्; AA (gh) -विक्षेपात्.

7.5 1. Bh, E मृते; Ka, Kb, AA ed., Cal. ed. आचार्ये प्रमीते (Ka प्रमृते); KKT-G (265) as in ed.

7.6 1. Sūtra omitted in YAp (72) and PaM-Ā (458), but found in KKT-B (265); Kb हि वाग्निरा-; F, Ka, AA ed., Cal. ed. हि तवाग्निराचार्य (Cal. ed. हि चाहवाग्नि-) इति.

7.8 1. H भोक्षं. — 2. Führer, Ka, Kb, AA ed., Cal. ed. भैक्षमाचरेत्, Ban. ed. भक्ष्यमाचरेत्, which is sūtra 9 in Führer; KKT-G (265) भैक्ष्यस्य; YAp (72) भैक्षे; PaM-Ā (458) भैक्ष्यं; and all these omit आचरेत्; the genitive appears to connect it with the preceding (which I follow), while the locative connects it with what follows. Although almsfood is said to be *gurvadhīna* at ĀpDh 1.7.14, the expression is also used

without reference to almsfood: see ĀpDh 1.2.19; GDh 3.5. Given the nominal nature of sūtras 7–11, I think the verb *ācaret* is a later interpolation, although it is found in all the mss.

7.12 1. Führer 1st ed., Ban. ed. -नुगच्छन्नासीनं चेत्तिष्ठन्शयानं चेदासीन, but in the 2nd ed. Führer changes to the reading suggested by Böhtlingk (1885a) -नुगच्छेदासीनश्चेत्तिष्ठेच्छयानश्चेदासीन. — 2. Ka, Kb, AA ed., Cal. ed. आसीनं वानुतिष्ठेत् (AA ed., Cal. ed. चानु-) शयानं चासीनोपविशेत् (Cal. ed. चासीन उपवसेत्; Kb चासीन उपविशेत्); PaM-Ā (458) आसीनं चानुतिष्ठेत् शयानश्चेदासीत (omits उपासीत); YAp (72) omits sūtras 12–16. The reading of this sūtra is uncertain; I have followed the one supported by KKT-G (265).

7.14 1. Ka, Kb भैक्ष्यं; Cal. ed. सर्वभैक्ष्यं. — 2. In PaM-Ā (458) the sūtra reads: सर्वलब्धनिवेदी.

7.15 1. Führer -दन्तधावनप्रक्षालना-; Ka, Cal. ed., KKT-G (265), PaM-Ā (458) omit धावन, which reading I have followed; Ka, Cal. ed.-प्रक्षालणाभ्यञ्जनवर्जी; Führer, AA ed. -भ्यञ्जनोपानच्छत्रवर्जी; KKT-G (265) -वर्ज्यं; for PaM-Ā (458) see note to sūtra 7.16.

7.16 1. KKT-G (265) स्थानासनशीलः; PaM-Ā (458) connecting with sūtras 15 and 17: -वर्जनानश्लीलस्त्रीरहस्यभ्युपेयादपः. The nominal formation is preferable, given the preceding sūtra, I have not adopted it because of the unanimity of the mss.

7.17 1. PaM-Ā (458) see note to sūtra 16; YAp (72) adds तथा at the beginning, but this may be introductory and outside the quotation; Ka, AA ed., Cal. ed. त्रिःकृतोभ्युपेयादपोभ्युपेयादपः.

8.1 1. YBk (1.50, 51) गृहस्थोऽविनीत-, and at 1.50 comments: अविनीतक्रोधहर्षस्यैव गार्हस्थ्यं विनीतक्रोधहर्षस्तु यमिच्छेत्तमावसेदित्यस्यार्थो यतः. — 2. Ban. ed. स्नात्वा अस-; Führer, Ban. ed. -नार्षेयाम्; Ka, Kb, AA ed., Cal. ed. -नार्षाम्; YAp (79), KKT-G (5), SmR-G (4) -नार्षेयीम्. — 3. MMe (3.10) om; YAp (79) -वयसं; SmR-G (4) -वयस्कां; Ka, Kb, AA ed., Cal. ed. यवीयसीं. — 4. Kb विन्देत्. KKT,-G (5) gives the commentary of Bhartṛyajña: गृहस्थ इति भाविनि भूतोपचारः तद्धर्मप्राप्त्यर्थः । तेन अकृतदारोऽपि गार्हस्थ्यसङ्कल्पवानाश्रमान्तरान्निवृत्तो गृहस्थधर्मेष्वधिक्रियत इति भर्तृयज्ञः ।

8.2 1. YMt (1.53) gives this as a verse: पञ्चमीं सप्तमीं चैव मातृतः पितृतस्तथा.

8.3 1. Ka, Cal. ed. -मिन्ध्यात्; Bh, E, H -मिन्धीन्वत.

8.4 1. F, Ka, AA ed., Cal. ed. -नावरुन्ध्यात्.

8.6 1. Bh, E, H गच्छतीति.

8.7 1. Kb तु वसत्र-. — 2. Cal. ed. स्थितिर्; Ka तिथिर्.

because his stay is brief: Here we have a phonetic etymology of "guest" (*atithi*) derived by combining "*a*" from *anitya* ("brief") and "*tithi*" from *sthiti* ("stay"). See A 1.1.14 n.

8.8 1. F, H, Ka, Kb, AA ed., Cal. ed. नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा. — 2. E प्राप्ते जले.

8.9 1. KKT-G (132) अलसो (probably a typo) for अलम्, but in com. अलम्.

8.10 1. Ka, Kb, AA ed., Cal. ed. सोमपानाय नासोमजाजी स्यात्; F सोमपानात्सोमयाजी.

8.11 Ka, Kb, AA ed., Cal. ed. प्रजनने यज्ञे.

8.12 1. F, H प्रत्युत्थानाशनशयनवा-; SmR-G (236) om. प्रतयु- . . . -सूयाभिर्; Ka, Kb, AA ed., Cal. ed. प्रत्युत्थानासनशयनवाक्सूनृताभिर्मानयेत्.

8.13 1. Führer सर्वाणि भूतानि; B, H, Ka, Kb, Cal. ed., KKT-Nk (209), SmR-G (236) सर्वभूतानि; SmR-G (236) adds गृहस्थः.

8.14 1. F, H, SmR-G (237) च. — 2. Führer गृहस्थश्च; F, H, Ka, Kb, Cal. ed., SmR-G (237) गृहस्थस्तु.

8.15 1. KKT-Nk (209) सागरे. — 2. AA ed. omits this half-verse.

As all rivers . . . householder: the meaning of "end up in" (*yānti saṃsthitim*) appears to be as follows. The existence of rivers depends on their connection with the ocean: it provides them initially with their water and into it they finally merge. Similarly, the existence of people in other orders depends on the householder in a variety of ways: they obtain food from householders, and new recruits are either householders or their children (see MDh 3.77–8). In a more pregnant sense, however, they end up with the householder, because in the rebirth process they end up as the semen of the householder through whom they receive their new birth (BU 6.2.9–13).

8.16 1. Ka, Kb, AA ed. भिक्षवः.

8.17 1. Ka, Cal. ed. om. — 2. Kb, AA ed. omit repetition.

9.1 1. H वानप्रस्थः प्रव्राजिनो जटि-; Führer, Ban. ed. -वासी; Ka, Kb, Cal. ed., YMt (3.45) -वासा.

9.2 1. YMt (3.45) omits the sūtra; Ka विशेत्.

9.3 1. H -मभितिष्ठेत्.

9.4 1. Kb नकृष्टं. — 2. Ban. ed. फलमूलं. — 3. Kb चिन्वीत.

9.7 1. YMt (3.45) omits this sūtra; H -भक्षेणा-; Ka, Kb, Cal. ed. -थिमर्चयेत्.

9.8 1. H द्रव्यादेव ते.

9.9 1. YMt (3.45) omits this sūtra; Ka, Kb, AA ed., Cal. ed. -दकमुपस्पृशेत्; F -दकमा-स्पृशेत्.

9.10 1. YMT (3.45) adds at beginning: ऊर्ध्वं पञ्चभ्यो मासेभ्यः. — 2. B, Ban. ed., F, Kb, AA ed., Cal. ed., YAp (940), KKT-M (20), YMt (3.45) श्रावणकेना- (in spite of this evidence, I keep श्रामण- as the *lectio difficilior* supported by GDh 3.27); E, Bh आवर्णकेणा-; YMt (3.45) -केनाग्नीना-; KKT-M (20) -नाग्निमुपसमाधा-; all except YAp (940), KKT-M (20), YMt (3.45) add स्यात्.

9.11 1. Führer, Ban. ed. -मूलनिकेतन; B, F, H, Ka, Kb, Cal. ed., YAp (940), YMt (3.45), KKT-M (20) वृक्षमूलिक. — 2. YMt (3.45) omits ऊर्ध्वं . . . -केतः. — 3. YAp (940), KKT-M (20) -निकेतनः.

9.12 1. AA ed., Ban. ed. om. इति; Kb omits repetition.

10.1 1. H -पक्षिणां. — 2. Kb, Cal. ed. प्रतिष्ठेत्. This whose chapter is cited in YAp (954–8).

10.2 1. Ka, Cal. ed. द्विजः; Kb भुजि.

10.3 1. Führer and Bühler read this as negative: -तेभ्योऽदत्त्वा. — 2. Cal. ed. यद्भवि वर्तते; Ka विवर्तते; — 3. Ka, AA ed., Cal. ed., YAp (955) प्रतिगृह्णाति यस्य च; Führer and all others द्रव्याणि प्रतिगृह्य च; YAp (955) comments on this verse: अभयदानोपलक्षणायाः प्रव्रज्याया यो निवर्तते स स्ववंशे जाताञ्जनिष्यमाणांश्च यस्य च प्रतिगृह्णाति तदीयांश्च हन्ति निरयगामिनः करोतीत्यर्थः.

10.4 1. Ka, YAp (955) omit this verse making its authenticity somewhat doubtful. — 2. B, Ban. ed., H संत्यजेत्.— 3. Cal ed. -न्यासतः शूद्रस्. — 4. B, Ban. ed., H, Kb संत्यजेत्.

10.5 1. Ka परब्रह्म. —2. F, H, Ka, Cal. ed., YAp (955) प्राणायामः. — 3. E मतः. — 4. Ka, Kb, AA ed., Cal. ed., Ban. ed., YAp (955) om.

10.6 1. Ka, Cal. ed. -ममत्वपरि-; H मुण्डोमयो-; YMt (3.58) -ममोऽक्रोधोऽपरि-.

10.7 1. H सप्तगौरा-. — 2. Führer, Ban. ed. भिक्षां; F, H, AA ed., Cal. ed., YAp (955, 962, 1053), YMt (3.59, 243), PaM -P (400) भैक्षं; Ka, Kb भक्षं; YMt (3.243), PaM-P (400) adds एककालाहारः.

10.9 1. F, Ka, Kb, AA ed., Cal. ed. -परिवृतः.

10.10 1. KKT-M (50) अजिने यो.

10.11 1. Bh, E, H गोत्रलू-; Ka, Kb, AA ed., Cal. ed. वेष्टितशरीरः; Führer places this phrase in sūtra 10, and Bühler also takes it as part of the discussion of an ascetic's garment. But YAp (955) makes it clear that this phrase deals with how an ascetic sleeps. YAp (955) comments: गोप्रलूनानि गवार्थं छिन्नानि.

hay cut for the cows: Here I have followed the interpretation of YAp (955) cited in the previous note. Bühler translated: "grass that has been nibbled by cows", which I followed in Olivelle 1999b.

10.13 1. Ka तथा ग्रामान्ते; YAp (955) ग्रामान्तरे. — 2. YAp (955) शून्यगृहे देवागारे; Führer, Ban. ed. add वा; but not Ka, Kb, Cal. ed., YAp (955), KKT-M (50).

10.14 1. Ka -धीयमानः.

10.15 1. Ka, YAp (955), KKT-M (50) omit this sūtra, making its authenticity uncertain.

10.16 1. KKT-M (50) -शूनां दर्शने. — 2. Ka, Kb, AA ed., Cal. ed. विहरेत्.

10.17 1. Führer, Ban ed. om; B, F, H, Ka, Kb, Cal. ed. YAp (956), KKT-M (50) read अथाप्युदाहरन्ति. — 2. Kb ध्रुवं; E बुधः. — 3. Ka, Kb, Ban. ed., Cal. ed., YAp **(956),** KKT-M (50) om इति.

10.18 *emblems:* these are the staff, the begging bowl, and the like. Displaying them invites honor and adulation from ordinary people. An ascetic is expected to live incognito and even to invite ridicule by acting as if he were mad or a simpleton.

10.19 1. H अनुन्मत्तवेणः; YAp (956) -वेशेन युक्तः.

10.20 1. Cal. ed., YAp (956 unsure) लोके ग्रहणे. — 2. YAp (956), KKT-M (51) -दनगर्वितस्य. — 3. YAp (956) चाति.

10.21 1. Ka, Kb, Cal. ed. अनुशासन-. YAp (956), KKT-M (51) omit this verse.

10.22 1. Ka, Kb, AA ed. स्याल्लाभश्चैनं न; Cal. ed. चैव न. — 2. Führer, Ban. ed. -द्विवर्जितः; B, F, Ka, Kb, Cal. ed. -द्विनिर्गतः; YAp (956), KKT-M (51) omit this verse.

10.23 1. KKT-M (51) कुघ्रां; F, H, Kb कुड्यां. — 2. Ka, Kb, Cal. ed. सङ्गे. — 3. Ka, Cal. ed. नान्ते. — 4. Ka यः स. — 6. Ka, AA ed., Cal. ed. मोक्षवित्तमः. — 6. Ka, Kb, Cal. ed.Ban. ed. om.

10.24 1. Führer, Ban. ed., Kb om. — 2. Führer, Ban. ed. यावल्लभेत; Ka, Kb, YMt (3.59) यल्लभेत्. — 3. Ka, Kb, Cal. ed. सायं मधुमांससर्पिर्परिवर्जं (Kb om. सर्पिर्; Cal. ed. om. परि); YMt (3.59) om. मधु; AA ed. -परिवर्जम्; KKT-M (51) -वर्जनम्; this sūtra is also cited in YAp (956) and the first part in YBk (3.66)

Alternatively: Sūtras 24–29 present alternatives to the ascetic code of conduct given in the preceding sūtras. An ascetic may eat at a Brahmin's house instead of begging, eat morning and evening instead of only in the evening, and live in a village rather than wandering in the wilderness.

10.25 1. Ka, Kb, F यतीन्साधून्वा गृहस्थः (Kb साधू गृहस्थः) प्रीतेन च (F om. प्रीतेन च) तृप्येत्; AA ed., Cal. ed. यतीन्साधून्वा गृहस्थान्सायं प्रातश्च तृप्येत्. Falk (1999) has attempted to restore this evidently corrupt passage: यतीन्साधून्वा गृहस्थान्सायं प्राप्तेन च तृप्येत् । "He should gratify ascetics or virtuous householders with what has been obtained in the evening." This appears to me an unlikely meaning; I have never found a text that tells wandering ascetics to feed householders. For the expression यतीन् गृहस्थान् साधून् see below 11.17. Further, the reading in my edition is supported by its citation in KKT-M (51), as also in YAp (956) with the introductory remark: अनुग्रहेऽप्यतिप्रसक्तिवारणार्थम् आह, and the commentary: प्राणयात्रिकमात्रं भुञ्जीतेत्यर्थः. Nevertheless, the reading of this sūtra remains quite uncertain.

10.27 1. Führer 1st ed., Bh, E, Ban. ed. अशवो, which is followed also by Bühler in his translation and defended in Bühler 1885; 2nd ed. अशढो (misreading of Böhtlingk?); I follow Böhtlingk's (1885a) suggestion अशठो, which Bühler (1882, 48) also found in his mss. and is supported by YAp (956); all except YAp (956), KKT-M (51) add (अ)शरणो after (अ)शठो; Ka, Kb, Cal ed., om. (अ)शठो; AA ed. (अ)शरणो for (अ)शठो; I

think the medieval sources are correct; the term is out of place here; Führer 1st ed. अवसङ्कुतुकः; 2nd ed., B, Ban. ed., E अवसङ्कुसुकः, supported also by Bühler (1885); Ka अशङ्कश्रकः; Kb असङ्कसूकः; Cal. ed. -सङ्कुसुकः; I follow Böhtlingk's (1885a) emendaton असङ्कुसुकः, supported by YAp (956).

10.28 1. Ka, Kb, AA ed., Cal. ed. -संयोगं; KKT-M (51) नेन्द्रियसङ्गं; reading of ed. supported by YAp (956).

10.29 1. All except YAp (957), KKT-M (51) add हिंसानुग्रहपरिहारेण; I feel this is a commentarial gloss that has found its way into the manuscript tradition. But see GDh 3.24.

dispassionately: The addition is most manuscripts reads: "by desisting from either causing harm or doing favors."

10.30 1. Ka -वात्मसु च परगर्हाद्दम्भ-; Ka om. -असूया-; H -क्रोधास्तेयवि-; YAp (957) -संस्तव-; YAp (957), KKT-M (51) -लोभवर्जनं. — 2. Ka, Kb, Cal. ed. -श्रमिणां. — 3. YAp (957) धर्मिष्ठम्; KKT-M (51) धर्मिष्ठः; YAp (957) comments: एषां वर्जजं परिहरणं सर्वेषामाश्रमाणां धर्मान्तरेभ्य उत्कृष्टम्.

Law approved: If we follow the alternate reading of YAp, the translation is: "this is the highest Law for all orders of life."

10.31 1. Führer -त्युदकमण्ड-. — 2. KKT-M (51) ब्राह्मणात्. — 3. KKT-M (51) -वर्जनं. — 4. Führer, Ban. ed. add इति.

11.1 1. Bh, E, H षडर्घ्या; AA ed. षडर्हा; Ka, Cal. ed., AA (kh, g) षट्कर्मा, then omit rest of sūtra 1, as well as sūtras 2–3.

11.2 1. H वैवाह्यो; Führer 1st ed., Kb, AA ed., Ban. ed. विवाह्य; 2nd ed. follows Böhtlingk's (1885a) suggesttion. — 2. Kb om. स्नातक.

maternal uncle: Bühler (1882, 49) interprets the final *ca* to mean that the list is incomplete: "maternal uncle, as well as (others enumerated elsewhere)". Böhtlingk (1885a) rejects, rightly I think, this interpretation, again defended by Bühler (1885).

11.3 1. SmR-G (214) वैश्वदेवं सायं-; KKT-Nk (156), SmR-G (214) गृह्योऽग्नौ.

11.5 1. Ka, Cal. ed. श्रोत्रियात्रं; H श्रोत्रियायात्रं; KKT-Nk (156), SmR-G (214, 221) श्रोत्रियाय, but KKT-Nk (168) श्रोत्रियायग्रं. — 2. KKT-Nk (156, 168), SmR-G (214, 221) चानन्तरं.

11.6 1. KKT-Nk (156, 175), SmR-G (124, 224) -तिथीन्. — 2. Ka, Kb omit repetition; Cal. ed., AA (kh, g) simply read स्वेष्टायासम्.

11.7 1. SmR-G (238) -गृह्याः. — 2. Ka, AA ed., Cal. ed. कुमार-; Kb कुमार्योवा-; B, Bh, E, F, H, Kb प्रदाताः; Ban. ed प्रदाता; Ka, AA ed., Cal. ed. प्रभृतीन्; Führer follows Govinda's commentary on BDh 2.7.13.5 in reading correctly प्रजाताः, also supported by Böhtlingk (1885a); this reading found in SmR-G (238), ViKv (67.39), AA (c); Bühler (1882, 50) first proposes प्रदाताः, but in corrections appended at the end (1882, 355) acknowledges that Govinda's reading is the correct one and states (1885) that it was he who pointed Führer to Govinda's reading.

11.8 1. Führer 1st ed. ततो पूरान्; Böhtlingk (1885a) points out the mistake, and 2nd ed. follows him.

11.9 1. Kb om.

11.10 1. Ka, Cal. ed. शूद्रेभ्य उच्छिष्टं वा. — 2. SmR-G (238) दध्यात्.

11.11 1. Cal. ed. यती; Ka पती. — 2. Ka, Cal. ed. भुञ्जीत. — 3. Führer and Bühler place this phrase at the beginning of the following sūtra. The citations in KKT-Nk (213) and SmR-G (238) make it clear that it concludes the passage regarding the sequence of people to be fed. This phrase deals with the situation when all the food cooked is consumed before the husband and wife have eaten, as made clear in the comments of SmR-G and KKT-Nk.. — 4. Führer, Cal. ed., Ka, Kb, KKT-Nk (213) -योगेन; SmR-G (238) -योगे तु, which reading I follow. — 5. Ban. ed. पुनःपाके. — 6. Omitted in all except KKT-Nk (213) and SmR-G (238). The SmR-G comments: सर्वोपयोगे सर्वस्यान्नस्य उपयोगे आतिथ्यादिना.

11.12 1. Bh, E, H निरुक्ते. — 2. Führer 1st ed., E, K -शेषणास्मा; Kb वैश्वदेवेणास्माः; Böhtlingk (1885a) emends to -शेषेणास्मा (as in B, H, Ka), which is followed in the 2nd ed.

11.13 1. This phrase is absent in all except KKT-Nk (186). I think it is original and explains the reason for the following verse introduced by *vijñāyate hi*, an expression that always gives a citation in support of a statement. Here it explains why water is brought first for a guest. The KKT-Nk comments on this phrase: ब्राह्मणाय अतिथिरूपायाभ्यागतायान्नदानात्प्रथमतः पानाद्यर्थमुदकमानयन्ति. — 2. Ban. ed. places at the end of sūtra 12. — 3. Kb, Ban. ed. om. — 4. All except KKT-Nk (186) गृहम्. — 5. All except KKT-Nk (186) take this phrase as part of the verse, disturbing the meter. This is clearly a commentarial gloss that found its way into the text. Its authenticity is doubtful, but I retain it because it is found in all the mss. and sources. The meaning is that one offers water to a guest as soon as he arrives, except during the rainy season when the guest would not be thirsty. Führer, Ban. ed., AA ed. आनयन्त्यत्रं; Ka, Cal. ed. तस्मादपयानमन्यत्र; cf. KaU 1.7. — 6. All except KKT-Nk (186) हि.

11.15 1. ततो गच्छन्तम् only in KKT-Nk (186). — 2. Führer 2nd ed. आसीमा- (joint); H, Ka, Cal. ed. सीमान्तादनु-; Ka, Cal. ed. -नुज्ञाताद्वा.

11.16 1. Ka, Cal. ed. पक्षा; Kb, Ban. ed. पक्षे. — 2. Ban. ed. चतुर्थ्या; Ka, Cal. ed. चतुर्थ्यां; KKT-Śr (60) om अपर ... चतुर्थ्याः.

11.17 1. YAp (439) -वयसः सुकर्म- (var. स्वकर्म); Ka, Cal. ed. श्रोत्रियान्शिष्यानन्तेवासिनः; YAp (439) adds अन्तेवासिनो नैष्ठिकान्ब्रह्मचारिणः, but this is probably commentary mistakenly given as part of the text by the editor.

11.19 1. YAp (439) omits this sūtra; B, F, H, Kb विर्नग्न-; B margin, Ka, Cal. ed., AA ed. विलग्न-; H, Ka, Cal. ed. -शुक्लविगृधिश्याव-.

naked: The reading *nagna* here is uncertain. The meaning of *vilagna*, the alternate reading, is unclear; does it indicate someone with an unlucky horoscope? Bühler translates *nagna* as "men neglecting their duties", following Kṛṣṇapaṇḍita, which Bühler himself recognized as doubtful.

1.20 1. YAp (439) om. — 2. KKT-Śr (97) अत्र. — 3. KKT-Śr (97) मन्त्रसंयुक्तः. — 4. KKT-Śr (97) -दूषकैः. — 5. MMe (3.168) अदूष्यं; YAp (439) अदुष्टं.

1.21 1. YAp (551), PaM-Ā (760), KKT-Śr (226) च्योतन्ते; Ka स्वेचतन्ति; Kb पिबति; Cal. ed. खे पतन्ति. — 2. B, Ban. ed., YAp (551), PaM-Ā (760) वै. — 3. YAp (551), PaM-Ā (760), KKT-Śr (226), Kb स्वधा-; Ka, Cal. ed. या धारा-; F -न्ति हिंस्रधारा-.

1.22 1. Ka, Cal. ed. उच्छिष्टेन प्रपुष्टास्ते. — 2. KKT-Śr (226) -क्षया.— 3. F पङ्क्तिभागिनः; pādas a-b cited in YBk (1.253) as in ed. KKT-Śr (226) comments: अन्यस्मै दत्तमन्यं संचरति यदन्नं तत्संचरं तद्ये भजन्ते दासादयः.

those who... difficulty: If we follow the explanation of the KKT, the milk would be meant for those who obtain their share of the food that is offered to one person but goes to another.

1.23 1. Ka प्राक्संसारप्र-; Kb, Cal. ed., AA ed. प्राक्संस्कारप्र- — 2. Führer, AA ed. स्ववंश्यानामिति; Bh, E, F, H, Ka, Cal. ed., संप्रवेशनमिति (Ka, Cal. ed. om. सं-); KKT-Śr (222) संप्रेष्याणामिति [commentary संप्रेष्याः दासाः]; YAp (504) सप्रेष्याणामति, which I adopt as the *lectio difficilior.* — 3. Führer स्थितिः; Bh, E, F, H, Ka, Kb, Cal. ed., AA ed., YAp (504), KKT-Śr (222) श्रुतिः. — 4. YAp (504) -च्छोषणे.

1.24 1. Ka, Cal. ed., KKT-Śr (222) विकिरेत्; Führer, YAp (504) विकिरं; Kb विकरं. — 2. Ka, Cal. ed. लेपसोदकं; B, Ban. ed., H, Kb, YAp (504) लेपमोदकं; KKT-Śr (222) लेपमौदकं. — 3. Führer अत्रं प्रेतेषु; B, Ban.ed. H, Ka, Kb, Cal. ed., KKT-Śr (222) अनुप्रेतेषु.

Fragments . . . offspring: The verse is difficult. "Wet smearings" *lepam audakam* is explained in KKT as *yad annodakadigdhasya hastasya darbheṣu mārjanam*, "what is rubbed off on the Darbha grass from the hand smeared with food and water." "Among the dead" *anupreteṣu* is explained as those who have died after one's father.

1.25 1. B, Ka, Cal. ed., AA ed., YAp (498) शाखयोर्मु-; Führer, Ban ed. हस्तयोर्मु; F, H पार्श्वयोर्मु-.

1.26 1. YAp (498) -शून्यं हस्तेन. — 2. F कुर्याद्दर्भमुपा-. — 3. Führer, Ka, Cal. ed. भोजनं; Kb, Ban. ed., YAp (498), KKT-Śr (190) भाजनं. — 4. YAp (498) तिष्ठेदुच्छोषणाद् द्विजः; KKT-Śr (190) -च्छेषणाद्बुधः; all others -च्छेषणे उभे.

Let him . . . produced: the meaning of the verse is not altogether clear. It appears that he should use both hands in serving the food, the left hand holding the bowl and the right hand the spoon. The variant reading speaks of two kinds of remnants which may refer to the remnants in the bowl he is holding and the remnants in the plates of the Brahmins who are eating (A 1.3.27 n.). The meaning then is that he should remain standing with the bowl ready to serve until the Brahmins have finished their meal.

11.27 1. Führer 1st ed. देवे; Ka देव; F, K, Cal. ed., PaM-Ā (699) दैवे; Böhtlingk (1885a) emends to दैवे, followed in 2nd ed.; cf. also Böhtlingk (1886a), and Böhtlingk (1885c) on BDh 2.15.10; Bühler (1885) defends the reading देवे as a shorthand for वैश्वदेवे. — 2. B, Ban. ed., F, H, Kb प्रसज्येत. — 3. PaM-Ā (699) विस्तरं तु विवर्जयेत्.

11.28 1. Ka, Cal. ed. -संपदः; Kb ब्राह्मणं पदं.

11.29 1. Ka, Cal. ed. शुभशीलो-; YAp (464) -शीलादिसंपन्नं. — 2. Ka, Cal. ed. सर्वलक्ष-.

11.30 1. YMt (1.228) च; verse cited also in YAp (464); PaM-Ā (700).

11.31 1. Ka, Cal. ed. प्रवर्तते. — 2. YAp (464), YMt (1.228), KKT-Śr (125) प्रास्येदन्नं तदग्नौ; all others, including PaM-Ā (700) प्रास्येदग्नौ तदन्नं. — 3. B, H, Ka, Kb, Cal. ed, YAp (464), YMt (228), KKT-Śr (125), PaM-Ā (700) तु; Führer, Ban. ed. वा.

11.33 1. Böhtlingk (1885a) rightly suggests the bisyllabic pronunciaton mc, i.e. पित्रो. — 2. B, H, F, Kb यावदर्पिताः; Cal. ed. पितरोभावतर्पिताः; Ka पितरोभ्यचतर्पिताः.

11.34 1. Ka, Cal. ed. यदा. — 2. Ka, Cal. ed. दैवे तं तु समुत्सृजेत्.

11.35 1. Ka, Cal. ed. चान्नं.

11.36 1. Bh, E, H, Ka, Cal. ed. नाम.

11.37 1. Führer 2nd ed. om. — 2. KKT-Śr (228) तन्मासे.

11.38 1. Ka, Cal. ed. यतस्ततो जायते च. — 2. Führer विद्यां समाप्नोति; F, H, Ka, Cal. ed., KKT-Śr (228) विद्यामवाप्नोति. — 3. Kb जायत इति.

11.40 1. Ka, Kb, Cal. ed. वा. — 2. Cal. ed. अधनो; Ka अधुनो.

11.41 1. B, Ban. ed., H पुत्रं नुयन्तं; F पुत्रमुयन्तं; Bh, E पुत्रतृपन्तः; Kb पुत्रं मुषंतं; Ka, Cal. ed. पुत्रं तृप्यन्तं. —2. Ban. ed. श्राद्धकर्मणि.

11.42 1. Führer 1st ed., B, Bh, Kb, Ban. ed. तन्वन्ति (followed by Bühler in his trans.); E, H, Ka, Cal. ed. नन्दन्ति, which is suggested by Böhtlingk (1885a) and followed in 2nd ed. — 2. सुवृष्टैरिव only in Ka, Cal. ed.; all others सुकृष्टैरिव. Parallel in Vādhūla Gṛhya वृष्ट्येव pointed out generously by Professor Yasuke Ikari. — 3. KKT-Tī (174) -स्योऽददात्पुण्यं. — 4. Ka, Kb, Ban. ed., Cal. ed. om.

11.44 1. Kb द्रव्यदेशेब्राह्मणं संनिधने. — 2. Ban. ed. चाकाल-.

11.45 1. Ka, Cal. ed. add यो; B, H, Kb add च. — 2. Ka, Cal. ed. -णोग्निमाद-; sūtra cited in PaM-Ā (153) as in ed.

11.46 1. SmR-G (73) -पौर्णमास्या-; KKT-G (117) -साग्रहणेष्टि-; PaM-Ā (153) -चातुर्मास्यैः पशु-. — 2. SmR-G (73) यजेत्; Ka, Cal. ed. यजते.

11.47 1. SmR-G omits, but clearly a typo, since the word is commented on: नियमभवं नित्यमित्यर्थः. — 2. Bh, F, H, Ka, B, Ban. ed., Cal. ed. -तदृणं संस्तृतं (B, Ban. ed. संस्कृतं); Kb -तदृणं तं; Führer, SmR-G (73) -तदृणसंस्तुतं.

11.48 1. Ka, Cal. ed. om. — 2. H येन.

11.50 1. Ka, Cal. ed. गर्भैकाद-.

11.51 1. Ka, Cal. ed. गभद्वाद-.

11.52 1. F, H, Ka, Cal. ed., AA ed. add बैल्वो. — 2. Kb om. — 3. Kb दण्डे; Ka, Cal. ed. place after पालाशो.

11.52–4 The reason for inserting वा in these sūtras is unclear, but it is found in all mss.

11.55 1. Kb घ्राणसंमितो; F, H Ka, Cal. ed., AA ed. (k, kh, g) omit sūtras 55–60.

11.57 1. Kb केशसंमितो; ĀśG 1.19.13 reads प्राणसंमितो.

11.60 1. Kb त्राणतान्तवी.

11.62 1. PaM-Ā (447) राजन्यस्य.

11.63 1. F, H वस्त्राजिनं. — 2. Ka, Cal. ed. om.

11.64 1. Ka, Cal. ed. शुक्लमाहतं.

11.65 1. KKT-B (108), YAp (58) add कार्पासं (this, as also the additon क्षौमं, may well be glosses on अहतं; indeed at the end of sūtra 67 also YAp comments: शुक्लं कार्पासमेवाहतं क्षौमाद्यपि, which is also wrongly taken as part of the quotation by the editor). — 2. YAp (58) adds क्षौमं.

11.66 1. YAp (58) पीतं; KKT-B (108) हारिद्र. — 2. All except Ka, Cal. ed., YAp (58), KKT-B (108) add वा.

11.68 1. Kb -पूर्वो. — 2. Ka, Cal. ed. याचेत; H भिक्षयीत.

11.69 1. Ka -मध्यो; Kb -मध्यं.

11.70 1. Ka भवदन्त्या. — 2. Ka, Cal. ed. वैश्यस्य.

11.71 1. Ka, Cal. ed. -ह्मणस्यानतीतः.

11.75 1. Ban. ed., Cal. ed., YBk (1.38) नैनानु-. — 2. Kb om. याजयेन्.

11.77 1. Ka, Cal. ed. om. पयसार्धमासम्; YMt (3.265) पयसा पक्षमामि-; Ka, Cal. ed. माक्षि-केनाष्टरात्रं — 2. Ka, Cal. ed. -याचितं; PaM-P (433) -याचितं हविष्यं भुञ्जीत. — 3. F, H त्रिरात्रमम्बुभ-; Ka, Cal. ed. -होरात्रमेवोपवासं.

11.78 1. YAp (1108), YBk (3.262), PaM-P (433) have वा; others including YMt (3.265) omit it.

11.79 1. Kb adds यद्वा. — 2. Ka, Kb, Cal. ed. ब्राह्मस्तोमेन. — 3. Ka, Kb, YAp (1108), YMt (3.265), PaM-P (433) यजेत; all others यजेद्. — 4. Ka, Kb, Cal. ed., YAp (1108), YMt (3.265), PaM-P (433) omit the repetition; Ban. ed. यजेद्व्रात्यस्तोमेन वा यजेत्; Ka, Kb, Ban. ed., Cal. ed. om. इति; Böhtlingk (1885a) emends the repetión to यजेद्वेति,

which is followed by Führer in the 2nd ed.; the final वा is superfluous, because the repeated section is just वा यजेत.

12.2 1. Ka, Cal. ed. -चेतान्यस्तं.

12.3 1. Kb -पतितस्तु. — 2. Ka, Cal. ed. -विकं संततं.

12.5 1. Ka, Cal. ed., AA ed. (kh, g) न नद्यां स सहसा संविशेन् (connection to next sūtra); KKT-Nk (347), SmR-G (308) संविशेत्.

12.6 1. Ka, Cal. ed., AA ed. (kh, g) न रजस्वलायाम्; all other mss. read न रजस्वलया; Führer take the correct reading to be नारजस्वलया, which conjecture, being also the *lectio difficilior*, I follow; it is easy for scribes to drop the negative, because a man is not permitted to have sex with a menstruating woman. But रजस्वला can also mean a girl who has reached the age of puberty.

12.7 1. Ka, Cal. ed., AA ed. (kh, g) अयोग्यायां (omits initial न). KKT-Nk (347) comments: अयोम्या अप्राप्तयौवाना; SmR-G (308) glosses अप्राप्ततारुण्या, indicating that they took this word to mean a pubescent girl rather than रजस्वला. I take the term to mean a woman with whom one is not permitted to have sexual relations.

12.8 1. Ka, Cal. ed. कुलंकुलं.

12.9 1. Cal. ed. -तन्तीं. — 2. Cal. ed. -क्रमेत्.

12.10 1. Ban. ed. -न्नास्तयन्तम्; Ka, Cal. ed. पश्येन्नदित्यं तपन्तं नास्तं (omits यन्तं); H पश्येन्ना-दित्यं यन्तं.

12.11 1. Ka, Cal. ed. om.

12.12 1. Ka निष्ठीवेत.

12.13 1. Kb -मायश्चिकै-. — 2. Führer 1st ed. -सीनोत्तरम्; Böhtlingk (1885a) corrects this to -सीतोत्तरम्, which is followed in the 2nd ed.; this is supported by the reading of Ka, Cal. ed. -सीतोत्तरां; Kb आसीन्नोत्तरं; Bh, E, F, H -त्तरा. The reading of this sūtra, however, is unsatisfactory but it cannot be improved without new evidence. Cf. GDh 9.41–43.

12.14 1. Ka, Kb, Cal. ed., AA ed. om. अथापि.

12.15 1. All read कथितं; I follow MMe (4.36). — 2. Ka, Cal. ed. पावकं शुचि; others including Führer पावके शुचिः; I follow MMe (4.36). — 3. Ka -दुदक्पाणि-. — 4. MMe (4.36) परिमृज्य.

12.16 1. MMe (4.36) होमं मनु-; AA ed. त्वेतन्मनु-.

12.17 1. Bh, E, F, H चावेश्यकार्याणि; Ka, Cal. ed., MMe (4.36) -कार्याणि; Führer, Ban. ed. -कर्माणि. — 2. B, Bh, E, F, H -वित्तत. — 3. Kb, MMe (4.36) om.

12.19 1. KKT-Nk (239), SmR-G (249) कृत्स्नं; Führer, Ban. ed. कृत्स्न; Ka, Cal. ed. कृशा.

12.20 1. Führer, Ban. ed. om. मुख; B, F, H, Ka, Kb, Cal. ed., KKT-Nk (239), SmR-G (249) मुखशब्दं.

12.21 1. Ka, Cal. ed. -कालाभिगामी. — 2. Ka, Cal. ed. स्वदारे वा; Bh, E, F, H स्वादारेवं.

12.22 1. F स्त्रियमुपेयात्; Bh, E, H, Ka, Cal. ed. तीर्थमुपे-; KKT-Nk (349) नातीर्थमुपे-; SmR-G (309) नातीर्थे उपे-; possibly the endings वा and वं found in some mss. at the end of sūtra 21 are corruptions of the initial ना- of this sūtra. KKT-Nk and SmR-G give the same gloss: तीर्थमत्र योनिः, "here *tīrtha* means the vagina".

12.23 1. SmR-G (309) मांसरेतोभुजः सदा. — 2. Ka, Cal. ed., AA ed. (kh, g), KKT-Nk (349), YBk (1.80) स्यादनतिचारेण; SmR-G (309) स्यादनभिचारेण; Führer स्यादनित्यचारेण. — 3. Ka, Cal. ed. साधर्म्यसंश्रिता; Führer, Ban. ed., YBk (1.80) धर्मसंश्रिता; SmR-G (309) साधर्म्यमाश्रिता, and comments अनभिचारो योन्यनतिक्रमः; KKT-Nk (349) सा धर्ममाश्रिताः, and comments: अनतिचारेण योन्यनतिक्रमेण.

12.24 1. YAp (104) adds प्रवचने. — 2. Ka, Cal. ed. अपि च पावकोऽपि ज्ञायते.— 3. E अपि च नश्वयो; Bh अविनस्यो; H, Ka, Cal. ed. अद्य श्वो वा. — 4. F, H विजनिष्यमानाभिः. — 5. Ka स दर्शयन्त इति; Cal. ed. शयन्त इति; YAp (104) शयतामिति. — 6. E -न्द्रदत्तात्. — 7. Ka, Kb, Ban. ed., Cal. ed. om.

12.25 1. Cal. ed. उन्न; F, H तावन्न.

12.28 1. H च्यवेत.

12.30 1. Ka, Cal. ed. om. — 2. KKT-G (361) -योरननुज्ञाप्य, all others, including SmR-G (420), -योरनुज्ञाप्य; see ĀpDh 2.12.8.

12.33 1. Kb -धनुरित्येव.

12.34 1. Ka, Cal. ed. -मासनपादुके.

12.36 1. Bh, E, H, K, Ka, Cal. ed. आसन्द्यां (Ka, Cal. ed. अंघो) न भुञ्जीत.

12.39 1. Führer 1st ed., Bh, E, Ban. ed. बहिर्माल्यं; Böhtlingk (1885a) suggests मालां, also found in B, F, H, Ka, Kb, Cal. ed. and followed in 2nd ed. — 2. Führer 2nd ed. -मय्या, possibly a typo.

12.40 1. Cal. ed. सभा. — 2. F, H वक्षीयत्र; Bh जवायत्र; B, Kb, Ben. ed. सभासमवायात्रावजयेत्; E सभासमेधाया त्रावभवेत्; K नावजयेत, which is followed by Führer in the 1st ed.; Bühler (1882) gives the conjecture अवजयेत, without न; Ka; Cal. ed., AA ed. वर्जयेत्, which suprisingly is given as a conjecture by Böhtlingk (1885a) and followed in the 2nd ed.; Bühler (1885) correctly points out that it is unlikely for such a common term as वर्जयेत् to become so garbled, and most mss. have some form of न; clearly the *lectio difficilior* requires a different reading, but I am not convinced by Bühler's contention that अवजयेत means to "to disdain". I have maintained वर्जजेत् in the edition for lack of a better alternative; cf. also Böhtlingk (1886a). I have not found this sūtra cited in any medieval source. The verb must have meant something like सेवेत in ĀpDh 1.32.18–19.

12.41 1. Ka, Cal. ed. दर्शनं. — 2. F एवं नाशनमात्मन.

12.42 1. Cal. ed. दानाहतो; Ka नानाहतो. — 2. Ka, Cal. ed. om. प्रदक्षिणं पुनराव्रजेत्.

12.43 1. Ka, Cal. ed. प्रतिपद्यते; KKT-G (369) as in ed.

sun is seen over the trees: the reference is to late afternoon when the sun can barely be seen over the treetops.

12.44 1. Führer 1st ed. नाधिरोहेत; 2nd ed. follows Böhtlingk's (1885a) correction नाधिरोहेत्; Ka, Cal. ed. om.; Kb नावरोहेत्.

12.45 1. Ban. ed. omits this sūtra.

12.47 1. Ka, Cal. ed. ब्राह्मणः स्वनियमा-.

time sacred to Prajāpati: same as the time sacred to Brahman: B 2.17.22 n.

13.1 1. Ban. ed. combines sūtras 1–2. — 2. Ka, Cal. ed. स्वाध्यायाश्चोपाकर्म; cited in PaM-Ā (517) as in ed.

13.2 1. H, Ka, Cal. ed. -समाधाय कृताद्यानो (H कृतधानाः).

13.3 1. Ka, Cal. ed. देवेभ्यश्छन्दोभ्यश्चेति; Kb -छन्दोभ्य इति.

13.4 1. Ka, Cal. ed. तत उपांसु कुर्वीत.

13.5 1. Ka, Cal. ed., AA ed. अर्धपञ्चममासान-; Führer 1st ed., Kb, Bh, E, Ban. ed. अर्धपञ्च-मासान-; 2nd ed. follows Böhtlingk's (1885a) emendation अर्धपञ्चमान्मा-, found also in AA ed. (k). — 2. Ka, Cal. ed. om.

13.6 1. Ban. ed. combines sūtras 6–7.

13.9 1. Ka, Cal. ed., AA ed. संध्यास्तमिते; Ka, Cal. ed., AA ed. (kh, g) add स्युः.

13.10 1. Cal. ed. om.

13.11 1. Ka, Cal. ed. AA ed. (kh, g) तत्रशवे दिवाकीर्त्ये.

13.16 1. Führer 1st ed., E, Bh, Ka, Kb, Ban. ed., Cal. ed. फलान्याप-; AA ed. फलान्यप-; Böhtlingk (1885a) objects to the ungrammatical आपस्, and the 2nd ed. follows his emendation. — 2. Ka, Cal. ed. भक्ष्यम्; Kb, Ban. ed. -भक्ष्यान्. — 3. B, H, Ka, Cal. ed. यथान्य-. — 4. MMe (7.84) पाण्यास्यो हि द्विजः समृतः only this pāda anonymously.

13.17 1. B, H -गन्धिप्रभृतीरिणे; Kb पूतिगतिप्रभृतीरिणे; E -गन्धप्रभृतात्रेण; Ka, Cal. ed. -प्रसृतेरित.

13.18 1. Ka, Kb, Cal. ed., AA ed. वृक्षमारूढस्य.

13.20 1. Ka, Cal. ed. चार्धघ्राणे; MMe (4.121) cites only यावदार्द्रपाणिः anonymously.

13.21 1. Kb वाणाशब्दे.

13.22 1. Führer -श्यामामावा-; I follow Ka, Kb, Cal. ed. AA ed. in reading -श्याममावास्या-; Ban. ed. -श्यामावास्यामष्टम्याष्टकासु.

13.23 1. Ka, Cal. ed. -पादोपस्थस्यापाश्रितस्य. — 2. Cal. ed. om.

13.25 1. Ka, Kb, Cal. ed., YAp (192) मिथुन-; Führer, Ban. ed., AA ed. मैथुन-. — 2. I follow YAp (192) supported partially by Kb which reads -पेतायां सन्ध्यायां; all others omit च शय्यायाम्. The reading I have adopted is not altogether certain, but in the light of the following sūtra it makes better sense than taking the sūtra as referring to a night when sexual intercourse has taken place (so Bühler, Olivelle 1999b).

13.26 1. Ka, Kb, Cal. ed., YAp (192) मिथुन-; Führer, Ban. ed., AA ed. मैथुन-; Ka, Cal. ed. (the latter taking the final न to the next sūtra) -निर्मुक्तेन.

13.29 1. Ban. ed. divides this into two sūtras; Ka, Cal. ed. -च्चरितस्य.

13.30 1. Ka, Cal. ed. om. ऋग्. — 2. Ka, Cal. ed. सायंशब्दे.

13.32 1. Ka, Cal ed. combine sūtras 32–4. Ka निर्घातभूमौ च न चन्द्रसूर्यौ भागेषु; Cal. ed. निर्घातभूमौ च । न चन्द्रसूर्यापरागेषु.

13.34 1. H -परागेषु.

13.35 1. B, H दिग्राद-; Ban. ed. दिग्दाह-; KKT-B (257) दिङ्नागपर्वतार्चाप्रपा-; B, Bh, E, H -पर्वतानादार्वाकम्पप्रपा-; Ka -पर्वतनादकम्पष्वकालिकं प्रपा-; Cal. ed. -पर्वतनादकम्पप्रयातेषू-; Kb -पर्वतानां दावाकिंप्रपा-; the reading of this sūtra is quite uncertain.

13.36 1. Ka, Cal. ed omit this sūtra.

13.38 1. Ka, Cal. ed. अपर्त्वाकालिकं; Cal. ed. adds वा.

13.39 1. Ka प्राचारं; B, F, H, Ka, Kb, Cal. ed. add च.

13.40 1. H, Ka, Cal. ed. add ऋत्विग्योनिसंबन्धेषु च गुरोः पादोपसंग्रहणं कार्यम्.

13.41 1. Kb, Cal. ed. -मातुलानवर-; Ban ed. -वरवसः. — 2. Bh, E, H, Ban. ed. -वन्देत्.

13.43 1. Ka, Kb, Cal. ed. om.

13.44 1. Ka, Cal. ed. -वन्दितुम-; KKT-B (187) -तुमयमहं; Ban. ed. combines sūtras 44–5. — 2. Ka, Kb, Ban. ed., Cal. ed. भोरिति.

13.44–5 *To a person . . . not know*: This passage is either elliptic or corrupt. See ĀpDh 1.14.23 (and the note to it; cf. MDh 2.123) which specifies that in greeting certain types of men and all women a Brahmin should use a pronoun to introduce himself rather than his name. According to the explanation of the KKT-B (187), the expression *ayam aham* (or the variant *aham ayam*) is used in a double sense here: for greeting using the name *ayam* stands for that name (i.e. so-and-so), whereas otherwise this pronoun itself is used: यो विद्यादभिवदितुमिति । अभिवादने कृते प्रत्यभिवादनं कर्तुमित्यर्थः । तं स्वनामग्रहणविशेषणेन अभिवादयेत् । यत्तु न जानीयात् प्रत्यभिवादनं तं प्रति अयमहं भो इत्येव ब्रूयादित्यर्थः । चशब्दात् स्त्रियश्च ।

13.46 1. Kb प्रतिवादमा-; KKT-B (187) प्रत्यभिवादनमा-; YAp (53) omits प्रत्यभिवादम्; Ka, Cal. ed., AA ed. (kh, g) प्रत्यभिवादं नाभिवदेत् as part of sūtra 45, and omit sūtra 46. — 2. YAp (53) स्वरोऽन्त्यस्य; KKT-B (187) स्वरोऽन्त्योऽस्य, which I follow; all others स्वरोऽन्त्यः. — 3. I follow KKT-B (187) and YAp (53); all others read -याव्भावं. — 4. KKT-B (187) omits आपद्यते; YAp (53) omits all after -भावं च. I give here the detailed commentary of YAp (53) on this sūtra: आमन्त्रितविभक्त्यन्तस्य नाम्नोऽन्ते यः स्वरः स प्लवते त्रिमात्रो भवति । तथा प्रगृह्यसंज्ञावर्जितं यत्संध्यक्षरमेकारैकाररूपमाइभावस्तस्य कार्यः । ओकारौकाररूपं चेत्तदा तस्याउभावः कार्यः । अत्रोदाहरणानि आयुष्मान्भव सौम्य यज्ञदत्त३ भद्रशर्मा३ यज्ञभूता३इ चित्रगा३उ । A commentary is also found at KKT-B (187).

When returning ... bhāv: in addressing a person the vocative case is used. Frequently, the vocative ends in "a", e.g., Devadatta. Then the final syllable is lengthened. But in words whose stem forms end in "i" or "u" (e.g., Hari, Bandhu) the vocatives end in "e" and "o": Hare, Bandho. When these come before a vowel, they are changed to Hara-i and Bandha-u. The final syllables of such words are prolated, e.g., Harā-u and Bandhā-u.

13.47 1. KKT-G (421) adds न. — 2. Führer 1st ed., B, Bh, F, Kb, Ban. ed. पुत्रं; Cal. ed., AA ed. पुत्रे; KKT-G (421), YAp (1046) पुत्रं प्रति, which reading I follow. Böhtlingk (1885a) suggests पुत्रे, which is followed in the 2nd ed.; Cf. ĀpDh 1.28.9, which also contains the locative. Bühler (1885), however, claims that sometimes in classical Sanskrit the accusative is used when we would expect a locative. Böhtlingk (1886a), however, defends his emendation.

13.48 1. Führer -शाचार्या; Ka, Kb, Ban. ed., Cal. ed., AA ed. -शाचार्य.

13.49 1. Ka, Cal. ed., AA ed. भार्याः. — 2. Ka, Cal. ed. भवेत्.

13.50 1. Kb -याजकानाध्या-. — 2. Ka, Cal. ed. हानात् (Ka हानात्तु) पतितो नान्यत्र पतितो भवतीत्याहुरन्यत्र, joining sūtras 50-1.

13.51 1. Ban. ed., YAp (749, 751), PaM-P (24) पतितोत्पन्नः; YAp (749, 751) var, YAp (1089), YMt (3.161), Führer पतितेनो-. — 2. YAp (1089) पतित इत्या-; YMt (3.161), PaM-P (24) om. इत्याहुः.

13.52 1. Ka, Cal. ed. परगमिता.

13.53 1. Ka, Cal. ed. तद्भिन्नामक्षुण्णामुपेयात्.

13.55 1. Ka, Cal. ed. शास्त्रं वस्त्रं तथान्नानि प्रतिग्राह्याणि; Kb सुरां वाप्रति-. — 2. YAp (407) om; Ban. ed. puts this in the next sūtra; KKT-G (247) as in ed.

13.56 1. Ban. ed. combines sūtras 56–7; Ka विद्यायिनयज्ञःसंबन्धः; Cal. ed. विद्याविजयजः सम्बन्धः; KKT-B (203) विद्या वित्तं वयः संबन्धाः; YBk (1.115) as in ed.

13.57 1. KKT-B (203) adds at beginning: तेषां समवाये. — 2. YBk (1.115) बलीयः.

13.58 1. Ka, Cal. ed. om. स्त्री; Ka, Cal. ed., KKT-G (204) -चक्रवतां; Führer 2nd ed. -चक्रीवगतां, which may be an error. — 2. YBk (1.116) places पन्थाः before देयः. — 3. Ka, Cal. ed. only one परस्मै. — 4. KKT-G (204) प्रदेयः. This sūtra is cited in KKT-B (204) as in ed.

13.59 1. This sūtra appears to be omitted in KKT-B (204); it is given within brackets by the editor.

13.60 1. YBk (116) सर्वैश्च. — 2. Ka, Cal. ed. सर्वैरेव वा उच्चतमाय; KKT-G (204) वध्वामुह्यमानायाम्; YBk (116) उह्य-; Führer, Ban. ed., AA ed. ऊह्य-.

13.61 1. Ka, Cal. ed. सप्त. — 2. Ban. ed. गेहे.

14.1 1. Ban. ed. om., and Böhtlingk (1885a) thinks it is superfluous.

14.2 1. B, Ban. ed., Kb शठ- for -षण्ढ-; Ka -षण्ड-; H -खण्ड-; Ka, Cal. ed. om.अन्नम्.

14.3 1. Ka, Cal. ed. कदर्येक्षित-; H -बद्धासुरसोम-; Bh, E, H, Ka, Cal. ed. -तक्षक-; F तस्कररजक-; B, Ban. ed., E, F, H, Kb -सूचिक-; Cal. ed. -कृत्तानाम्.

14.4 1. Ka, Cal. ed. combine sūtras 4–6: शूद्रस्य चायज्ञस्योपयज्ञे यश्चोपपतिं मन्यते.

14.5 1. H अस्त्रपूतस्य; KKT-Nk (263–4), SmR-G (262) combine sūtras 4–5 शूद्रस्य चास्वभूतस्य.

a Śūdra . . . arms: If we follow the reading of KKT and SmR, the translation of these two sūtras would be: "a Śūdra who is not one's own (servant)."

14.6 1. F -पपत्तिं; B, Ban. ed. यश्चोपरि; Kb य परि. — 2. SmR-G (262) उपपतिर्यस्योपमन्यते.

14.7 1. Ka, Cal. ed., AA ed. (k, g) यश्च गृहीततद्धेतुर्.

14.8 1. Ka, Cal. ed. वधार्हं नोप-; KKT-Nk (264) वधार्हेणोपहन्यात्; SmR-G (262) वधार्हेणोपमन्यते.

14.9 1. Ka, Cal. ed. कौ. — 2. Ka, Cal. ed. बन्धमोक्षौ; KKT-Nk (264) भोज्यत. — 3. Ban. ed. वाचाघुष्टम्; Kb वाभिजुष्टं; Ka, Cal. ed. चाभिकृश्येत् (Cal. ed. -क्रुश्येत्); KKT-Nk (264), YBk (1.166) चाभिक्रुष्टम्; Führer, AA ed. वाचाभिघुष्टम्; SmR-G (262) omits the sūtra.

14.10 1. Ka, Cal. ed. om चेति; KKT-Nk (264) om च; SmR-G (262) omits the sūtra.

14.11 1. Ka, Cal. ed., AA ed. (kh, g) श्वपतेर्.

14.12 1. Ka, Cal. ed. एधोदकसवत्सकुशलाभ्युद्यतयाना (Cal. ed. पाना) वसथसफरिप्रियङ्गुस्तरजमधुमांसानि नैतेषां; YBk (1.164) -यवसमूलफलमध्वभयाभ्युद्यत- . . . गन्धमांसान्येषापि; YBk (1.213) give an abreviated version: उदकाद्येषामपि.

14.13 1. Cal. ed. गुर्वथ; YBk (1.213) गुर्वर्थे.

14.15 1. F, H connect विज्ञायते हि and Ban. ed. विज्ञायते with the preceding sūtra.— 2. Kb अगस्त्ये. — 3. Kb -सहस्त्रिके. — 4. Ban. ed., Cal. ed., KKT-Nk (274) चकार. — 5. Cal. ed. तस्यासंस्तु रस-; Führer, KKT-Nk (274) तस्यासंस्तरस-; Kb -संसतसमयाः.

14.16 1. Ka, Cal. ed. ह्यत्रं. — 2. Cal. ed. -पत्यानुश्लो-.

14.17 1. Ka, Cal. ed. श्रद्धदानैर्न. — 2. Ka, Cal. ed., YAp (240), KKt-Nk (271), SmR-G (268, 355) चौर-. — 3. YAp (240), KKT-Nk (271), SmR-G (268, 355) त्वेवं. — 4. MMe (3.151) यश्चापि बहुयाज्यः स्याद्; Ka, Cal. ed. बहुधा तस्य; Kb बहुजाज्य. — 5. Ka, Cal. ed. यावानपहृता भवेत्.

14.18 1. This verse is omitted in SmR-G (355).

14.19 1. SmR-G (355) मृगयाः. — 2. Ka, Cal. ed. शल्यहस्तस्य; SmR-G (355) -हर्तुश्च. — 3. Führer and Bühler (1882) पापिनः; I follow Bh, E, Ka, Cal. ed., SmR-G (355) in reading पाशिनः, which is the *lectio difficilior* and also fits the context; H पाशिकः. — 4. Ka, Cal. ed., SmR-G (355) शण्डस्य; E, H खण्डस्य.

14.21 1. YAp (62) var. स्वोच्छि-, cited also at YAp (242) as in ed. — 2. Kb om.

14.22 1. Ka, Cal. ed. यदशनं केश-; KKT-Nk (284), KKT-Śu (164), SmR-G (275) om. यद्; SmR-G (275) वसनं केश-; KKT-Śu (164) पक्वमन्नं केश-.

14.23 1. F, H भोक्ष्य. — 2. Ka, Cal. ed. adds च. — 3. Ka, Cal. ed., KKT-Śu (164) -पभुञ्जीत; all others -पयुञ्जीत.

14.24 1. Ka, Cal. ed. ह्यत्रं. — 2. Cal. ed. -पत्यानुश्लो-.

14.25 1. Ban. ed. देवद्रौण्यां.

14.26 1. Ka , Cal. ed. तस्मात्तदन्नमुद्धृत्य. — 2. Ka, Cal. ed. क्षरणेन.

14.27 1. Ka, Cal. ed. पाकेन मुख-; H जाङ्गलमुख-. — 2. शुचि एव conjecture with Führer, AA ed.; all mss. read शुचिरेव.

14.28 1. Ka, Cal. ed. हृल्लेखं; Kb सहृल्लेरयं; SmR-G (278) सकृल्लेखं; Führer 1st, ed., Bh, E, Ban. ed. सुकृल्लेखं; Böhtlingk (1885a) emends to सहृल्लेखं, which is followed in the 2nd ed. Bühler's (1882) translation "what has been placed once only in the dish" follows the reading of the 1st ed. and makes little sense; and Bühler (1885) later accepts Böhtlingk's emendation. — 2. Ka, Cal. ed., KKT-Nk (290) सिद्धमाममृजीशपक्वं; SmR-G (278) सिद्धमाममांसमृचीषपक्वं; Führer, Ban. ed., AA ed. सिद्धमाममांसं पक्वं; the reading is unclear, but I adopt ऋजीषपक्वं, which is the *lectio difficilior* and probably also the reading of Bühler. — 3. SmR-G (278) om.

pan-cooked: the meaning is unclear. Bühler "insufficiently cooked". The term *ṛjīṣa* or *ṛcīṣa* means a frying pan. The reference may well be to food insufficiently or improperly cooked.

14.29 1. Ka, Cal. ed. दद्याद्. — 2. KKT-Nk (290) घृतेनाभि-; Ka, Cal. ed. चाभिघा-; Ka, Cal. ed., KKT-Nk (290); SmR-G (278) -पभुञ्जीत; all others -पयुञ्जीत.

14.30 1. Ka, Cal. ed. ह्यत्रं. — 2. Cal. ed. -पत्यानुश्लो-. — 3. Ka, Cal. ed. omits this verse. — 4. Kb, YAp (242) -न्नखस्रुतं. — 5. YAp (242) var. सर्वं तदशुचि.

14.31 1. Ka, Cal. ed., KKT-Śr (180) लवणं व्य-. — 2. H, Ka, Cal. ed. -तिष्ठन्ते. — 3. F, H, Ka, Cal. ed. भुङ्क्ते च. — 4. Ka, Cal. ed. -षमिति.

14.32 1. Ka, Cal. ed. omits this verse; all, except Kb and KKT-Śr (180), omit pādas a-b; for parallel see VaDh 11.26. — 2. KKT-Śr (180) वा. — 3. KKT-Śr (180) प्रदद्यात्तु.

14.33 1. Ban. ed. -पलाण्डुल्या-; for क्याकु variants: H केचुक, F कपाल, Ka, Cal. ed. केमुक, and E क्यान्हु; for श्लेष्मान्तक variants: Ban. ed. श्लेष्मतक and Ka, Cal. ed. श्लेष्मन्त; Ka, Cal. ed. -व्रश्चनाश्वश्वकाका-; Ka, Cal. ed., AA ed. -शूद्रोच्छिष्टभोजनेषु कृच्छ्रातिकृच्छ्र; YAp (1168) -षणसंभोजने-; Führer, Ban. ed. omit all after अतिकृच्छ्रः; this section is found only in F, H, Ka, Kb, Cal. ed., AA ed., YAp (1168). The reading, however, is less than certain; I have followed YAp; in the YBk (1.175) the sūtra is abbreviated: पलण्ड्वादिभोजनेष्वतिकृच्छ्रः. — 2. F, H, Kb, Ka, Cal. ed. om. — 3. Ka, Cal. ed., AA ed. इतरेऽप्यन्यत्र. — 4. F, H, Ka, Kb, Cal. ed., AA ed. -फलविकर्षेष्वग्राम्यपश्वविषयः; F, H adds further कृच्छ्र इतरेषु.

14.34 1. Ban. ed. combines sūtras 34–5.

14.35 1. Ka, Cal. ed. गोमहिष्यजातरोमानिर्दशाहानामनाम्; Kb -महिष्यजातानाम-; PaM-Ā (712) -महिष्यकाना-; YAp (246) -निर्दशानां and adds पयः; Pam-Ā (712) adds पयो न पेयम्; YMt (1.170) as in ed.

14.36 1. Ka, Cal. ed. अनामन्त्र्यं नाव्यु-; cited in KKT-G (406) as in ed.

14.37 1. YMt (1.169) -सक्तुयावकतै-; KKT-Nk (293) adds च. — 2. Ka, Cal. ed. -शक्तुचरक-तैलपायसशाकानिलशुक्तानि; H नाशुक्तानि; F नाशुष्कानि; Kb नाभुक्तानि; B नाशुल्कानि.

14.38 1. KKT-Nk (293) om. यव; Ka, Cal. ed. पिष्टवीरान्.

14.39 1. F, H, Ka, Cal. ed. -च्छल्लक-; Führer 1st ed., Ban. ed. -शशककच्छ-. — 2. Cal. ed. -नखा नाभक्ष्याः; cited in YAp (250) as in ed.

14.40 1. YAp (250) अनुष्ट्रः, but var. अनुष्ट्राः. — 2. Ka, Cal. ed. -न्यतोदतश्च.

14.41 1. KKT-Nk (309) om. — 2. Ban. ed. चावेटगव-; YAp (250) चाचेट-.

These are forbidden to be eaten: these words are missing in the sūtra but are clearly implied.

14.44 1. SmR-G (287) -द्विष्टा अथाधेन्वनडुहौ मेध्यौ तु वाजसनेयके (connection with sūtra 46; probably a mistake in jumping from one to the other धेन्वनडुहौ).

not specifically indicated: the meaning is not altogether clear. The text appears to say that one is not permitted to eat an animal that is not explicitly permitted, even though it may not be in the list of forbidden animals.

14.45 1. KKT-Nk (305) -नड्वाहा-; YAp (250) om च; Ka, Cal. ed. om. धेन्व- ... (46) तु.

14.46 1. KKT-Nk (305) -नड्वाहौ. — 2. Ka om.

14.47 1. SmR-G (287) विवदन्तेऽग्राम्य-; MMe (5.18) has only खड्गे विवदन्ते; YBk (1.176) -सूकरे.

14.48 1. KKt-Nk (301) om. — 2. KKT-Nk (301) विधुनविष्किर-; SmR-G (285) विधूनविष्किर-; Cal. ed. विशुविविष्किर-; Ban. ed., Ka, Kb, AA ed. विपुविष्किर-; Führer विषुविष्कर-; Führer -जालपाद-; Ka, Kb, Cal. ed., AA ed., KKT-Nk (301), SmR-G (285) - जालपादाः. The reading of the first word of this compound is uncertain; see the following note to the translation. — 3. SmR-G (285) -वतककुभसार-; Führer, Ban. ed., AA ed. -सारङ्ग-; KKT-Nk (301), SmR-G (285) -सारङ्गाः. — 4. Ka, Cal. ed. om. वायस- ... -बलाका; KKT-Nk (301), SmR-G (285 in some mss) om. कङ्कगृध्रश्येन; SmR-G (285) -कुररवकवला-; Kb om. बक; Führer, Ban. ed., AA ed. -बलाक-; KKT-Nk (301), SmR-G (285) -बलाका. — 5. B, Ban. ed., E -माघार-; Bh, F, H -माधां नक्तं-; Ka, Cal. ed. -टिट्टिभाटबान्धनक्तं-; Ka, Cal.ed., KKT-Nk (301), SmR-G (285) -नक्तंचरा. — 6. KKT-Nk (301) दार्वाघाटकतैलातकहारीतकखञ्ज-; SmR-G (285) om. चट and ग्राम्य; B, E, F -कुक्कुट-; H कुक्कुर-; Ban. ed. -सारिक; Führer -शारिक; Ka, AA ed., Cal. ed., KKT-Nk (301) -सारिका; SmR-G (285) -सारिकाः (there may be a conclusion of a compound here, but we find सारिका with a long final vowel: cf. ViDh 51.29); Ka, Ban. ed., Cal. ed., AA ed., SmR-G (285) -क्रव्यादा; H -क्रव्यासः. Führer gives the entire list as a compound. My division (not altogether certain) is based on the evidence of KKT-Nk (301), SmR-G (285); I have basically divided where both these sources (and sometimes Ka and Cal. ed.) agree. — 7. KKT-Nk (301) ग्रामोपचारि-; SmR-G (285) ग्रामोपचारिणश्चाग्राम्यचारिणश्च.

Birds that agitate ... web-footed: The reading of the first word of this compound is given variously in the manuscripts and other sources: *viśu, viṣu, vidhuna*. I have opted for the latter, which is found in two early medieval sources. I think this list contained three classes of birds that ancient sources identify as forbidden: web-footed birds, birds that feed by scratching with their feet, and birds that feed by thrusting their beaks. Birds of the last two categories, with some exceptions, are permitted to be eaten in the earliest of sources: ApDh 1.17.32; GDh 17.35. But in Manu (5.13) and Yājñavalkya (1.172–73) these two classes of birds are placed under the general rule of forbidden animals. There appears to have been a shift in thinking about these two classes. The term *vidhuna* for a bird that thrusts its beak, such as a woodpecker, is unusual; the normal term is *pratuda*. I have assumed that *vidhuna* refers to a bird that trembles, as when a woodpecker pecks. The KKT-Nk (301) comments on this term: *vidhunotīti vidhunaḥ*. Falk (1999) gives the reading *vidyur aviṣkarajālapādāḥ*. Here we have two classes of birds: those that *do not* scratch with their feed and the web-footed. I am, however, not convinced by the reconstruction of *vidyuḥ* (optative plural) never used elsewhere by Vasiṣtha and quite unusual within this type of construction where one would expect the perfect *viduḥ* (see, for example, the use of *āhuḥ* in a similar construction at VaDh 2.29).

15.1 1. MMe (3.49), KKT-D (18), SmR-Vi (129, 574) शुक्रशोणित-; all others including YAp (737), KKT-Vy (731) शोणितशुक्र-. — 2. Führer adds भवति; I follow B, F, H, Ka, Kb, Cal. ed., AA ed., KKT-D (18), KKT-Vy (731), SmR-Vi (129, 574), YAp (737) in omitting it ; MMe (3.49) omits all after पुरुषः.

blood and semen: it was generally believed that the father contributes the semen and the mother the blood (often identified with menstrual blood) to the formation of the fetus.

15.2 1. SmR-Vy (129, 574) दान-; YAp (737), KKT-Vy (731), KKT-D (18) -परित्यागेषु.

15.3 1. B, Kb, YMt (2.130) त्वेवैकं; H चैकं. — 2. YAp (737) omits प्रतिगृह्णीयाद्वा; this could be a commentarial gloss or may have been added in imitation of sūtra 5, but it is found in KKT-Vy (731), KKT-D (18), SmR-Vy (129, 574), PaM-Vy (225).

15.5 1. Führer, Ban. ed., Ka, Cal. ed., AA ed. om; I follow B, Kb, YAp (737), YBk (2.134), KKT-Vy (731), KKT-D (18), SmR-Vi (129, 574). — 2. Ka, Cal. ed., SmR-Vi (574, but has it at 129) om. — 3. MMe (9.168) प्रतिगृह्णीयाच्च and omits the rest.

15.6 1. Führer -गृहीष्यन्. — 2. Führer, Ban. ed., PaM-Vy (226), KKT-Vy (731) च निवेद्य; B, F, H, Ka, Kb, Cal. ed., AA ed., YAp (737), YMt (2.130), SmR-Vi (574) चावेद्य. — 3. YMT (2.130) निवेशनमध्ये. — 4. KKT-Vy (731) व्याहृतीः हुत्वा-; Führer, Ban. ed., YMt (2.130), SmR-Vi (574), PaM-Vy (226) -दूरबान्धवं; Kb -दूरेरवां; Ka, Cal. ed., AA ed., YAp (737), KKT-Vy (731) -दूरेबान्धवम्. — 5. Führer, Ban. ed., AA ed. Kb, YMt (2.130) बन्धुसंनि-; Ka, Cal. ed., YAp (737), KKT-Vy (731), SmR-Vi (574), PaM-Vy (226) असंनि-; YMt (2.130) -कृष्ट एव. — 6. Ka, Cal. ed. om; PaM-Vy (226) om. प्रति-.

15.7 1. SmR-Vi (574) दूरबा-; Kb om. दूरे. I cite here the excellent commentary on 15.6–7 found in YAp (738): अदूरेबान्धवा यस्य सोऽदूरेबान्धवः । बान्धवानामदूरदेशत्वेन तस्य कुलीनता शक्या ज्ञातुम् । तेनादूरेबान्धवं विदिताभिजनं पुत्रं प्रतिगृह्णीयादित्यर्थः । न पुनर्बन्धुसंनिधौ गृह्णीयादिति बन्धूनाहूयेत्यनेनैव तत्सिद्धेः । असंनिकृष्टमसंबन्धिनमेव प्रतिगृह्णीयात् । जातिसंदेहे चोत्पन्ने दूरेबान्धवं व्यवहितदेशवर्तिबान्धवं शूद्रमिव स्थापयेदा निश्चयात् । महता यत्नेन निश्चयं कुर्यादिति तात्पर्यार्थः । YMt (2.130) comments briefly: अदूरबान्धवमित्यत्यन्तदेशभाषाविप्रकृष्टस्य प्रतिषेधः । PaM-Vy (226) gives a different explanation: अदूरबान्धवं संनिकृष्टमातुलादिवान्धवम् । असंनिकृष्टं संनिकृष्टभ्रातृपुत्रादि-व्यतिरिक्तमेव.

15.6–7 *take in adoption ... Śūdra*: the meanings of the Sanskrit compound words *adūre-bāndhava* and *dūrebāndhava* have not been properly understood previously. Bühler takes them to mean "a not remote kinsman" and "a remote kinsman", respectively (the compounds are then descriptive determinative or *karmadhāraya*). The meaning would then be that a person should adopt a boy who is not a distant but a close relative of his. Wezler (1998), however, has convincingly demonstrated that the terms *adūra* and *dūra* refer to the proximity or distance not in terms of kinship but with reference to geography and that the compounds are possessive or *bahuvrīhi*: "a person whose relatives are near by *or* far away". The compound *dūrabandhuḥ* is used in Kālidāsa's *Meghadūta* (1.6) with a very similar meaning. Wezler's interpretation broadly agrees with the commentary of YAp given in the previous note. The reason for this provision is that an adoptive parent should not take the biological parent's words regarding the boy's ancestry and qualities at face value but should check with other relatives of the child for their accuracy. This would not be possible if the boy's relatives live in a distant region. I take the term *asaṃnikṛṣṭa* to mean someone not closely related to the adoptive parents, following the explanation in YAp (738). The alternative reading *bandhusaṃnikṛta* is taken by Wezler to be a gloss on the previous compound; it is, however, probably a secondary development in the manuscript tradition.

15.8 1. Ka, Cal. ed. बहुजायत; Kb बहुमायत; variant in SmR-Vi (574) कुलं त्रायत.

15.9 1. YMt (2.132), PaM-Vy (347) om. — 2. Ka, Cal. ed. उत्पद्यते; PaM-Vy (347) प्रतिपद्यते. — 3. Führer, Ban. ed., AA ed., YMt (2.132) add दत्तकः; I follow Ka, Kb, Cal. ed., AA ed. (kh, g), YAp (739) in omitting it as a commentarial gloss.

15.10 1. Ka , Cal. ed.-यिके. — 2. Bh उपयुक्तः.

unless ... *prosperity*: The reading and the meaning of this sūtra is less than clear. I have not found it cited in any medieval source.

15.11 1. F, H -विप्लावकिनः; Ka, Cal. ed. विप्लाविनः; unidentifed ms. in both eds. of Führer -विप्लावहीनः; Ka, Kb, Cal. ed., AA ed. om. शूद्र- ... (12) गुणहीनः (Kb has -नः). — 2. YAp (1206), KKT-G (423) -प्लावकशूद्रयाजकोत्तमवर्णवर्गपतितास्तेषां. YAp (1206) explains the compound form उत्तमवर्णवर्गपतिताः as: उत्तमवर्णा ब्राह्मणास्तेषां वर्गः समूहस्ततः पतिता ब्रह्महादयः.

fallen ... *classes*: The Sanskrit compound here is rather clumpsy. Unless the reading here is corrupt, the reference appears to be to people who have fallen from the entire group of the highest classes, i.e. from any one of the three highest *varṇas*.

15.12 1. This is a conjecture based on GDh 20.4; all read अपात्रसंकराद्. — 2. YAp (1206) पादेनाप्रवृ-. — 3. KKT-G (423) om. दर्भान्. — 4. YAp (1206) उपस्ती-; KKT-G (423) चोप-. — 5. Ka पूर्णं पात्रम-; YAp (1206) -स्तीर्यासंपूर्णपदास्मै (I am not sure whether there is an error here, because the commentary agrees with the reading of the ed.). — 6. KKT-G (423) om.

15.13 1. F नेतारं. — 2. Ka, Cal. ed., YAp (1206), प्रकीर्य केशान्; KKT-G (423) प्रकीर्णकेशान्.

15.14 1. KKT-G (423) om.

15.15 1. KKT-G (423) तेन न. — 2. Ka, Cal. ed. ऊर्ध्वं तेन सह धर्ममीयुः.

15.16 1. Ka, Cal. ed. तद्धर्मीणस्तद्धर्मापन्नाः; Kb तेधर्मयेयुद्धर्माणस्ते धर्मयन्तः; B, Bh, E, H ते न संधर्मयेयुः (probably put here wrongly by Führer; should probably be variant of sūtra 15).

15.17 1. KKT-G (425) om. — 2. Kb -व्रतां.

15.18 1. Ka, Cal. ed. क्रीडन्ति च हसन्ति च. — 2. YAp (1207), KKT-G (425) पातयिता. — 3. Ka, Cal. ed. यश्चोत्पातयतां गच्छेच्छोचनिति (om. रुदन्निव); Ban. ed. om. इति.

15.19 1. YAp (1207) omits पितृ. — 2. Ka, Kb, Cal. ed., AA ed. भयाद्वा; YAp (1207) अपयाव्या; KKT-G (425) अपवाच्याद्वा. Misled by the reading of Führer's 1st ed. अपयाप्याद्वा, which, as Bühler (1885) points out, was a typo, Böhtlingk (1885a) tries to find a nominative plural in it. Böhtlingk (1886a) notes that the latter reading also makes no sense! However, the same reading is given as a variant in AA ed. (kh). The large variety of readings indicate that the passage is corrupt; the term अपयाप्य is very unusual. I am tempted to accept the gerundive ending in YAp and dropping वा, but it is found in almost all mss. and must belong to the original.

15.20 1. Bh, E, KKT-G (425) एषां. —2. Ka, Cal. ed., KKT-G (426) om; YAp (1207) एतेषां for एषा तेषां. — 3. Ka प्रत्यापत्तिः; Führer places this phrase in sūtra 19. — 4. B, Kb पूर्णाद्वा दशादब्दात्; Ka, Cal. ed. पूर्णाब्दात्; YAp (1207) पूर्णाद्धदात्; KKT-G (426) पूर्णाद्वतात् (but this may be an error); Führer पुण्यह्रदात्. — 5. B, Ka, Kb, Cal. ed., AA ed., YAp (1207) प्रवृत्ताद्वा; KKT-G पवित्राद्वा (but com. supposes प्रवृत्त); Führer प्रसृताद्वा; YAp gloss: प्रवृत्तस्रोतसो वा. — 6. KKT-G (426) पात्रमाहेयेनापि. — 7. Ka, Cal. ed. -हिष्ठाभिरेव षड्भिर्ऋग्भिः and omit अभिषिञ्चन्ति; YAp (1207) -हिष्ठीयाभिर्ऋग्भिरभिषिञ्चेयुः (but gives एनम् in the com.); AA ed. -हिष्ठेन मन्त्रेणाद्भिरभिषिञ्चति; KKT-G (426) -हिष्ठाभिरेनमभिषिञ्चेयुः.

15.21 1. YAp (1207) -क्तस्याभ्युद्धारः. — 2. Kb omits repetition.

The discussion . . . manner: the meaning is that a person who is readmitted should be treated like a newborn. All the sacramentary rites (G 8.14 n.) should be performed for him.

16.2 1. Ka, Cal. ed., AA ed. राजमन्त्री; Kb राजामत्रो. — 2. Conjecture; Führer 1st ed., Ka, Kb, Cal. ed., AA ed., Ban. ed. om.; Böhtlingk (1885a) points out the need for वा, and the 2nd ed. follows him.

16.3 1. Ka, Cal. ed. adds अत्र. — 2. Ka, Cal. ed. om.; Kb places before पक्षा-.

16.4 1. Sūtras 4–5 are so corrupt that even Böhtlingk (1885a) could not offer a solution!

An offense . . . knowledge: I think Bühler's translation is off the mark. I take the crucial expression *yathāsanam* to mean "according to rank or social position". The translation, however, is tentative.

16.5 1. Ban. ed. separates यथा- into a separate sūtra. — 2. Kb, Ban. ed. -राधोह्ययंवर्ण-; Kb विद्यान्तः; Ka, Cal. ed. -वर्णयोर्विधानतः.

16.6 1. B, Ban. ed सपत्रं. — 2. H क्षरेत्तु; Ka, Cal. ed. संपन्नतामाचरेत्.

16.7 1. Ka, Cal. ed. राजा बालानाम्.

16.9 1. Ka, Cal. ed. तद्वत्. The reading of this sūtra is probably corrupt.

16.11 1. Bh, E, H मार्गे क्षेत्रे एज्यो विसर्गे तथा; Kb विसर्गे तथा. — 2. F, Ka, Cal. ed. मार्गक्षेत्रयोर्विसर्गे तथा परिवर्तनेन (F परिवर्तने); AA ed. -वर्तनेन. This and the following sūtra are obviously corrupt. They are unfortunately not cited in any medieval text. A very similar text ascribed to Śaṅkha-Likhita is cited with commentary in KKT-Vy (454) and SmR-Vi (218). I cite it here because it helps in the understanding of these sūtras: मार्गक्षेत्रे पथि विसर्गो राजमार्गे रथपरिवर्तनं पूर्वमर्यादास्थापनं तोरणगृहरथ्यान्तरेषु त्रिपदं देवराजायतनेषु यथेष्टम् ।

16.12 1. Conjecture based on Śaṅkha-Likhita; Ka, Cal. ed. ऋणग्रहेष्वर्थान्तरेषु; Führer and all others तरुणगृहेष्वर्थान्तरेषु. — 2. B, Ban. ed., Kb त्रिपादपात्रं.

Space . . . wide: These two sūtras are very obscure and possibly corrupt. The meaning is uncertain and the translation is tentative.

16.14 1. Ka, Cal. ed. -विरोधेऽपि; Kb omits the sūtra.

16.15 1. Führer, Ban. ed., AA ed. -श्रेणी-; Ka, Cal. ed. -श्रेणि-.

16.16 1. Ban. ed. om. — 2. F, H, Kb पत्त्रकं; B पैत्रकं; Ka, Cal. ed. य एकं; E, Bh पत्त्रकां. — 3. K प्रतिग्रहः; Böhtlingk (1885a) wants to adopt this reading, but rejected by Bühler (1885), who points out the mss. evidence and also the ungrammatical बालधनः in the very next verse; see Böhtlingk (1886a). — 4. Ka, Cal. ed. वोणैस्तथा. — 5. Ka, Cal. ed. -शिखा ह्यमीति; Kb धूमे शिखा-.

16.17 1. Ka, Cal. ed. (joining 17–8) तत्र भुक्ते दशवर्षमेवोदाहरन्ति.

16.18 1. Kb, Ban. ed. -धने; Ka, Cal. ed. सीमाधिकं चैव. — 2. MDh 8.149 बालधनं निक्षेपोनिधी, which is preferred by Böhtlingk (1885a); Bühler suggests a longer compound -पोनिधिस्त्रियः, as found in Ban. ed.; it may be easier to assume a double sandhi here, निक्षेप+उपनिधिः. — 3. Ka, Cal. ed. न राजादातुमर्हतीति तच्च संभोगेन ग्रहीतव्यं.

16.19 1. Ka, Cal. ed. गृहिणां द्रव्याणि.

16.20 1. B, Bh तथान्यथा; Ka, Cal. ed. तथा. — 2. Kb राजमन्त्रिभिः.

16.21 This and the next two sūtras are extremely corrupt. — 1. Ka, Cal. ed. असौ; Böhtlingk (1885a) suggests वैतसो, which Führer 2nd ed. repeats without ascription. — 2. Ka, Cal. ed. वसुपरिवारः; K गृध्रपरिवारः and अगृध्रपरिवारः; Führer in the 2nd ed. unfortunately does not make clear where exactly these two readings belong; perhaps, as usual, he is following the lead of Böhtlingk (1885a), who gives the former for sūtras 21 and 23 and the latter for sūtra 22. Bühler (1885) also acknowledges that these are corrupt and cannot offer any better reading. See also Böhtlingk (1886a).

I cite here the parallel passage of ŚaṅkhalLikhita cited in KKT-R (30) which helps us understand what may have been the original context of this corrupt passage: न गृध्रपरिवारः स्यात् । कामं गृध्रः राजा श्रेयान् हंसपरिवारः । न हंसो गृध्रपरिवारः । परिवाराद्धि दोषाः प्रादुर्भवन्ति । तेऽलं विनाशाय । तस्मात्पूर्वमेव तत्परिवारं लिप्सेत श्रुतशीलान्वयोपपन्नम्. YBk (1.305) cites a similar passage from Śaṅkh-Likhita: न हंसो गृध्रपरिवारः कामं तु गृध्रो हंसपरिवारः स्यात्.

16.21–23 *Is a king . . . courtiers:* these three *sūtras* are obscure and probably corrupt. I have followed the conjectures and interpretation offered by Böhtlingk (1885a, 485), because they at least make some sense, even though I am sceptical that Böhtlingk has discovered the original readings or meaning. A comparison between courtiers and vultures is also made in verse 118, Book 1, of the *Pañcatantra*.

16.22 1. Ka अगृध्रंपरिवारं. See not to 16.21.

16.23 1. Ka, Cal. ed. अगृध्रपरिवारः; see not to 16.21.

16.24 1. Ka, Cal. ed. न परिवाराद्दोषाः.

16.25 1. Ka, Kb, Cal. ed. om.

16.26 1. B, F, H, Kb पश्चात्पूर्वं. — 2. Kb पृष्टेत्.

16.27 1. F, H साक्षिकः.

16.28 1. E, H गुणवान्सत्य-; Kb -सत्यवाका(क्सा?)क्षिणः. Clearly there appears to be a lot omitted here, and the sūtra is corrupt. The plural साक्षिणः cannot go with the subject in the singular. Given that sūtra 29 is part of a verse, this also may have been originally a verse giving various types of people who could be witnesses. For a parallel passage from Śaṅkha-Likhita, see KKT-Vy (106).

16.29 1. Ka, Cal. ed. om.

16.30 1. Führer om.; F, H, Ka, Kb, Ban. ed., Cal. ed., AA ed. contain तु. — 2. All editions and all mss. add कुर्यात्; it is probably a gloss and violates the meter. — 3. Ka, Cal. ed. -नामन्तयाः. I have dissolved sandhi mc.; Führer शूद्राश्चान्त्या-. Cf. MDh 8.68.

16.31 1. Kb सैरिकं; B सैभिकं. — 2. Ka, Kb, Cal. ed. -हतीति.

16.32 1. Ka, Cal. ed. वाक्यमुदीर्यन्तं.

16.33 1. Ka, Cal. ed. भिक्षार्थं. — 2. Kb अधःशत्रुजले. — 3. Ka, Cal. ed. यस्तु साक्ष्यनृतं.

16.35 1. B, Ban. ed व्यवहारेनृते पारे; Kb पारे; Bh, E द्वारे. — 2. Ka, Cal. ed. प्रायश्चित्ते. — 3. Ka कुले स्त्रियः. — 4. Ban ed. छिद्यते; Ka, Cal. ed. छेद्यन्ते वायवादिभिः; Kb छिद्यते वापवादिभिः; B, H -न्ते चापवादिभिः.

This verse is corrupt and makes no sense. Bühler omits it without explanation.

16.36 1. Ka, Kb, Cal. ed. चार्थे अनृतं. — 2. Kb adds हि.

16.37 1. Ka, Kb स्वजनस्यार्थे; Cal. ed. स्वजनस्य अर्थे. — 2. B, Ban. ed., H, Kb पक्षाश्रयेणाभिवदन्ति. — 3. Kb कार्याः. — 4. B, H द्वे. — 5. Kb द्वेब्दवंशस्य. — **6.** **Ban. ed.** दग्ध्वा; B, Kb दूर्ध्वा; Ka वेशब्दवादं स्वकुलानुपूर्वान् — 7. B, Ban. ed. -स्थितानमपि; Kb -स्थितानामपि; — 8. Ban. ed. om. इति.

17.1 1. Führer -यत्यमृतत्वं; I follow Ka, Cal. ed. and Böhtlingk (1885a) in dissolving the sandhi, which restores the meter. — 2. KKT-Vy (742) विन्दति. — 3. Ka, Cal. ed. पश्येच्च जीवतो; Kb om. पश्येच्चे- ... (4) प्रजाभिर्.

17.2 1. KKT-G (433), SmR-Vi (591) पुत्रिणो. — 2. KKT-G (433) adds च. — 3. The verse scans if we take out the final word श्रूयते. The pāda b is actually pāda a in AB 7.13.

17.3 1. Ka, Cal. ed., KKT-Vy (743) प्रजाः सन्त्वपुत्रिण. — 2. Ka, Cal.ed. इत्यपि शापः; SmR-Vi (591) सन्त्वदनाः and omits the rest (com. अदनाः अदनशीलाः राक्षसाः); the sūtra is omitted in KKT-G (433) but given in KKT-Vy (743).

17.4 1. KKT-G (433) -ग्नेरमृत-; Ka, Cal. ed. -रग्नेस्त्वमृतत्वमस्यामित्यपि. — 2. Ka, Cal. ed. नियमो; KKT-G (433) निगमेन च. — 3. KKT-G (433) om.

17.5 1. Ban. ed. om. इति.

17.8 1. Führer 1st ed., B, Bh, Cal. ed. यद्यन्यो गोषु. — 2. Ka, Cal. ed. वत्सान्जनयते सुतान्. — 3. E गोपानामेव. — 4. Ka, Cal. ed. मोघं स्यन्दनमोक्षणमिति.

17.9 1. Ka, Cal. ed. रक्षन्तु वैनं; Kb -मेनं. — 2. Ka, Cal. ed. माच. — 3. Ka, Kb परे बीजानि. — 4. Ka, Cal. ed. वासौ. — 5. Führer 1st ed., B, Bh, E, H न जनयितुः; Ban. ed. वाप्सुर्नर्जनयितुः; Böhtlingk (1885a) rejects न (omitted in several mss.), which is followed in the 2nd ed.; cf. ApDh 2.6.13.7. — 6. Ka पुत्रोऽवति. — 7. B, H, Ka, Kb, Cal. ed. संपरायो. — 8. Ka, Cal. ed. रेतोऽकुरुत.

17.10 1. YBk (1.69) भ्रातृणामेक-. — 2. YBk (1.69) यद्येकः पुत्रवान्भवेत्. — 3. Bk (1.69) पुत्रिणो मनुरब्रवीत्.

17.10–11 *If one among many brothers . . . a vedic text*: variants of these provisions occur also in MDh 9.182–3 and ViDh 15.41–2. The connection between the two verses is not altogether clear. The second clearly refers to a polygamous marriage. Wezler (1998) disagrees with Jolly's suggestion that the former may refer to a polyandric marriage of several brothers to a single wife, as exemplified in the marriage of the five Pāṇḍava brothers in the MBh. Wezler suggests that when one brother has a son all his other brothers also become "men who have sons" because through that son they all are freed from the debt to their father of bearing a son to continue the line. Likewise, the common wives are relieved of the burden of bearing a son for their common husband. At a linguistic level, moreover, a man can claim "I have a son" when his father gets a grandson, just as a woman can claim "I have a son" when her husband gets a son.

17.11 1. Ka, Cal. ed. om. एकपत्नीनाम् . . . श्रुतिः. — 2. Kb om. — 3. Kb adds इति.

17.12 1. Ka, Cal. ed. ह्येव.

17.13 1. KKT-Vy (718) औरसः.

17.14 1. Kb, SmR-Vi (560), var. in KKT-Vy (720) तदभावे.

17.16 1. Führer 1st ed., Ban. ed., YAp (744) place विज्ञायते at end of sūtra 15. — 2. SmR-Vi (564) adds हि. — 3. Ka, Cal. ed. पितृलभ्येति.

17.17 1. Ka, Cal. ed. om. — 2. PaM-Ā (575) gives नौ as क्वचित्पाठः.

I will give . . . my son: This verse appears to refer back to RV 1.124.7 as interpreted by Yāska in *Nirukta*, 3.5. I want to thank Professor A. Wezler for pointing out this connection, which supports the traditional ascription of the VaDh to the Ṛgveda.

17.19 1. Führer, Ban. ed., AA ed. om. पुनर्भूः; Ka, Cal. ed. om. या; YAp (96), B, F, H, Kb पुनर्भूर्या; I follow the latter. Sūtras 19 and 20 appear to be a commentary on पौनर्भवः of sūtra 18, and it would then be natural to introduce the commentary with the word being defined, i.e. पुनर्भूः, from which the former is derived.

17.20 1. Führer, Ka, Ban. ed., Cal. ed., AA ed. च; B, F, H, Kb, YAp (96) वा. — 2. YAp (96) om.

17.22 1. E, H, Ka, Kb, Ban. ed., Cal. ed., AA ed., KKT-Vy (729), Führer 1st ed. या; in 2nd ed. (following Böhtlingk 1885a) यं, supported by SmR-Vi (569) and the correlative स found in SmR and KKT. — 2. SmR-Vi (569) स्वयंसंस्कृता; Ban. ed. या असंस्कृता. — 3. स कानीनो only in KKT-Vy (729), SmR-Vi (569). — 4. SmR-Vi (569) -महसुतो.

17.23 1. SmR-Vi (569) अत्राप्यु-. — 2. SmR-Vi (569) अप्रदत्ता सुता यस्य. — 3. KKT-Vy (729) सुतं. — 4. Ka, Cal. ed. विन्दति. —5. KKT-Vy (729) पौत्री.

17.26 1. Ka, Cal. ed. अथादायादास्तत्र.

17.27 1. Only Ka, Cal. ed., AA ed., DhK (I.1273) have तस्यां जातः.

17.31 1. Ka, Ca. ed. -शेफेन, also elsewhere.

17.31–5 *This type . . . his son:* the story of Śunaḥśepa is told in the AB 7.13. King Hariścandra was childless. He made a vow to Varuṇa and received a son, Rohita, whom he was obliged to sacrifice to Varuṇa. Rohita ran away and Varuṇa brought a sickness upon Hariścandra. Rohita purchased Śunaḥśepa, the son of Ajīgarta Sauyavasi, as a substitute (this is an example of a purchased son). Śunaḥśepa saved himself from being sacrificed by praising the gods and gave himself to Viśvāmitra as his son.

17.32 1. Only F, H, Ka, Cal. ed have ह. — 2. Kb om. सोऽजी. — 3. Ka, al. ed. सोपवत्सैः. — 4. B, Kb विक्रीय्य; Ban. ed. विक्रीय; Bh, E, F, H विक्रांद्य; Ka, Cal. ed. विक्राय्य स्वयं क्रीतवान्.

17.33 1. B, F, H -मुपनयतश्च-; Kb -मुपनतश्च-.

17.35 1. Ka, Cal. ed. adds ह. — 2 Führer 1st ed., B, Bh, E, H, Ban. ed. यूपेन; Kb शूषे; 2nd ed. follows Böhtlingk (1885a). — 3. Ka, Cal. ed. कामयेत तस्य; Kb कामयते तस्य — 4. Ka , Cal. ed. तस्येह.

17.37 1. SmR-Vi (578) -भ्यां तु त्यक्तं. — 2. KKT-Vy (733) om. प्रति-; SmR-Vi (578) adds पुत्रत्वेनेति .

17.38 1. Ban. ed. षष्ठ इत्याहुः. — 2. Ban. ed. इत्येते अदायादबा-; Ka, Kb -यादाबान्धवाः.

17.39 1. E सर्वेषां धर्माणां; Bh, F, H, Ka, Cal. ed. पूर्वेषां वर्णानां. — 2. YAp (653) दायहरः, var. दायादः. — 3. Ka, Cal. ed. तस्यापहरन्ति; KKT-Vy (7134) हरेयुः; YAp (653) हरन्तु.

17.40 1. KKT-Vy (661), SmR-Vi (481) दायभागः, but KKT-Vy (663), SmR-Vi (483) दायविभागः.

17.41 1. Ka, Kb, Cal. ed., AA ed. omit this sūtra; KKT-Vy (661), SmR-Vi (481) omit, but KKT-Vy (663), SmR-Vi (485) have it; Führer, Ban. ed. -पत्यास्तासामा; YMt (2.122), KKT-Vy (663), SmR-Vi (485), PaM-Vy (341) -पत्याः स्त्रियस्तासामा; SmR-Vi (485) -पत्याः स्त्रियस्तासां चा ; YBk (2.139–40) -पत्याः स्त्रियः स्युस्तासां चा.

17.42 1. KKT-Vy (661), SmR-Vi (481) हरेज्ज्येष्ठः.

17.43 1. SmR-Vi (481) चैकं दशमम्; Ka चानुसदृशं.

17.44 1. SmR-Vi (481) अजादयौ.

17.45 1. Ka, Cal. ed. काष्टं गां यवसं; Kb काष्टयीसं. — 2. SmR-Vi (481) om.

17.46 1. YAp (721), KKT-Vy (689) पारिणाह्यं; all others पारिणेयं. For a detailed study of this term, see Jamison 1997.

17.47 1. E, H add च.

17.48 1. KKT-Vy (700) adds तदा.

17.49 1. KKT-Vy (700) द्व्यंशौ.

17.51 1. Ka, Cal. ed. अन्येन. — 2. PaM-Vy (378) यदुपार्जितं. — 3. YMt (2.118–9) स्वयमुपार्जितं स्यात्स. — 4. KKT-Vy (682) स्यात्तद्द्व्यंशमाहरेत्; YMt (2.118–9), PaM-Vy (378) लभेत.

17.52 1. Ka, Cal. ed. अन्येषान्त्वाश्रा-; SmR-Vi (493) अनंशाश्राश्र-; cited in YMt (2.137, 140), PaM-Vy (365, 366, 367) as in ed.

17.55 1. Ban. ed. combines sūtras 55–6. — 2. Ka, Cal. ed., YBk (1.69) षण्मासं व्रत-. — 3. Ka, Cal. ed. भुञ्जानाः शयीत.

17.56 1. Ban. ed. om. — 2. Ka -योनिसंबन्धात्सं-. — 3. YBk (1.69) पित्रा भ्रात्रा. — 4. H सन्नियोगं; Kb भ्रागधा विनिगोयं.

17.57 1. Ka, Cal. ed. om. — 2. B, F, H उन्मत्ताम-; AA ed. सोन्मत्ताम-; Ka, Cal. ed. तपसेवोन्मत्ताम-; Kb सोन्मत्तांनामवशां; Bühler suggests वशां in place of अवशां in the note to his translation of BDh 2.4.10, and it should be accepted here also, although all the mss. read अवशां; see also Führer's note to this and Böhtlingk (1885a). I follow Bühler's suggestion in my translation.

17.59 1. Ka, Cal. ed. षोडशवर्षां.

17.60 1. Ka, Cal. ed. -दामयाविनी.

17.61 1. Ka, Cal. ed. पाणिग्रहणवदुपचारोऽन्यत्र संस्थाप्य वाक्पारुष्याद्दण्डपारुष्याच्च; Ban. ed. divides into three sūtras ending in मुहूर्ते, उपचरेत् and -पारुष्याच्च.

17.62 1. Ka, Cal. ed. -स्नानलेपनेषु प्राग्यामिनी.

17.63 1. Ban. ed. combines sūtras 63–4.

17.64 1. Bh, E, F, H -योगिनो दृष्ट्वा.

17.65 1. Ka, Cal. ed. दृष्टालोभान्नास्ति; YBk (1.69) धनलो-; YMt (2.136) as in ed.

17.66 1. Ka, Cal. ed. वाप्युपनियुञ्ज्यादित्येके.

17.67 1. Ka, Cal. ed. त्रिवर्षा-; B, H, Ka, Kb, Ban. ed., Cal. ed., AA ed. -पसीतोर्ध्वं, joining sūtras 67–8.

17.68 1. Führer om.

17.69 1. KKT-G (51) तिष्ठेत्. — 2. KKT-G (51) -रमदीयमाना; Ka, Cal. ed. पितुः प्रदानात्तु यदा हि पूर्वं कन्या वयो यः समतीत्य दीयते । सा हन्ति दातारमपीक्षमाणा; SmR-G (33) as in ed.

17.70 1. SmR-G (34) -कालभिया पिता (but var. as in ed.). — 2. PaM-Ā (481) ऋतुमत्या हि तिष्ठन्त्या.

17.71 1. SmR-G (34) यावत्तु; Ka, Cal. ed. यावच्च; F, H यावन्ति.

17.72 1.YBk (1.69) दत्ता या. — 2. Ka, Cal. ed. म्रियेताथो; KKT-G (60), SmR-G (40) म्रियेतोर्ध्वं. — 3. PaM-Ā (492) म्रियेत वा वरो यदि.

17.73 1. Ka, Cal. ed. यावच्चेदाहृता; PaM-Ā (490) बलादपहृता.

17.74 1. Ka, Cal. ed. पाणिग्रहे; E पाणिग्राह. — 2. Ban. ed. कृते. —3. YBk (1.69) कन्या. — 4. Ka, Cal. ed. च त्वक्षत-. — 5. Ban. ed. om. इति.

17.75 1. Ban. ed. combines sūtras 75–6; Ka, Cal. ed. पञ्च वर्षा and omits the rest until (77) धर्मार्थाभ्यां.

17.77 1. Ka, Cal. ed. प्रवसेद्यद्यकामा यथा प्रेतस्य एवं च वर्ति-.

17.78 1. Ka, Cal. ed. एवं पञ्च ब्राह्मणी प्रजाता; E, H यत्प्राजाता for अप्रजाता. — 2. Ka, Cal. ed. om. — 3. Ka, Cal. ed. om. — 4. Kb om. द्वे शूद्रा प्रजाता. — 5. Ka, Cal. ed. om. त्रीण्यप्रजातैकम्.

17.79 1. Ka, Kb, Cal. ed., AA ed. समानोदकपिण्डजन्मर्षिगोत्राणां (Kb जन्मार्थगो-).

same distant ancestry: the term *samānodaka* means a set of relatives connected by the offering of water to the same ancestors. This relationship, according to some sources, extends up to the fourteenth degree.

17.80 1. Ka, Kb, Ban. ed., Cal. ed. om. — 2. Ka, Cal. ed. परगामि.

17.86 1. B, F, H, Ban. ed. -पौत्रिक-.

17.87 1. Ka, Cal. ed. omit repetition.

18.2 1. Ka, Cal. ed. om.

18.4 1. B, Ban. ed., F, Kb रोमको.

18.5 1. Ka पुल्कशः; Cal. ed. पुक्वशः.

18.7 1. B, Ka, Cal. ed. -त्रास्तु. — 2. B, H -विभावयुरिति.

18.8 1. Ka, Cal. ed. एकान्तरद्व्यन्तर-. — 2. B, E, H, Ka, Kb, Cal. ed. -रानुजता. — 3. Ka, Cal. ed. -स्त्रैरवच्छिन्नानिषादा.

18.9 1. Führer, Ban. ed., Kb शूद्राणां; Ka, Cal. ed., AA ed. शूद्रायां.

18.10 1. Führer 1st ed., Ban. ed. पारशवन्नेव; 2nd ed. पारशवो नेव following the emendation suggested by Böhtlingk (1885a); Kb पारिशवन्नेव; Ka, Cal.ed., AA ed. पारयन्नेव, which I follow; this sentence appears to be a classical commentary on the formation of the word पारशव. — 2. All mss. contain the phrase शव इति मृताख्या. It is excluded by Führer as an interpolated gloss and not translated by Bühler. Given that this whose section appears very much a commentary, I see no reason to exclude this phrase against all manuscript evidence.

18.11 1. Ka, Cal. ed., AA ed. (kh, g) omit एके वा and read एतच्छावं यच्छूद्रः.

18.12 1. Ka, Cal. ed. adds तु.

18.13 1. Ka, Cal. ed. च.

18.14 1. KKT-G (280) चान्य.

18.15 1. E, F सुख वृतं. — 2. KKT-G (280) यो ह्यस्य धर्ममाचष्टे यश्चैवादिशते व्रतम् । सोऽसंवृतं नाम तमः सह तेनैव गच्छति ॥.

18.16 1. Ka, Cal. ed. दक्षिणेति.

18.17 1. KKT-G (158) adds कृष्णवर्णां; SmR-G (95) adds वै. — 2. Ka, Cal. ed. नाग्निचित्परामुपेयात्.

18.18 1. YAp (113, 734) वै. — 2. Ka, Cal. ed., AA ed. (kh, g) कृष्णवर्णायाः सरमाया इव; SmR-G (95) -वर्णा वै सा रमणायैव. — 3. PaM-Ā (509) -वर्णा या रमणायैव सा न.

19.1 1. Ka, Cal. ed. om. स्व.

19.2 1. Kb -कारुणादानं. — 2. Ka, Cal. ed. भयकारणं ह्यपालनं वै एतत्सूत्रमाहुर्विद्वांसः; Führer 1st ed. वैतत्स-. This sūtra seems to be faulty.

lasting until old age: Bühler translates the expression *jarāmarya* as "life-long". Bodewitz (1973, 155, n. 2), commenting on the same expression used with reference to the daily fire sacrifice (*agnihotra*), has shown that "having old age as its limit (*maryā*) is the only tenable" meaning. Eggeling's translation (at SB 12.4.1.1) "ensuring death in old age" is clearly inaccurate.

19.3 1. Ka, Cal. ed. पुरोहिते. — 2. F, H, Ka, Cal. ed. दद्यात्.

19.4 1. E, H -मृध्यति; Kb -मुद्रातीति; Ka, Cal. ed. ब्राह्मणः पुरोहितो राष्ट्रं दधातीति.

19.5 1. Ka, Cal. ed. तस्य भयमपालनात्.

19.6 *both:* that is, the ritual duties incumbent on the king as a householder and the royal duties connected with good government. His personal priest becomes his *alter ego* and carries out his ritual duties, while he himself attends to governmental affairs.

19.7 1. Ka, Cal. ed. -जातिधर्मकुलधर्मान्.

19.8 1. Ka, Cal. ed. तेष्वधर्मपरेषु. — 2. Ka, Cal. ed. omit दण्डं धारयेत्.

19.9 1. Ka, Cal. ed. दण्डं तु — 2. KKT-Vy (778) -कालकर्मवर्णवयो-; Ban. ed. makes हिंसा ...कल्प्य: into a separate sūtra. — 3. Ka, Cal. ed. om.; Kb, Ban. ed. कल्प:; Bh, E, H कल्पा:; Ka, Cal. ed. -धर्माधर्मवयोविद्यास्थानविशेषैर्दिशेत्;

social position: Bühler translates the term *sthāna* (lit., "place") as "the seat (of the injury)", meaning that different sorts of punishment would be meted out depending on what part of the body was injured. This interpretation is supported by MDh 8.124 where *sthāna* is used with the meaning of an area of the body. But I think "social position" is more in keeping with the rest of the statement, and in very similar contexts the same term is used with this meaning in Kauṭilya's *Arthaśāstra*, 2.9.9; 2.10.5; 2.27.15.

19.10 1. Ka, Cal. ed. आगमादृष्टाभावात्.

19.11 1. KKT-Vy (504), SmR-Vi (284), YMt (3.276) फलपुष्पो-; SmR-Vi (284) -गान्वृक्षात्र; F, H, Ka, Cal. ed. -पगान्यदेयानि.

19.12 1. SmR-Vi (284) कर्षणार्थं (and comments: कृषिहेतुहलाद्यर्थम्); Ka, Cal. ed., AA ed. KKT-G (504), YMt (3.276) -करणार्थं (SmR-Vi 284 says: लक्ष्मीधरेण तु कार्षापणमिति पठितम्); Führer -कारणार्थं. — 2. Ka, Cal. ed. चोपपत्त्या; SmR-Vi (284) वोपहन्यात्. — 3. Ka, Cal. ed. गार्हस्थ्यां; KKT-Vy (504) गार्हस्थ्यांशे (var. गार्हस्थ्याङ्गे); SmR-Vi (284) गार्हस्थ्याङ्गे (and explains गार्हस्थ्याङ्गं गृहस्थकर्म दृष्टमदृष्टं वा येन गृहोपकरणं यज्ञोपकरणं च सिद्ध्यति); all others गार्हस्थ्याङ्गानां; Führer places this phrase at the beginning of sūtra 13. I follow KKT and SmR in joining it with *sūtra* 12.

19.14 1. KKT-Vy (518), SmR-Vi (301) अधिष्ठानन्निर्हारः. — 2 Ka, Cal. ed. अधिष्ठानान्नो नीहारसार्थानां; Führer, Ban. ed., AA ed. स्वार्थानाम्.

19.15 1. Führer, Ban. ed., AA ed. om. अर्घ-; Ka, Cal. ed. अस्मात्रमूल्य-; KKT-Vy (518), SmR-Vi (301) अर्घमान-, which I follow.

19.16 1. Ka, Cal. ed. महामहस्य:; Führer, Ban. ed., AA ed. महामहयोः स्थानात्पथ:; Bh महामहयोः स्थानमन्यथा; Kb महामहयोः स्थूनल्यथ:; F, H महामहयोः स्थानात्पय:; KKT-Vy (518), SmR-Vi (301) महामहयोस्त्वनत्यय:, which I follow. — 2. All except KKT-Vy (518) and SmR-Vi (301) omit अभयं च.

19.14–16 *Export ... punishment:* this passage is probably corrupt. For these three sūtras, I have followed, by and large, the reading found in KKT-Vy (518), SmR-Vi (301). The meaning, nevertheless, is still not completely clear. They read *nirhāra* for *nīhāra* (lit., "fog") found in Führer's edition and all mss. Even though I have kept the latter as the *lectio difficilior*, I take it to be a variant of the former. I take its meaning to be the exporting of merchandise, a meaning attested to in MDh 8.399, rather than tax or duty, as assumed by Bühler. I take these two *sūtras* to mean that from the capital city merchants are not permitted to export their merchandise (possibly what they have imported into the city). They may take away only the sale price (*argha*) or the original value (*mūlya*) of the merchandise. Examples of the "two festivals" are the birth of a son to the king and the festival of Indra. The translation, however, is very tentative. Bühler leaves sūtra 16 untranslated. I give below the commentary of SmR-Vi (301–2):

अधिष्ठानात्पत्तनादेर्यो निर्हारः निष्कृष्य हरणम् । सार्थानां पण्यपूर्णानां हरणपक्षेऽर्धमानं मूल्यमात्रं मानं भाण्डं तन्मूल्यं यत्तेन मात्रा परिमाणं यस्येति व्यधिकरणेऽपि बहुव्रीहिः । तेन भाण्डस्य पत्तनादेर्निर्हारपक्षे तन्मूल्यानुसारेण राजशुल्कं देयम् । नैर्हारिकं निर्हारसम्बन्धि । महामहयोर्महोत्सवयोः राज्ञः पुत्रजन्मादीन्द्रमहादिरूपयोस्त्वित्थमपि निर्हारं कुर्वतोऽनत्ययोऽदण्डः स्यादभयमताडनं चेत्यर्थः ।

19.17 1. Ka, Cal. ed. संमानयेदवाहवाहिनीय; SmR-Vi (645) दशवाहा वाहिनी. — 2. SmR-Vi (645) -करणा. — 3. KKT-Vy (788), SmR-Vi (645) add दशपुरुषवती and connect this with the next sūtra. They explain that when a boat has ten men in addition to the oarsmen, each of those men act as the supervisor of each oarsman: दशपुरुशवती वाहकादन्येऽपि दशपुरुषा यस्यामारूढाः । प्रपाः स्युः एवं दशपुरुषाः प्रतिवाहकं प्रकर्षेण पालयितारः स्यः । The full commentary is given below. I think this explanation of प्रपाः is somewhat forced.

19.18 1. Ka, Cal. ed., AA ed. प्रत्येकं प्रयास्यः.

19.19 1. KKT-Vy (788), SmR-Vi (645) पुंसां चावरार्धं वाहं वहेत्; Führer, Kb, Ban. ed., AA. ed. पुंसां शतावरार्ध्यं चाहवयेत्; Ka, Cal. ed. पुमान्शतं वाराद्ध्यं वा तदेतद्. The sūtra is evidently corrupt, and my reconstruction is tentative.

19.20 1. B, F अप्यर्प्याः; Kb अर्थर्याः; Ka, Cal. ed. अप्यर्थाः; Führer, Ban. ed., AA ed. अव्यर्थाः; KKT-Vy (788), SmR-Vi (645) अध्यर्धाः, which I follow.

19.17–20 *For water ... women:* these sūtras exceedingly corrupt and some readings of Führer's edition make no sense. Bühler leaves sūtras 21 untranslated and takes the passage to refer to a military expedition. For the most part I have followed the explanations given in KKT and SmR. The meanings of the terms *avarārdha* and *adhyardha* remain unclear; I have taken the former to mean "not more than" rather than "at a minimum", and the latter to mean "more by a half", i.e. one and a half times. The explanations of KKT and SmR differ on this point. I give below the commentary of SmR, which is based on but amplifies that of KKT:

संयात्यनेनेति व्युत्पत्त्या संयानशब्दो नदीपरः । तत्र वाहिनी नौः । वाहयन्तीति वाहाः । ते दश यस्यां सा दशवाहाः । सा चासौ वाहिनी चेति दशवाहावाहिनी । द्विगुणकारणा द्विगुणानि अरित्रादीनि यस्याः सा नौस्तथा एकविधा नौः कार्या । तथा दशपुरुशवती वाहकादन्ये दश पुरुषाः । तेषां प्रयोजनमाह त एव प्रपाः स्युः त एव दश वाहानां प्रपाः प्रकर्षेण परिपालकाः स्युः । अस्यां नावि यावान्भार आरोप्यस्तमाह पुंसामित्यादिना । सा नौर्यावन्तं भारं वहति तदपेक्षयावरार्द्धमवरं न्यूनमर्द्धं यस्मिन्वाहे स वाहो भारः । तेन यावतः पुरुषानसौ परमविधुरा वहति तावन्न तु समधिकमारोप्यमित्यर्थः । अध्यर्द्धाः स्त्रियः पुरुषापेक्षया तासामतिभीरुत्वात् ।

19.21 1. B, Ban. ed. करोष्टौमो मीषः; E करोब्दौ मामीषः; Bh, H करोष्टोमा माषाः; Führer, AA ed. कराष्ठीला माषः. — 2. Führer, Ban. ed., AA ed. शरमध्यापः. — 3. Ka, Cal. ed. कराष्ठौ मानाधारमध्यमापादः कार्षापणस्य; Kb करोष्ठौ मापीयाः शरमध्यायेः पादः काष्टपिण स्युः; Führer, Ban. ed., AA ed. पादः कार्षापणाः स्युः; for this sūtra I follow the reading of KKT-Vy (788), SmR-Vi (645).

19.22 1. Ka, Cal. ed. निरुक्तोऽन्तरोमानाकरः joing with next sūtra; Kb -तरामोयो; Führer, Ban. ed., AA ed. मोष्यः; KKT-Vy (788), SmR-Vi (645) माष्यः.

19.21–2 *If the . . . one Māṣa*: For Māṣa and Kārṣapaṇa, see G 12.8 n. I have followed the interpretation of KKT and SmR. The meaning is that to cross a large river the toll is 8 Māṣas, for a narrower river a quarter Kārṣapaṇa (= 5 Māṣas), and when the water is low, one Māṣa.

तरः शुल्कः माषः पुराणस्य विंशतितमो भागः । शरमध्यायाः यस्यां नद्यां धनुष्मता क्षिप्तशरो मध्ये पतति तस्याः । अशरमध्यायाः यां शरो लङ्घयति तस्याः पादः कार्षापणस्य चतुर्भागः । निरुदकोऽल्पोदकः माष्यः माशपरिमाणः ।

19.23 1. Haradatta on ĀpDh 2.26.16, KKT-Vy (790), SmR-Vi (647) राजा पुमाननाथः प्रव्रजितो बाल-; all others राजपुमाननाथप्रव्रजितबाल-; Ka, Cal. ed. -पुमानथ-; all mss. -प्रदाताः; Ban. ed. -प्रदातारः; Haradatta on ĀpDh 2.26.16 -प्रशान्ताः; KKT-Vy (790) SmR-Vi (647) -प्रजाताः; see VaDh 11.7.

19.24 1. Cal. ed. प्रागामिकाः; SmR-Vi (647) प्रागमिकः; KKT-Vy (790) and all others प्राग्गामिकाः. — 2. KKT-Vy (790), SmR-Vi (647) मृतपत्न्यश्च; Ka, Cal. ed. मृतापत्याश्च; Kb, AA ed. मृतपत्न्यश्च; Führer, Ban. ed., AA ed. (c) भृतपत्न्यश्च. KKT comments: प्राग्गामिकाः [some mss. add सततगमनशीलाः] लेखहारकादयः; SmR has an identical comment.

couriers: the original reading and the exact meaning of *prāggāmika* or *prāgamika* are quite uncertain. Bühler follows Kṛṣṇapaṇḍita's (Ban. ed.) explanation in translating the term as "widows who return to their former family" (also Olivelle 1999b). Here I follow the lead of KKT and SmR.

19.25 1. KKT-Vy (790), SmR-Vi (647) -भ्यां तरन् शत- (SmR-Vi var. -भ्यामुत्तरन्). — 2. KKT-Vy (790), SmR-Vi (647) दाप्यः; all others दद्यात्.

19.26 1. Ka, Cal. ed. om. -दाह-; Cal. ed. -लोपमाङ्गा.

19.28 1. Kb, Ban. ed. -द्वाहाकरं; B, E, H, Ka, Cal. ed., AA ed. (kh, g) -द्वाहकरैस्त्वा-.

artisans: I follow Bühler and Kṛṣṇapaṇḍita in taking *udvāha* to mean artisan, although I am unsure about this meaning.

19.29 1. KKT-R (169) च दद्यात्प्रेते.

requisites for the occasion: The KKT-R (169) explains the term *prāsaṅgika* to mean the honoring of Brahmins on the occasion of a funerary offering: श्राद्धप्रसङ्गेन ब्राह्मणपूजनम्. Mitramiśra (Vīra-R, 139–40) takes it to mean all that has to be done on the occasion of a death, and goes on to say that this provision applies only when someone other than the dead king's son succeeds to the throne, because if it were the son then he is obliged to perform the funeral of his father even without this provision: यः पुत्रातिरिक्तोऽपि राजा भवति स प्रासङ्गिकं मरणप्रसङ्गेनावश्यकं तच्छ्राद्धादि कुर्यादित्यर्थः । यस्तु पितृमरणोत्तरं राजा भवति तं प्रति श्राद्धादिविधानस्यानर्थक्यप्रसङ्गात् सामान्यत एव प्राप्तेः ।

19.30 1. Ka, Cal. ed. तेन. — 2. KKT-R (169) -मातृपितृवृत्ति-.

19.31 1. KKT-R (169) -महिषीपितृ-; all others -महिष्योः पितृ-; Ka, Cal. ed. -मातुलांशजापितृव्यान्. — 2. Ka, Cal. ed., AA ed. (kh, g) add तद्गामित्वादंशस्य स्युः.

the deceased... uncles: If we follow the reading of Führer, the translation would be: "maintain the paternal and maternal uncles of the chief queen."

19.32 1. KKT-R (169) तद्बधूश्चान्याश्च; all others तद्बन्धूंश्चान्यांश्च; I think the double च indicates that this forms a syntactical whole with what follows rather than with the preceding. If we accept the accusative reading of Führer, then the translation would be "(he should maintain) also her other relatives". I follow broadly Mitramiśra's (Vīra-R. 140) explanation.

19.33 1. KKT-R (169) -च्छादनार्थं.

19.34 1. KKT-R (169) वा व्रजेयुः.

19.35 1. Ka, Cal. ed. क्लीबोन्मत्तांशं, omits the rest up to and including (sūtra 37) शुल्के.

19.35–6 *The king ... to him*: Mitramiśra (Vīra-R, 139–40) connects these sūtras with the preceding, explaining that the new king should maintain the impotent (eunuchs) and the mad people assigned to his women's quarters. This seems unlikely because of the inclusion of mad people.

19.37 1. Kb, Cal. ed. वापि. — 2. Ka, Cal. ed. रिक्तका-. — 3. Kb, Ban. ed., Cal. ed., KKT-Vy (519), YAp (834), YMt (2.263) शुल्कं; all others शुल्के. — 4. Führer 2nd ed. -वृत्तो (typo?). — 5. Ka, Cal. ed. धर्मे; YAp (834) var. द्यूते. — 6. YAp (834) भक्ष्य-; Ka, Cal. ed. भैक्षवृत्तौ. — 7. KKT-Vy (519) कृतावशेषे; Ka, Kb, YAp (834) हुतावशेषे.

19.38 1. KKT-Vy (542), SmR-Vi (331) दुष्यति.

19.39 1. All Führer's mss., Kb -संपन्नस्य; Führer -संपन्नो; KKT-Vy (542), SmR-Vi (331) -संपन्नश्च. — 2. All Führer's mss. व्यपविष्टस् (typo?); Böhtlingk (1885a) suggests accepting the reading of the mss. but emending it to read -संपन्नः स्याद् व्यप-; SmR-Vi (331) व्यपदिष्टश्चैके-; Ka, Cal. ed., AA ed. (kh, g) join 38-9 and reads: स्तेनाभिशस्तदुष्टशस्त्रधारिसहोढव्रणसंपन्नव्यपविष्टेष्वेकेषां.

misrepresented himself: The SmR-Vi (331) gives a different explanation: शस्त्रग्रहणादिभिर्विनैव आप्तोपन्यस्तचौर्यः.

19.40 1. Ka, AA ed. (kh, g), Cal. ed., KKT-Vy (796), SmR-Vi (656) दण्डोत्सर्गे; YMt (1.359; 3.292) as in ed.

19.42 1. KKT-Vy (796), SmR-Vi (656) कृच्छ्रमदण्डने: SmR comments: अदण्डने दण्ड्यादण्डने, and adds क्वचित्पुनरदण्ड्यदण्डने इत्येव पठितम्; YMt (1.359; 3.292) as in ed.

19.43 1. Ka, Cal. ed., AA ed. (kh.g) त्रिरात्रं वा; KKT-Vy (796), SmR-Vi (656) add च; YMt (1.359; 3.292) as in ed.

19.44 1. Cal. ed. -चारिणि. — 2. Ka, Cal. ed. शिष्यस्तु.

19.45 1. YAp (1049) -दण्डाश्च.

19.46 1. Cal. ed. -च्छत्यप्युत्सृ-; YAp (590) -च्छत्युत्सृजन्तं वै. — 2. Führer 1st ed., Ban. ed. चेद्धातयेद्; 2nd ed. चेद्वाघातयेद् following Böhtlingk (1885a); AA ed., YAp (590) चेद्धातयते. — 3. I have followed the reading of YAp (590), which is the *lectio difficilior* and explains some of the corrections in the mss.; the following verse, coming after the concluding *iti* of this verse, was probably added to explain the meaning of this elliptic statement; Führer, Kb, Ban. ed., AA ed. हन्ति [B, Kb घ्नन्ति] धर्मेण दुष्कृतमिति; F, H, Ka, Cal. ed., AA ed. (kh, g) तं चेन्न घातयेद्राजा (F, H चेद् घातयेत राजा) राजधर्मेण दुष्यतीति.

19.47 1. Ka, Cal. ed. राज्ञामन्येषु कार्येषु. — 2. Führer तथा नात्ययिके. — 3. Ka, Cal. ed., AA ed. (kh, g) तथा तान्यपि नित्यानि. — 4. Ban. ed. om. इति.

19.48 1. Ka च. — 2. E, H, Ka, Cal. ed.,नात्र; MDh 5.93 नाघ-; — 3. Ban ed. वै राज्ञां. — 4. E, H, Ka मन्त्रिणं; Kb सत्रियः. — 5. Kb omits pādas c–d; Ka, Kb, Ban. ed., Cal. ed. omit repetition.

stain of impurity: I read *aghadoṣa* (found in the parallel in MDh 5.93) in place of *adya doṣa* of Führer's edition. Commentators explain *agha* as *āśauca*, the period of impurity following death and birth.

20.1 1. YMt (3.226) -कृतेऽपराधे प्रायश्चित्तं; YBk (3.212) as in ed.

20.2 1. Ka, Cal. ed. सविकृतेऽप्येके.

20.3 1. Ka, Cal. ed. places after राजा. — 2. Ka, Cal. ed., AA ed. इह.

20.4 1. YAp (1143) omits तत्र च. — 2. B, Bh, E, H, Ban. ed. -भ्युदयितः. — 3. YAp (1143) om.

20.5 1. Führer, YAp (1143) निर्मुक्तो; I follow Böhtlingk (1885a) and evidence of the term elsewhere: see VaDh 1.18; ĀpDh 2.12.13, 22. — 2. Führer 2nd ed -वासीत्.

20.6 1. YMt (3.216) -दन्तश्च; YBk (3.208) omits श्यावदन्तस्तु. — 2. Ka, Cal. ed., AA ed. (kh,g) चरित्वा पुनर्निर्विशेत् (appears to jumpt to sūtra 10) YBk (3.208) चरित्वात्मानमुद्धरेत्; YMt (2.292, but not at 2.216) चरित्वोद्धरेयाताम् (but this comes in the citation immediately after VaDh 19.40–43) and comments: उद्धरेयातां कुत्सितानां दन्तानां नखानां चोद्धरणं कुर्यातामित्यर्थः. I think Vijñāneśvara may be giving the original reading of this sūtra; the difficulty of the meaning and the dual optative may have caused it to be dropped or changed (as in YBk).

twelve days: If we follow the reading of YMt, the translation would be: "... twelve days and pull out (the bad teeth and nails)."

20.7 1. Ka , Cal. ed., AA ed. (kh, g) omit sūtras 7–8. — 2. YMt (3.265) adds पुनर्. — 3. YAp (1115) निर्विशेत. — 4. YAp (1115) चोप-.

take her to himself: that is, the older brother should take the younger brother's wife as his own. Kṛṣṇapaṇḍita notes that this is done only ritually, after which the wife is taken back by her husband. YAp, on the other hand, considers this to be real; the younger brother's wife becomes the older brother's wife, because the former marriage of the younger brother is null and void.

20.8 1. YAp (1115), YMt (3.265), PaM-P (41) om. — 2. YAp (1115) पुनर्निर्विशेत्; PaM-P (41) पुनर्निविशेत्. — 3. Ban. ed. -यच्छेति; YMt (3.265) -च्छेत; YAp (1115) om. तां चौवोपयच्छेत्; Kb omit तां चैवोपयच्छेत् until the end of sūtra 10.

and then . . . to himself: This phrase is omitted in YAp, and the commentary there assumes that the former wife belongs to the older brother and that the younger brother should marry another woman.

20.9 1. Ka, Cal. ed. अथ दिधिषूपतिः; YAp (1116) places दिधिषूपतिः here and अग्रेदिधिषूपतिः in sūtra 10, making the meanings of the two sūtras very different. — 2. YAp (1116) निर्विशेत. — 3. Ka निर्विशेत्तां चैवोप-; YMt (3.265), PaM-P (42) चैवोपयच्छेत.

her: According to YMt, he should take the older sister also as his wife.

20.10 1. Ka चरित्वानिर्विशेत्; YMt (3.265), PaM-P (42) पुनर्निविशेत; YAp (1116) पुनर्निर्विशेत.

hand her over to him: According to YMt, the meaning is that the husband of the older sister should hand her over to the husband of the younger sister and get married to another woman.

20.11 1. Ka, Cal. ed. चरणं; Kb वीरणं; B, Bh, E वारणं. — 2. Ka, Cal. ed. अहरहस्तद्रक्ष्यामः.

20.12 1. F, Ka, Cal. ed. ब्रह्मघ्नः; E, H ब्रह्मोज्ञः; B, Bh ब्रह्मोकः. — 2. Ka, Cal. ed. पुनरुपनीतो; cited in YMt (3.288), PaM-P (420) as in ed.

20.13 1. YMt (3.259), PaM-P (254) om. — 2. Ka, Cal. ed., YBk (3.253–4), YMT (3.259), PaM-P (254) शिश्नमुत्कृत्याञ्ज-; Führer and all others शिश्नमुद्धृत्याञ्ज-. — 3. YMt (3.259), PaM-P (254) -णाभिमुखो. — 4. YMt (3.259), PaM-P (254) प्रतिहतस्तत्रैव; YAp (3.253–4) तत्रैव. — 5. Ka, Cal. ed., YMt (3.259), YBk (3.253–4) -प्रलयात्; PaM-P (254) आप्राणविमोकात्; Führer and all others -प्रलयम्.

20.14 1. YMt (3.259), YAp (1083), PaM-P (254) om; F, E निष्कलङ्को वा. — 2. Ka, F, E, Cal. ed., YBk (3.253–4) घृताक्तस्तप्तां; YMt (3.259) adds तां. — 3. Cal. ed., YBk (3.253–4) सूर्मिं; YMt (3.259) adds मृन्मयीं वा. — 4. YMt (3.259), YAp (1083) परिष्वज्य मर-; Ka, Cal. ed. -णात्मुक्तो; PaM-P (254) घृताभ्यक्तो गोमयेनाग्निना पादप्रभृत्यात्मानं दाहयेत् पूतो; cf. VaDh 20.42.

20.15 1. YMt (3.259), YBk (3.222) cite only up to here and as in ed. — 2. YAp (1118) स्वयोनिषु; all others omit स्व; Führer, Ban. ed., AA ed. place योनिषु at the beginning of sūtra 16. — 3. F, H, Ka, Cal. ed., AA ed., YAp (1118) contain च; Führer, Ban. ed. omit च.

female blood relative: The term may refer more restrictively to sisters (females from the same womb), or more generally to close blood relatives.

20.16 1. YAp (1118) नवपात्रां and comments नवपात्रा कुमारी; Ka, Cal. ed. om. अपपात्रां and add च. — 2. Ka, Cal. ed. कृच्छ्राब्दं; YBk (3.257) cites this sūtra in an abbreviated form: गुर्वीसख्यादिगमने कृच्छ्राब्दपादं चरेत्.

female elder: YAp (1119) takes *gurvī* to mean the wife of an elder or teacher (*gurubhāryā*).

20.17 1. PaM-P (88) cites only: चण्डालपतितभोजने पुनरुपनयनम्; YBk (3.257) cites up to -भोनजेषु.

20.18 1. Ka, Cal. ed., YAp (1075) निवर्तन्ते द्विजातीनां. — 2. Kb, Ban. ed. om. इति.

20.19 1. Führer and all others add मत्या, which appears to be a gloss in opposition to अज्ञाने; YAp (1071), YBk (3.247) Ka, Cal. ed. omit it. — 2. YAp (1071), YBk (3.247) घृतप्राशः; all others घृतं प्राश्य. — 3. YBk cites abbreviations at 3.212: सुरायाश्चाज्ञाने तप्तकृच्छ्रः, and at 1.175: सुरायाश्चाज्ञाने; YMt cites an abbreviation at 3.255: असुरायाः सुरायाश्चाज्ञानतः; Ka, Cal. ed., AA ed. (kh, g) combine sūtra 19–20 and read: मद्यपाने क्लीबव्यवहारेषु चैवं.

surā liquor: often *surā* is used as a generic term for liquor. Here, however, it appears to refer to a specific type of intoxicant. MDh 11.95 distinguishes three types of *surā* made from molasses, rice, and a particular flower. The commentator Kullūka (on MDh 11.95) lists nine types of liquors called *madya*, which are distinguished from the three types of *surā*. The latter is the worst type of intoxicant. The current penance is for drinking non-*surā* deliberately (see the variant *matyā*) or *surā* inadvertently.

20.21 1. All, except YAp (1075, 1161) and YMt (3.255), मद्यभाण्डे. — 2. YAp (1075) -भाण्डस्थिताश्चापो; YAp (1161), YMt (3.255) -भाण्डस्थितं तोयं. — 3. Ban. ed. द्रूहिजः. — 4. Ka, Cal. ed. द्विजोऽर्थविद्; YAp (1161), YMt (3.255) पिबेद् द्विजः. — 5. Ban. ed. प्लक्षोदुम्बर-. — 6. Pādas c, d, and e are found only in YMt (3.255), although the inclusion of is supported by YAp. All others have readings that contract the pādas and break the meter. Führer, Ban. ed., Cal. ed., AA ed., Ka, Kb read पद्मोदुम्बरबिल्व-पलाशानामुदकं पीत्वा; YAp (1075) पद्मोदुम्बरपो बिल्वपलाशकुशानामुदकं पीत्वा; YAp (1161) पद्मोदुम्बरबिल्वपलाशकुशानामुदकं पीत्वा. — 7. YMt (3.255) त्रिरात्रेण विशुध्यति; after this verse YAp (1075, but not 1161) adds ततः ... -कर्मणीति (20.17–18).

20.22 1. This reading is found only in YMt 3.253. It appears that this passage had come down in two recensions, because YMt (3.255) itself gives the prose version found in all other editions and mss: अभ्यासे तु (Ka, Cal. ed. om तु) सुराया अग्निवर्णां तां (YMt सुरां) पिबेन् joining with the rest. — 2. Ka, Cal. ed., YMt (3.253, but 3.255 has this) om. मरणात्पूतो भवतीति; Kb om. इति.

20.23 1. Ka, Cal. ed. adds च.

20.24 1. B, H पुंस्कृत; Kb पुंस्कृतेर्; Bh, E, H, Ka, Cal. ed. पुरस्कृत्य. — 2. Ka, Cal. ed. omit from जुह्वतीति until (24) समाधाय; Kb जुह्वते.

That is why . . . child: the rite called *puṃsavana* ("quickening a male child") is performed during the third month of pregnancy (G 8.14 n.). The argument here is

that a fetus without developed sexual organs will turn out to be a male through the power of this rite and, therefore, aborting such a fetus is equivalent to murdering a Brahmin (always assumed to be male, because the murder of a female does not carry the same sanction: see Va 20.37). See A 1.24.8–9 n.

20.25 1. F, H, Ka, Cal. ed., AA ed. (kh, g), YMt (3.247), YBk (2.238) om. एताः; all others insert एताः.

20.26 1. B, F, YMt (3.247) वाशय (everywhere); PaM-P (406) नाशय but var. वाशय (everywhere). — 2. F, H, PaM-P (406) प्रथमं । द्वितीयं and so on everywhere; Kb om. the final इति; Ban. ed. इत्यष्टमीति; YBk (3.238) var. om. इति; YBk gives only the first and last mantras. — 3. Ka, Cal. ed., YMt (3.247) मांसानि and मांसैर्. — 4. YMt (3.247) स्नायूनि and स्नायुभिर्; PaM-P (406) places this mantra after the next and reads स्नायुं and स्नाय्वा. — 5. YMt (3.247) places this mantra after the next. — 6. YMt (3.247) मज्जां.

I invest: Bühler translates this term as " I feed". Böhtlingk (1885a) doubts whether this is right but cannot offer an alternative. I have taken it to mean that the offerer is now clothing Death with a new body using parts from his own body.

hair of my body . . . marrow: These parts of both the animal and human body proceeding from the outermost to the inmost are a standard description of the "canonical creature" in the vedic literature: see Jamison 1986.

20.27 1. F शवार्थे. — 2. YBk (3.243) adds गवार्थे, but omitted in citation at 3.244 (but given there as variant). — 3. Ka, Cal. ed. ग्रामे-; YBk (3.243, 244) -भिमुख आत्मानं.

20.28 1. Bh, E त्रिरञ्जितो वापरार्द्धः; H विरजितोव्यापरार्द्धः; F व्यापराधः. — 2. This sūtra is corrupt in the manuscript tradition and in all the editions; cf. ĀpDh 1.24.10–20; GDh 22.4–6; BDh 2.1.2–3. I have restored it on the basis of YAp and YBk; विज्ञायते only in YBk (3.244). All mss. reproduce an old scribal error of jumping from this विज्ञायते to the other found at the beginning of sūtra 29. The restored text explains the statement in sūtra 29 that a sin confessed becomes less. The confession is made every time the criminal begs food. It also gives the context for sūtras 31–33, which give reduced numbers of years for killing people other than Brahmins. — 3. The section beginning द्वादश until the end of the sūtra is missing in all mss. and editions; found in YAp (1054) and YBk (3.244). — 4. YAp (1054) -त्मनोद्दिश्य; YBk (3.244) -त्मना व्रतमादिश्य (var. व्रतमुद्दिश्य), the reading here is uncertain. — 5. YBk (3.244) खट्वाङ्ग-कपालपाणिः, and omits the rest of the sūtra.

20.29 1. Ka, Cal. ed., Ban. ed. om हि; YAp (1054) -यतेति; all editions place विज्ञायते हि at the end of sūtra 28. — 2. Ka द्विरुक्तं कृतः. — 3. Kb om. इति.

20.30 1. Ka, Cal. ed. तदप्युदा-. — 2. Ka चौरं चौरेति. — 3. Ka, Cal. ed. वचसा तुल्य-. — 4. Ka, Cal. ed. मिथ्यादिदोषतां.

20.31 1. YMt (3.266–7) om एवं and adds ब्राह्मणो. — 2. YMt (3.266–7) adds व्रतं. — 3. YAp (1107) om; sūtras 20.31–33 cited in YBk (3.263), PaM-P (75) as in ed.

20.34 1. YMt (3.25) begins citation with सवनगतौ; so also MMe (11.86 cited anon.), which omits च.

20.35 1. Ka, Cal. ed. चात्रेयीं. — 2. YMt (3.251) omits this phrase.

20.36 1. Führer 1st ed. ह्येष्यदम्पत्यं; 2nd ed. ह्येष्येदपत्यं; Ban. ed. ह्येष्यदपत्यं; B, Kb ह्येष्वदम्पत्यं; E, H ह्येषामपत्यं; Bh ह्यष्यमपत्यं; F ह्यष्यदपलं; Ka, Cal. ed. अत्रेत्येषामपत्यं; YMt (3.251) यत्र ह्येतदपत्यं. Clearly this sūtra has been subject to much misunderstanding by scribes. I follow Böhtlingk (1885a), Ban. ed., and AA ed., preferred also by Bühler (1885) and Jamison 1991:214.

for in her . . . into being: For a detailed examination of the issue of Ātreyī, see Jamison 1991, 213–42.

20.37 1. Ka, Cal. ed. चात्रेयी, possibly combining with previous sūtra; YAp (1064) adds ब्राह्मणीं हत्वा, rest up to sūtra 40 as in ed; YBk (3.265), PaM-P (77) cite 37–40 as in ed.

20.38 1. Ka, Cal. ed. om.

20.39 1. Ka, Cal. ed. omits this sūtra.

20.40 1. Ka, Cal. ed. शूद्रं. — 2. YAp (1129) omits, but at 1064 as in ed.

20.41 1. Ka, Cal. ed. -हरणात्; YMt (3.257), PaM-P (416) read instead स्तेनः. — 2. YAp (1079), YMt (3.257), PaM-P (416) प्रकीर्णकेशो, but at 1082 and com. there as in ed. — 3. YMt (3.257), PaM-P (416) -भियाचेत् and omit स्तेनो... भवानिति. — 4. Ka, Cal. ed., YAp (1079, 1082), YBk (2.251) भोः. — 5. Ka, Cal. ed. om.; YBk (2.251) मा. — 6. YMt (3.257), PaM-P (416) ततस्तस्मै. — 7. YBk (2.251) घातयेत्. — 8. YAp (1079), PaM-P (416) omit इति विज्ञायते (but it is found in YAp 1082).

20.42 1. Kb omits the sūtra. — 2. YMt (3.257, 259), PaM-P (416) om. — 3. YMt (3.257) गोघृताक्तो; YMt (3.259), PaM-P (416) घृताभ्यक्तो. — 4. YBk (3.251) करीषाङ्गिना. — 5. YBk (3.251) पादात्प्रभृ-; YAp (1079), YBk (3.251) -त्मानं दाहयेत्; YMt (3.257), PaM-P (416) -त्मानं प्रमापयेत्; YMt (3.259) -त्मानमवदाहयेत्. — 6. PaM-P (416) om. मरणात्; cf. VaDh 20.14.

20.43 1. Bh, E यथाप्युदा-. — 2. Ka, Cal. ed. -मीतानामानाकविधिकर्मणाम्.

20.45 1. Ka, Cal. ed. पतितैः सं-; Führer 1st ed., B, Bh, Kb, Ban. ed., AA ed. -संप्रयोगं; Böhtlingk (1885a) suggests -प्रयोगश्च; Bühler (1885) offers the better emendation -प्रयोगे च, which is found also in several mss. and adopted in the 2nd ed. — 2. YAp (1087) -संयोगेन; YBk (3.257), YMt (3.261) -संयोगे तु. — 3. YMt (3.261) om.; YAp (1087) adds स्रौवेण. — 4. YMt (3.261) add स्रौवेण वा. — 5. Ka, Cal. ed. om. यास्. — 6. YAp (1087) adds च. — 7. YBk (3.257) omits परि-.

vedic: Literally, this means an alliance relating to the Veda, which may be through teaching or other transactions requiring vedic recitation. YMt and YAp add *srauveṇa*, which means an alliance by officiating at sacrifices.

20.46 1. Ban. ed., YAp (1087) om.. — 2. YBk (3.257) दिशमुपनिष्क्रम्यानश्नन्; cited in YMt (3.261) as in ed.

20.47 1. Ka, Cal. ed. अथाप्यु-. — 2. Ka, Cal. ed. शरीरपातनाच्चैव. — 3. Ka, Cal. ed. no repetition.

21.1 1. SmR-Vi (396) -ह्मणीं गच्छेद्; PaM-P (269) -ह्मणीमुपगच्छेद्. — 2. YAp (1085) वीरुद्भिर्वे-, but at 1126 as in ed.; KKT-Vy (592) वीरणपत्रैर्वे-.— 3. B, Ka, Ban. ed., H प्राश्येत्; KKT-Vy (592) प्रास्येत. — 4. YAp (1126) -प्याश्च, but at 1085 as in ed.. —5. Bh, E, H, Ka, Cal. ed., KKT-Vy (592), SmR-Vi (396) वापनं. — 6. KKT-Vy (592), SmR-Vi (396) कृत्वा. — 7. B, H, Ka, Cal. ed., YAp (1085, 1126), YMt (3.265), PaM-P (269) सर्पिषाभ्यज्य; KKT-Vy (592), SmR-Vi (396) सर्पिषाभ्युक्ष्य; Führer and others सर्पिषा समभ्यज्य. — 8. Ka, Cal. ed., YAp (1126, but not at 1085), YMt (3.265), KKT-Vy (592), SmR-Vi (396) om. कृष्ण; Kb कृष्णं खर-. — 9. YAp (1085, but not at 1126) महापथगमनं व्राजयेत्; SmR-Vi (396) महापथं व्राजयेत्; YMt (3.265), KKT-Vy (592), Cal. ed. -पथमनुव्राजयेत्.

21.2 1. SmR-Vi (396) -ह्मणीं गच्छेल्लो-; PaM-P (269) -ह्मणीमुपग-. — 2. B, Ka, Ban. ed., H प्राश्येत्; KKT-Vy (592) प्रास्येत. — 3. Bh, E, H, Ka, Cal. ed., KKT-Vy (592), SmR-Vi (396) वापनं. — 4. KKT-Vy (592), SmR-Vi (396) कृत्वा. — 5. B, H, Ka, Cal. ed., YAp (1085, 1126), YMt (3.265), SmR-Vi (396), PaM-P (269) सर्पिषाभ्यज्य; KKT-Vy (592) सर्पिषाभ्युक्ष्य; Führer and others सर्पिषा समभ्यज्य. — 6. KKT-Vy (592), SmR-Vi (396) om. गौर; PaM-P (269) कृष्णखर-; Ka, Cal. ed. गोरथमारोप्य. — 7. YAp (1085, but not at 1126) महापथं व्राजेत्; KKT-Vy (592), SmR-Vi (396) -पथमनुव्राजयेत्; YBk (3.253–4) cites up to कारयित्वा, as in ed.

21.3 1. PaM-P (269) -ह्मणीमुपग-.— 2. B, Ka, Ban. ed., H प्राश्येत्; KKT-Vy (592) प्रास्येत. —3. Ka, Cal. ed. शिरो. — 4. Bh, E, H, Ka, Cal. ed., KKT-Vy (592), SmR-Vi (396) वापनं. — 5. KKT-Vy (592), SmR-Vi (396) कृत्वा. — 6. B, H, Ka, Cal. ed., YAp (1085, 1126), YMt (3.265), SmR-Vi (396), PaM-P (269) सर्पिषाभ्यज्य; KKT-Vy (592) सर्पिषाभ्युक्ष्य; Führer and others सर्पिषा समभ्यज्य. — 7. KKT-Vy (592), SmR-Vi (396) om. श्वेत; Ka, Cal. ed. रक्तखर-; YAp (1126) कृष्णखर-, but not at 1085; YMt (3.265) गौरखर-; PaM-P (269) रक्तखर-. — 8. YAp (1085, but not at 1126) महापथगमनं व्राज-येत्; KKT-Vy (592), SmR-Vi (396) -पथमनुव्राजयेत्. — 9. Ka, Cal. ed om. पूता . . . विज्ञायते.

21.4 1. Kb, YMt (3.265), YAp (1126) राजन्यां; KKT-Vy (592), SmR-Vi (396) adds मैथुन-माचरन्; cited in PaM-P (269) as in ed.

21.5 1. KKT-Vy (592), SmR-Vi (396) शूद्रस्तु. — 2. Kb राजन्यवै-; cited YAp (1126), PaM-P (269) as in ed.

21.6 1. YAp (98, 1127) -रभिचारे (98 var. -रभीचारे). — 2. YAp (98, 1127), YBk (3.253–4), AA ed. क्षीरौदनं; Führer क्षीरोदनं. — 3. PaM-P (116) च. — 4. Ka, Cal. ed. क्षीरं भुञ्जानाधः शयाना त्रिरात्रमप्सु निम्नगायाः; YAp (98) निमग्ना. — 5. YAp (98) गायत्र्या-;

YAp (1127), AA ed. सावित्र्यष्ट-; PaM-P (116) सावित्र्यष्टशतैः; Führer, Ban. ed. सावित्र्याष्ट-. — 6. Ka om. पूता ... विज्ञायते. Ka, Cal. ed., AA ed. (kh, g) omit sūtras 7–33 and ends the chapter and the whole book here.

21.7 1. YAp (1127) -बन्धे चैतदेव. — 2. YAp (1127) सावित्र्यष्टसहस्रेण; YBk (3.253–4) चतुर्भिः सावित्र्याष्टशतैः; Führer, Ban. ed., AA ed. सावित्र्याश्चतुर्भिरष्टशतैः. — 3. PaM-P (116) omits this phrase.

21.8 1. YAp (1127) -पट्टं. — 2. I follow YBk (3.253–4) and YAp (1127); all others omit भुञ्जानाधः. — 3. YBk (3.253–4) सावित्र्याष्ट-; YAp (1127) सावित्र्यष्टं-; Führer, Ban. ed., AA ed. सावित्र्यष्टशतेन.

eat: The words preceding this word in sūtra 6 are probably implied here. She eats barley or milk-rice.

21.9 1. YAp (1127), KKT-Vy (617) धर्मेभ्यश्च; SmR-Vi (425) धर्मे या च (var. धर्मेभ्यश्च); PaM-Vy (324) व्यवायतीर्थगमनधर्मेभ्यश्च.

she is ... activities: The meaning is unclear. Bühler: "she is forbidden (to assist her husband) in (the fulfilment of) his sacred duties." YAp comments: धर्मेभ्यो धर्माधिकारेभ्यः स्त्री निवर्तते । चकारात्प्रायश्चित्तादपि.

21.10 1. PaM-Vy (324, but not P 285) तथा. — 2. Kb, SmR-Vi (426), PaM-P (285, but not Vy 324) तु; B, F, H प्रतिघ्नि तु. — 3. PaM-Vy (324, but not P 285) तथा; cited in YMt (1.72 ascribed to Vyāsa; and at 3.297) as in ed.

21.11 This was clearly a verse that has been subjected to corruption. KKT and SmR attempt to restore the Triṣṭubh in a rather heavy-handed manner. 1. MMe (11.90) तया. — 2. MMe (11.90), YAp (1077), PaM-P (283) omit च; KKT-Vy (631), SmR-Vi (437) स्यादिह वै. — 3. PaM-P (283) सुरां पिबति; MMe (11.90) adds भवति (the meter can be somewhat restored by placing भवति after च). — 4. MMe (11.90), YAp (1077), PaM-P (283) भ्रमति; SmR-Vi (437) तिष्ठति; all others चरति. — 5. MMe (11.90) -पुण्या लोके प्रेत्यावाप्सु. — 6. MMe (11.90) च जलभुग्भवति and omits rest; PaM-P (283) आस्यलोका भवति; Führer, Ban. ed., AA ed., YAp (1077) लुग्भवति; my reading is conjectural based on MMe and it restores the meter. — 7. YAp (1077) वेति ब्राह्मणी वा; pāda d in KKT-Vy (631) reads: शुनीभूत्वा गर्दभी सूकरी च; and in SmR-Vi (437), KKT-Vy (631 var) मृता जलौका भवत्यथ शुक्तिका वा.

21.12 1. YMt (3.265) भर्याः. — 2 F, H ते नराः; cited in PaM-P (115) as in ed.

21.13 1. YMt (3.319) प्रातिलोम्यं चरेद्विप्रः (YMt sees the verse as referring to the Prājāpatya penance). — 2. Kb -यणांतरं.

21.14 1. SmR-Vi (436) om. — 2. SmR-Vi (436) शुचिसुव्र-, var. खलु योषितां च.

21.15 1. Ban. ed. पतितार्ध-.

Half his body: the wife is considered a half of the husband's self or body: SB 5.2.1.10.

21.16 1. F, H -णश्चेत्प्रेक्षापूर्वं; Kb -प्रेक्षापूर्वे. — 2. YAp (1119) ब्राह्मणश्चेद् ब्रह्मणदारानभिप्रेक्षापूर्व-कमभिग-; YAp (1119), YBk (3.253–4), PaM-P (268) -गच्छेन्निवृत्त-; Führer, Ban, ed., AA ed. -गच्छेदनिवृत्त-. — 3. YAp (1119), YBk (3.253–4), PaM-P (268) कृच्छ्रोऽनि-वृत्त-; Führer, Ban, ed., AA ed. कृच्छ्रो निवृत्त-; Kb -धर्मणोतिकृच्छ्र:. Clearly the reading of the medieval sources, which I have followed, is superior to that of the editions. The penance should be heavier if the husband is a good ritualist and lighter if he is not, rather than the opposite. Bühler and Olivelle 1999b follow the inferior version of the editions. YAp comments: निवृत्तं धर्मकर्माग्रिहोत्रं यस्मात्स·निवृत्तधर्मकर्मा तस्य दारानित्यर्थ:.

21.18 1. PaM-P (194) चेद्धन्यात्ततश्चास्याश्चर्म-. — 2. PaM-P (194) om. परि; YBk (3.262) प्रावृत:. — 3. YBk (3.262) षण्मासं. — 4. Führer 1st ed., Ban. ed. -कृच्छ्रतप्त-; YMt (3.263–4) कृच्छ्रतप्तकृच्छ्रान्. — 5. PaM-P (194) षण्मासकृच्छ्रस्तिष्ठेत; Führer 1st ed. वा तिष्ठेत्; YBk (3.262) वानुतिष्ठेत्; YAp (1100) चातिष्ठेत्; YAp (1100), YMt (3.263–4), PaM-P (194) omit sūtras 19–21.

21.19 1. Cited in YBk (3.262) as in ed., and comments: इति तत्स्वरूपमुक्त्वा and then gives sūtra 22 This shows that YBk knew sūtras 19–21.

21.20 1. Führer 2nd ed. adds अपि, possibly to restore the meter following Böhtlingk's (1885a) remark that the first pāda lacks two syllables. Führer does not tell us whether there is any mss. evidence for this addition; Ban ed., AA ed., Kb omit it. — 2. Führer 1st ed., Ban. ed. भुंक्त इति; Böhtlingk (1885a) suggests भुगिति, which is followed in the 2nd ed. and supported by Kb. In all likelihood, the final इति कृच्छ्र: should stand outside the verse, just as in verse 21. Some words appear to be missing in pāda d. In pāda a, perhaps, त्र्यहं and भुङ्क्ते are pronounced with three syllables each.

21.21 *very arduous penance:* this penance is elsewhere called "hot arduous penance" (*taptakṛcchra*). See B 2.2.37. For another description of the very arduous penance, see B 2.2.40.

21.22 1. Ban. ed., YAp (1100),YMt (3.263–4) om; PaM-P (194) वृषभैकादशाश्च गा:. — 2. YAp (1100), YBk (3.262) दद्याताम्; PaM-P (194) om.

21.23 1. Bh, Ban. ed. वृषद्वस्तनयं; Führer 1st ed., F, H वृषद्धस्तनयं; F प्रबधस्तनयं.

21.24 1. YAp (1131) adds मण्डूक after मार्जार; YAp (1131), YBk (3.266), YMt (3.270) -दह-रमूष-. — 2. B, H, Kb चरेच्च. — 3. YAp (1131), YBk (3.266) किंचिच्च दद्यात्; Führer, Kb, Ban. ed., AA ed., YMt (3.270) किंचिद्दद्यात्.

21.25 1. YAp (1130) च. — 2. Ban. ed. गोमात्रां; YAp (1130) गोत्रं. — 2. B, H, Kb चरेच्च. — 3. YAp (1131) किंचिच्च दद्यात्; Führer, Kb, Ban. ed., AA ed. किंचिद्दद्यात्.

21.26 1. YAp (1130) चैकैकम्.

it should . . . for each: It is unclear whether the whole penance should be done for each killing or only separate gifts should be made for each. YAp takes it to be the latter: अस्थिमतामेकैस्य वधे किंचिद्देयम्.

21.27 1. YAp (1154), YMt (3.288), PaM-P (425) have स; all others omit. — 2. YMt (3.288), PaM-P (425) पुनराधेयं. — 3. F चरित्वा विरमेन्नास्तिक्यात्पुनराधानं न कारयेत्; Bh, E, H, Kb चरित्वा विरमेन्नास्ति पुनराधानं (cf. sūtra 29); B, Kb न कारयेत्.

21.28 1. F, H गुरोश्चालीकं निवेद्य; YMt (3.231), PaM-P (420) गुरोरालीकनिर्बन्धे; YAp (1145) -निर्बन्धे; Führer 1st ed., B, Bh, Kb, Ban. ed. -निर्बन्धः. Böhtlingk (1885a) suggests निर्बन्धे, which is followed in the 2nd ed.; YMt (3.231), PaM-P (420) add कृच्छ्रं द्वादशरात्रं चरित्वा. — 2. YAp (1145) सचैलस्नातो. — 3. YMt (3.231), PaM-P (420) गुरुप्रसादात्पूतो; YAp (1145) om. प्रसादात्. — 4. YMt (3.131), PaM-P (420) om. इति विज्ञायते.

21.29 1. PaM-P (35) च कृत्वा; but PaM-P (435), YMt (3.279) as in ed.

21.30 1. B, F, H, YAp (1139) नास्तिक्यवृ-; PaM-P (35), YMt (3.279), YAp (1139 var.) as in ed.; YAp (1139) adds at the beginning तथा, but this could be an introductory remark of Aparārka mistakenly taken into the citation by the editor. After this sūtra YAp adds a sentence that is probably from Vasiṣṭha: कृतघ्नः कूटव्यवहारी मिथ्याशंसीत्येते पञ्च संवत्सरं ब्राह्मणगृहे भैक्षं चरेयुः.

21.32 1. YAp (1187) -कक्षं.

21.33 1. YAp (1187) भिक्षुर्वान-; F, H -प्रस्थवल्लोभवृद्धिवर्जं; YAp (1187) -वृद्धिं वर्धयेत्, and omits the rest. — 2. Kb, Ban. ed. omit repetition.

22.1 1. Ban. ed. combines sūtras 1–2; AA ed. combines sūtras 1–6. — 2. B, F, H, Kb अचरणीयेन वा चरति.

The entire chapter 22 is almost identical with GDh 19 and B 3.10, where explanatory notes are given.

22.5 1. B, Bh, F -तिदर्शनात्; the text appears here to be corrupt; after sūtra 5 BDh 3.10.6 and GDh 19.7 read: पुनःस्तोमेन यजेत (GDh स्तोमेनेष्ट्वा) पुनः सवनमायान्तीति विज्ञायते, which sūtra has been left out. This omission caused the insertion of the words तस्माच्छ्रुतिनिदर्शनात् at the end of sūtra 5. The proof that the sixth sūtra of BDh has been accidentally omitted is furnished by the fact that several mss. read sūtra 6: यजत इति च. This च has no meaning except if another vedic passage preceded sūtra 6; see Bühler 1879–82, II. p. 116.

22.6 1. Bh, E, H भ्रूणहत्यां. — 2. B, Bh, E, H, Kb इति च; all others omit च; but see note to next sūtra.

22.7 1. Führer, Ban. ed. इति चाभि-, इति च probably from the end of last sūtra; AA ed. वाचाभि-; Kb चादाभि-; there must have been word(s) before अभिशस्तो but the evidence does not permit a firm conclusion; perhaps अपि च.

22.8 1. Bh, E, H, Kb निष्क्रमणानि.

22.9 1. Führer 1st ed., Ban. ed. राजनिरौ-; 2nd ed. follows Böhtlingk (1885a).

22.10 1. H ऋतावृतौ; Bh सामावृतौ; E, F सकृज्जप्तौ. — 2. E सप्तपूरुषं.

22.11 1. Führer उपवासन्यायेन; B, E, H, Kb उपासन्यायेन; F उपन्नयायेन; Bh उपसन्नयायेन, which is clearly the *lectio difficilior* and is supported also by the parallel at BDh 3.10.11. — 2. Ban. ed. -भक्ष्यता.

22.12 1. B, E वरतास्तीर्था-; F नद्यस्तीर्था-; B, H -निवासा:; Ban. ed. -निवासा-; B, Kb -परिकन्दा; Bh, F, H -परिकक्षा:.

22.14 1. Bh, E, H एतान्ये वानादेशविकल्पेन.

23.1 1. YAp (1140) लौकिकाग्नौ.— 2. Bh, YAp (1140), YMt (3.280), PaM-P (436), Ban. ed., AA ed. -लभेत; Führer -लभेत्; E, H -लेभेत्.

23.2 1. YMt (3.280) निर्ऋतिं; E, H निर्ऋतं.

23.3 1. Kb om. काम-. — 2. YMt (3.280) निर्ऋत्यै. — 3. PaM-P (436) omits नैर्ऋत्यै स्वाहा.

23.4 1. E रक्षस:. — 2. YMt (3.280) adds च and omits the rest; YAp (1140) as in ed.

23.5 1. Führer, Ban. ed., AA ed. conclude the sūtra here and omit the rest; a lot of corruption has set into the manuscript tradition because both sentences here end in लिङ्गम्. — 2. Only B, F, H, Kb have कृष्णलिङ्गम्; and they add दद्याच्छुक्लिङ्गं, probably a remnant of the next sūtra. — 3. This sentence found only in YAp (1149), PaM-P (272), and Maskarin and Haradatta on GDh 23.34. PaM-P (272) रजस्वलादिव्य-. — 4. Maskarin, Haradatta शुक्लं वृषभं; PaM-P शुक्लमृषभं. — 5. Maskarin, Haradatta, PaM-P कृष्णलिङ्गम्. This additional sūtra was pointed out by Falk (1999).

23.7 1. YAp (884), PaM-Ā (633) -कर्मणा; KKT-Śu (90) -कर्मणि. — 2. YAp (884) व्रतावृत्ति:.

23.8 1. YAp (884) -पितृभ्याम्; PaM-Ā (633) adds गुरोर्वा.

23.9 1. YMt (3.282) चेद्व्याधित:. — 2. YMt (3.282) भैष-.

23.11 1. B, H, YMt (3.282) -श्रीयाच्छिष्टभोजनीयं. — 2. Bh, E, H समाचरेत्.

23.12 1. Kb ब्राह्मसूत-. — 2. F, H चैवमेव.

23.13 1. K, YAp (1144), YMt (3.282) अकामोपनतं; Führer, Ban. ed., AA ed. अकामतोपनतं; Bh, E, H कामापत्रं; F अकामतोपनं; Böhtlingk (1885a) emends it to अकामोपनतं; Bühler (1885) rejects this and points out the parallel सर्वतोपेतम् in ĀpDh 1.19.8. — 2. YMt (3.282) omits इति विज्ञायते.

23.16 1. PaM-P (20) -त्यागिनां. — 2. PaM-P (20) -यणं व्रतमिति; Ban. ed. om. इति. MMe (5.88) refers to this verse without citation.

23.19 Editions give this and the following verses as prose. — 1. YAp (1191) -त्यागात्. — 2. Kb om. — 3. YAp (1191), YMt (3.280) चोपव-; PaM-P (369) वाप्युपव- (thus regularizing the meter); all others ह्युपव-; YMt (3.280) closes citation at चोपवसेत्. — 4. YAp (1191) नित्यक्लिन्नेन. — 5. Führer, Ban. ed., AA ed. add इति. The meter of pāda b can be rectified by reading *duādaśa-*, and that of pāda c by dissolving the sandhi: *ca upavasen.*

23.20 1. YAp (1191) अथ. — 2. F, H चैतेन.

23.21 1. Führer, Ban. ed., AA ed. वाग्निमुपसमा-; B, F, H चाग्निमुपसमा-; I follow YAp (1191), PaM-P (369).

23.22 1. YAp (1191) यदन्यन्; all others यच्चान्यन्; if *yad* is removed the meter would be somewhat restored. — 2. YAp (1191) om.

23.23 1. YAp (1191) अथाचामे-. — 2. YAp (1191) gives the whole mantra (= MNU 321–26; TA 10.24.1; see App. I for the full translation) and omits the rest. — 3. B, E, F, H ध्यात्वा.

23.24 1. YMt (2.30) स्निग्धे, but at YMt 2.26 स्निग्धं.

23.26 1. YMt (2.26) चैकम्; KKT-Śu (59) चैव.

23.27 1. F, H आधीयानमन्तराग-.

23.28 1. B -भिशेखः; F -भिषेक्तो.

23.29 1. YAp (191) -गाणां त्वहोरात्रम्.

23.30 1. B, YAp (1166) -सूकर-; B -वङ्क-; B, Ban. ed., Bh, E, F, H, Kb, YAp (1166) -भास-वायसपा-. — 2. B, Ban. ed., Bh, E, F, H, Kb -लूकानां सादने; YAp (1166) -लूकानां मांसादने; Führer, AA ed. -लूकमांसादने. — 3. Führer 1st ed., Ban. ed. -रीषभावो; 2nd ed. -रीषीभावो following Böhtlingk (1885a) and confirmed by YAp (1166) -रीषीभावो; cf. GDh 23.23.

23.31 1. Kb नदां. — 2. YAp (1135), YMt (3.277), PaM-P (54) विशुध्यति; all others ततः शुचिरिति.

23.32 1. B, F, Kb -दकाग्र्यवलेखनं; H -दक्यान्यत्र सेखनं. — 2. Ban. ed. om.

23.34 1. E, AA ed. -चाण्डालाशववहने; Kb, YAp (1117), YMt (3.288) -चाण्डालशवश्रवणे; PaM-P (442) -चण्डालादिश्रवणे; Führer, Ban. ed. -चाण्डालारावश्रवणे. — 2. PaM-P (442) वाम्यतोऽनश्नन्नासीनः.

within the hearing: The commentator Kṛṣṇapaṇḍita and Bühler, following the reading of Führer, take this to refer to hearing the sound of an outcaste while reciting the Veda. According to the reading I have adopted, it refers to vedic recitation in the vicinity of these people. This explains how the rule could be extended to those who teach forbidden people in sūtra 36. The YAp (1117) comments: शवश्रवणं शवसंनिधावध्ययनम्.

23.35 1. F, H नन्दभ्यः सन्तः; B, YAp (1117), YMt (3.288) तदभ्यस्यन्तः; Führer, Ban. ed., AA ed. तदभ्यसन्तः. — 2. PaM-P (442) -परमां वाचमभ्यस्य ततः पूतो भवतीति.

it: Kṛṣṇapaṇḍita and Bühler take this to be a reference to the Gāyatrī verse. More plausibly, YAp takes this to mean the sections of the Veda that was recited within the hearing of these forbidden people: यावद् ब्रह्म पतितादिसंनिधावधीतं तावत्सहस्रसंख्या परमा यथा भवति तथाभ्यस्यन्तः पूयन्त इत्यर्थः.

23.36 1. YAp (1152) -ध्यापका (om. याजका). — 2. Kb om. व्याख्याता . . . (37) -भिशस्तो. — 3. PaM-Ā (163) begins the citation at दक्षिणा-, and reads पूतो भवतीति.

23.37 1. B, F, H, Kb, YAp (1067), YBk (3.237) अथापरं; all others omit (cf. VaDh 23.42). — 2. YAp (1067), YBk (3.237) -त्याया; all others -त्यायां. — 3. YMt (3.250), PaM-P (407) begins citation with द्वादश-; Ban. ed. -त्रमकक्षो. — 4. YAp (1067) -रात्रमेवोपव-.

23.38 1. YAp (1147) ब्रह्महत्यामनृते-; YAp (1147), YBk (3.223, 281), YMt (3.285), PaM-P (449) -भिशस्य; Führer, Ban. ed. -भिशंस्य. — 2. YMt (3.285) -नोपपातकेन. — 3. YAp (1147) adds शुद्धः.

23.40 1. All editions and mss. give this sūtra as 37 immediately after sūtra 36. Only YAp (1147) gives it after 39, which I think is its proper place. YMt (3.286), however, gives it after referring to मासमब्भक्षणं, which is in sūtra 38. PaM-P (450) gives it alone, but since it gives 38 and 39 in the previous page (449), Mādhava proabably also viewed it as following 38–39. YAp comments: मिथ्याभिशस्तोऽप्येवमेव प्रायश्चित्तं कुर्यादित्यर्थः.

23.41 1. The first part of this sūtra up to गाच्छेत् is omitted in all editions and mss. I think here also (as earlier at 23.5) a section has been dropped in the manuscript tradition. In all likelihood, a scribe jumped from the first (sūtra 39) to the second (sūtra 41) अश्वमेधावभृतं वा गच्छेत्, thus connecting the sūtra on sex with a Cāṇḍāla woman (41) inappropriately with the killing of a Brahmin (37). The citations of sūtras 36–40 and of 41 in medieval sources clearly demarcate the two, the first being cited in sections on killing or abusing Brahmins: YBk (3.223, 237, 281), YAp (1067, 1147), YMt (3.250, 285, 286), PaM-P (407, 449, 450); and the second in sections on sexual offenses: YAp (1122), PaM-P (251). Unfortunately, the introductory words here are left out in the citations; this is a common practice, the introductory words of sūtra 37 being also left out by YMt (3.250), PaM-P (407). I think it must have something to do with sex with inappropriate women; a possible parallel is found in BDh 2.4.12, which beginning with अगम्यागमने with the following sūtra that is identical to the last section of this sūtra: एतेन चाण्डालीव्यवायो. — 2. The section द्वादश- . . . गच्छेत् found only in YAp (1122), PaM-P (251). — 3. YAp (1122) एतेन. — 4. YAp (1122) चाण्डालीविवाहो.

23.43 1. Kb, Ban. ed., AA ed., YMt (3.319), PaM-P (460) तत्रैक-; Führer तन्त्रैक. — 2. YAp (1236) अहः परं च नाश्नीदर्धं चतुरः परम्. — 3. Kb अनुग्रहाय. — 4. E -तुरैश्चैव; PaM-P (460) -तुराणां च.

23.45 1. Führer 1st ed. ग्रासोप-. — 2. YAp (1242) च; YMt (3.323), PaM-P (240) सन्; Führer and others स्यात्. — 3. YAp (1242) पक्षमेकं. — 4. Kb omits this verse; YAp (1242), YMt (3.232), PaM-P (240) तथैव; Führer and others एवं हि. — 5. YAp (1242), YMt (3.232), PaM-P (240) ग्रासं भुञ्जीत चापरम्; Führer and others ग्रासमेकं तु भक्षयेत्. — 6. YAp (1242), YMt (3.232), PaM-P (240) सन्; Führer and others स्यात्.

23.46 1. E अथ.

23.47 1. Kb, Ban. ed. omit repetition.

24.1 1. B, F, H, Kb अथातः कृच्छ्रः.

24.4 1. YAp (1230) omits, but variant has रूपाणि; YMt (3.325) व्रतरूपाणां, but commentary indicates that व्रतरूपाणि is the reading: कृच्छ्राणां व्रतरूपाणि वपनादीन्यङ्गानि वक्ष्यन्त इति शेषः । पर्षदुपदिष्टव्रतग्रहणं च व्रतानुष्ठानदिवसात्पूर्वेद्युः सायाह्ने कार्यम्.

observances: The commentary in YMt makes it clear that these special observances are carried out only when the penance is undertaken as a vow (*vrata*).

24.5 1. YMt (3.325) -केशादि वाप-. — 2. Führer 2nd ed. reads -येद्भ्रुवो-, 1st ed., Ban. ed., AA ed. -येद्भ्रुवोक्षि-; Böhtlingk (1885a) takes -भ्रुवो- to be an error; YAp (1230) अक्षि-रोम-; YMt (3.325) कुक्षिरोम-; my reading is conjectural; the rather complex ligature may have caused various readings; YAp and YMt conclude the citation here and the authenticity of the rest of the sūtra is suspect; YAp adds a verse: महाव्याहृतिभिर्होमः सावित्र्या वान्वहं स्वयम् । कर्तव्यः पवनः सम्यक्सर्पिस्तिलयवास्तथा ॥. — 3. B, Ban. ed. H -वासानिन्दित-; Kb -वासा अनिन्दित-. — 4. Böhtlingk (1885a) thinks this phrase is a gloss; Führer 2nd ed. follows him in placing it within brackets. — 5. B, Bh, E, F, H कमण्डलुं; Böhtlingk (1885a) cannot accept this form in the middle of adjectives; possibly सकमण्डलुः?

24.6 1. This phrase is placed at the end of sūtra 5 in all editions. I think it is unlikely that just the rules for the observances associated with the penance would be explicitly ascribed to Vasiṣṭha. It is more likely that this phrase concludes the entire treatise, a phrase that is followed in the usual manner by caution about the people to whom it should be taught (BDh 4.4.9). We have a similar conclusion at the end of YDh (3.328) and MDh (12.117). — 2. B, Bh, E, Kb सतयानुदेति धर्म-; H सतयातुदेत धर्म-; F यातयानुदेति धर्म-; Ban. ed. सतपा नुदति धर्म-; Bühler (1879–82, II. 124; cf. 1885) suggests the emendation स तद्यदेतद्धर्म-, following BDh 4.4.9, and is adopted by Führer in both eds. Böhtlingk (1885a) objects, rightly I think, to this dismissal of mss. evidence and suggests the reading सते (or सता) यत्तूदितं, which I have adopted.

24.7 1. Führer 1st ed. -दश; 2nd ed. follows Böhtlingk (1885a); cf. also Bühler 1885. — 2. Kb joins chapters 24 and 25; thus, Ch. 26 of the edition is Ch. 25 in Kb, and so forth, ending in Ch. 29 (= Ch. 30 of the edition).

the teacher: it appears very likely that at one time the text of Vasiṣṭha ended here. The final six chapters are probably later additions and are composed in the metrical style of the later Dharmaśāstras: see Bühler 1879–82, II. xxii. However, these chapter must have been added at an early age, because they are cited by early commentators such as Aparārka (YAp) and Viśvarūpa (YBk).

25.1 1. F, H, Kb प्रविख्यापित-.

25.2 1. Kb रद्गस्य. — 2. F अहस्तु प्रायश्चित्तं तु.

25.4 1. B, Ban. ed., F, H प्राणायामाः पवि-; Kb प्रणायः पवि-.

25.5 1. B, F, H आवर्तयेत्सदा. — 2. Ban. ed. om. — 3. B, Bh, F, H, Kb तपस्तप्यतमुत्तमं; Ban. ed. तपस्तप्यातु उत्तमं.

25.7 1. F, H चेष्टया. — 2. Kb adds तापं.

25.9 1. Führer (possibly Bh, E, K) नित्ययुक्तः स्याद्व्या-; Böhtlingk (1885a) rightly opts for the reading I have adopted, which is also supported by mss. B, F, H, Kb. — 2. B, Ban. ed., F, H भवे.

25.10 1. E प्रणवाद्यास्तपः.

25.11 1. B, F, Kb पावमानं परं.

best purifierr: It appears that pādas b-c have been omitted both in Führer's edition and in most manuscripts. Falk (1999) has restored the verse using new sources and manuscripts: एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः । सावित्री तु परं ब्रह्म पावनं परमं स्मृतम् ॥ "The Monosyllable OṂ is the supreme Veda. Control of breathing is the supreme austerity. The Sāvitrī verse is the supreme Veda. This, traditional texts declare, is the best purifier" (cf. MDh 2.83).

25.12 1. YAp (1220) -हस्रो गायत्र्याः. — 2. YAp (1220) परम्.

25.13 1. Kb, Ban. ed. omit repetition.

26.2 1. E यदह्नात्. — 2. F, H कृतमानसः; B कृतमानसां; Kb कृतमेनसः. — 3. E, F, H प्रथमां.

26.3 1. E यद्रात्र्यात्. — 2. Ban. ed. कृतमैनसां; Kb कृतमेनसः. — 3. This additional verse is omitted by Führer and Ban. ed.; it is found in B, Bh, E, F, H, Kb, and all by one ms. used in AA ed. — 4. B सदृशद्व्यधि-; Bh, H शदशद्व्यधि-; E सन्दध्यान्धधि-; F सन्दध्याद्व्यधि-; AA ed. संदध्याच्चाधि-; Kb सदयाप्रधिखैर्वापि. — 5. All read तु यः; my reading is conjectural, supported by Falk 1999.

or constrains ... double: The meaning and the reading here are unclear. If we take the definition of a breath control given in 25.13, then "two more" will be the control while reciting the Sāvitrī etc. six time, while "double" will be nine times. Falk (1999), however, has a different reading for pāda b: *preraṇād recakair vāpi*.

26.5 1. Bh, E, F, Kb तृचं; Führer 1st ed., Ban. ed. चेत्यृचं (cf. Böhtlingk 1885a); B, F, Kb सावित्रं.

26.7 1. B, E, F, Kb अभ्यसेत्र. — 2. Führer 1st ed., B, Bh, E, Kb, Ban. ed. इतीति च; F, H इतीत्यृचं; Böhtlingk (1885a) emends to इति त्रिचम्, which is adopted in the 2nd ed. The reading of the 1st ed. supported by most mss., to which I have reverted, however, is the *lectio difficilior*. Bühler (1885) has shown that the first इति is the *pratīka* of the hymn RV 10.119 that begins इति वा इति मे मनो. The same reading is found in MDh 10.252 and there Kullūka, Nandana, and Maṇirāma have explained इति with reference to that hymn. This explanation, however, is again rejected by Böhtlingk (1886a).

26.8 1. F, H त्रि:पठेद्-.

26.9 1. आरम्भ- violates the meter but all have this reading; MDh 2.85; ViDh 55.19 read विधियज्ञाज्जपयज्ञो. — 2. Führer 1st ed., Ban. ed. सहस्रो; 2nd ed. साहस्रो following Böhtlingk (1885a).

26.10 *four ... cooked food:* this verse is identical with M 2.86 where most commentators interpret the four as four of the five so-called Great Sacrifices, excluding vedic recitation (B 2.11.1–6). Bühler takes them to mean four of the five sacrifices listed in M 3.73–4.

26.11 1. Bh, E, F, H, AA ed. जप्येनैव; Führer, Ban. ed. जाप्येनैव. — 2. KKT-Nk (103) संसिद्धो. — 3. E, F कुर्यादन्यत्र वा.

26.12 *"Head" vow:* the meaning is unclear. The same expression occurs in MuU 3.2.10 and may refer to some type of head-shaving connected with studying a particularly sacred text.

26.13 1. F, H यथाग्निर्वायुनोद्धूतो. — 2. Kb, AA ed., KKT-Nk (108), SmR-G (191), PaM-P (379) जप्य-; Führer, Ban. ed. जाप्य-. — 3. Kb om. नित्यं ... (14) -ध्यायिनां. — 4. KKT-Nk (108), SmR-G (191) मन्त्रयुक्तः सदा द्विजः; PaM-P (379) मन्त्रयुक्तः समाहितः; AA ed. संग्रहीष्यते.

26.14 1. KKT-G (278) मङ्गलाचारयुक्तानां (cf. MDh 4.146). — 2. B, F, H, Kb चैव.

26.16 1. B, F, H जपहोमै-.

26.17 1. B, F, H, Kb रथा वाश्वैर्यथा विना.

26.18 1. YAp (21) मधुसंपृक्तं, but at 1034 as in ed. — 2. F, H चात्रेन. — 3. YAp (21) चाप्यन्नसंयुतम्, but at 1034 as in ed. — 4. F, H भैषजं. — 5. YAp (21) हि तत्, but at 1034 as in ed.

26.19 1. Ban. ed. om.

27.1 1. E -कार्यकृतं त्यागं. — 2. F सर्वं तु तस्य; cited in YMt (3.310), PaM-P (451) as in ed.

27.2 1. F वातबलो. — 2. H वदज्ञः.

27.3 1. H नैनमाप्नोति.

27.4 1. E, F, H नेतरम्.

27.5 1. E, H -फलाशिनः.

27.7 1. B, F, H, Kb -क्रियाक्षमः; KKT-G (275) -क्रिया क्षमा. — 2. KKT-G (275) नाशयन्त्या-.

27.8 1. F, H -यथाशक्ति.

27.9 1. B, F यजनाध्यापनाद्दानात्तथै-. — 2. Kb -नार्कसमाहिते.

27.10 1. Kb, Ban. ed., AA ed. अभोज्याभोज्य-; H अभोज्यभक्ष-; Führer अभोज्यभोज्य-; YMt (3.289) अभोज्याभक्ष्य-, which I have adopted; YMT (3.289) -संज्ञिते.

27.11 1. F, H रूढां. — 2. YMt (3.289) वा.

27.12 1. Kb पालाश-. — 2. YMt (3.289) पद्ममुदुम्बरम्. — 3. YMt (3.289) अपः पिबेत्क्वाथयित्वा. — 4. YMt (3.289) त्रिरात्रेण विशुध्यति.

27.13 1. H शौचयेत्.

27.15 *if he has . . . discolored:* the reference possibly is to excrement. After eating barley, if one's excrement contains white barley seeds then he is pure, if they are discolored, he remains impure.

27.17 1. B, F, H, Kb जलस्थितो; AA ed. (k) जले स्थितो; YAp (1247) स्थित्वा जले; Führer, Ban. ed. जलाशये.

Prājāpatya penance: this is the same as the normal arduous penance (B 2.2.38).

27.18 1. Bh, E, H न भ्रूणहा; B, Kb, Ban. ed., AA ed. नो ब्रह्महा; F नाब्रह्महा.

27.19 1. Kb -तल्पगैः.

27.21 1. YMt (3.323) इन्दुक्षये. — 2. YMt (3.323) एष. — 3. Kb, Ban. ed. omit repetition.

28.1 1. B, F, Kb वारेण.

28.2 1. YBk (3.256) orders the pādas as c, d, a, b; but the reading as in ed.; E, H, Ban. ed. बलात्कारेण भुक्ता. — 2. F, H चौर-.

28.3 1. YBk (3.256) त्याज्यादूषिता, explained in commentary also as अदूषिता; all editions त्याज्या दूषिता; mss. evidence is ambiguous because akṣaras are written continuously. I follow YBk.

28.5 1. Führer 2nd ed. पश्चानैता; F, H पश्चाम्र च.

28.6 1. Führer, Ban. ed. सर्वमेध्यत्वं; B, F, H, Kb, AA ed. सर्वभक्षत्वं.

28.7 1. YAp (1208), YMt (3.297) स्त्रियाः; all others स्त्रियः. — 2. Führer, Ban. ed. भर्तृवधो; F, H, AA ed., YAp (1208), YMt (3.297) भर्तुर्वधो.

28.8 1. H वत्सो मध्यावने. — 2. F, H फलशातने.

28.9 1. This line of the verse is omitted by Führer in the 2nd ed.

28.10 1. Kb सर्वे वेद-.

28.11 1. YAp (1222) -मर्षण-. — 2. YMt (3.325) देवकृतः. — 3. Bh, E, H शुद्धवत्यरतत्समाः. — 4. YAp (1222) कूष्माण्ड्यः पावमान्योऽपि विराजं मृत्युलाङ्गलम्, this is followed by three half-verses and a section in prose not found in the mss.

28.12 1. B, Kb, Ban. ed. अभिषङ्गाः; AA ed. अभीषङ्गाः. — 2. B, Ban. ed. भारदण्डानि; E भाडानि. — 3. So Kb, AA ed.; others place after सामानि. — 4. Bh and F omit this sūtra and first pāda of 13.

28.13 1. All, except AA ed., add च. — 2. E चत्यासं च; AA ed. न्यासं च. — 3. B, Ban. ed. अर्त्विगं; F अष्टभिङ्ग; Kb अविगं; Bh, H अब्लिङ्गाः. — 4. Führer 1st ed., Kb, Ban. ed. om.;

Böhtlingk (1885a) notes the lack of one syllable in this pāda; possibly because of this the 2nd ed. adds तु without giving any manuscript variants; AA ed. च. — 5. E वाक्सूक्तमनृचस्तथा; H वाक्सूक्तमरुचस्तथा.

28.14 1. Böhtlingk (1885a) notes the metrical irregularity of this pāda; perhaps we should read शतरुद्राथर्वशिरस्. — 2. H महापथं व्रत. — 3. Bh, E, F, H शुद्धं शुद्धेन; B, Kb, Ban. ed. इन्द्रशुद्धे; AA ed. शुद्धं शुद्धेति; cf. ViDh 56.20.

28.15 1. B, F रथाङ्गरं.

28.16 1. F, H तासामनन्त्यं.

28.17 1. B, Ban. ed., E उपरुदन्ति; Bh, F, H उपरुन्दन्ति; YAp (286) उपक्रन्दति. — 2. YAp (286) मही. — 3. YAp (286) हस्तौ, var. हर्तुं. — 4. E दत्त्वा. — 5. Bh, F, H निवाकृताः.

28.18 1. B, H, Kb च. — 2. YMt (3.309) क्षौद्रयुक्तैस्तिलैः कृष्णैर्वाचयेदथ वेतरैः.

28.20 1. F, H, AA ed. -मार्गणं.

28.21 1. H -गुहोपेता.

28.22 1. Kb, Ban. ed.. omit repetition.

29.1 1. B, F, H, Kb, AA ed. सर्वकामा-.

29.2 1. Ban. ed. -जीवत्वं. — 2. AA ed. -वान्ह्युप- (3).

29.7 1. Kb नीरुजः.

29.9 1. Kb सचक्षुः. — 2. AA ed. places at beginning of sūtra 10.

29.14 1. E नगजमा-.

29.15 1. Kb उपानःप्रदाता.

29.16 1. YAp (1225) लोभमोहितः; Kb -कर्षिताः. — 2. YAp (1225)सर्वं तद्भूमिदानेन क्षिप्रमेव प्रणाशयेत्.

29.17 1. Kb -नार्थे. — 2. AA ed. -पूर्णं कम-.

29.18 1. H दशानां; AA ed. दानानां. — 2. B, Ban. ed., F, H, Kb, AA ed. विधिदत्तानां.

29.19 1. E त्रीण्याहुरिति दानानि. — 2. F, AA ed. आदिदानं हिरण्यानां.

29.20 1. H औत्पत्तिकफल-. — 2. B, Kb, Ban. ed योगीनां संपूरितं; E, AA ed. योगिनां संमतं; F, H योनसंयुरिमं.

release from the cycle of rebirth: The compound *mokṣasaṃsāramocanam* is unclear. It could also be translated "liberation and release from the cycle of rebirth", but then it would be somewhat tautologous. Another possibility is that *saṃsāramocana* is a technical term. A similar term *saṃsāramocaka* appears in later literature with reference to a group who may have killed, especially small animals, so as to release them from *saṃsāra*. On this topic, see Halbfass 1991; 97–111.

29.21 1. Kb, Ban. ed. omit repetition.

30.5 1. H कावे.

sense organs: this appears to be a broken citation.

30.6 1. E याति. — 2. Kb किल्बिषी.

30.7 1. B, Kb, Ban. ed. नैनमध्याचते च यः; MDh 7.84 न विनश्यति कर्हिचित्; F नैवमध्यापतेच्च यः.

30.8 1. B, Kb, Ban. ed. क्षान्त्यापुष्टिः. — 2. Kb, Ban. ed. -क्षिष्यं स्मृतं.

30.9 1. Kb जीविताशा.

30.11 1. Kb omits repetition.

APPENDIX I

Ritual Vocabulary

1. Names of Rites, Priests, and Ritual Objects

Adhvaryu. One of the four principal priests at a vedic sacrifice. He belongs to the Yajurveda and is responsible for most of the sacrificial actions, including the offerings made in the sacred fire.

Āgnīdhra. The name of one of the assistants of the Adhvaryu, he maintains the fires. His seat is located to the west of the Utkara mound.

Agnimukha. This term refers to all the preliminary rites that precede the principal offering.

Agniṣṭoma. One of the seven types of Soma sacrifices (see G 8.20), it is considered the model for Soma sacrifices lasting one day.

Agniṣṭut. A Soma sacrifice of the Agniṣṭoma type.

Aptoryāma. One of the Soma sacrifices: Kane 1962–75, II. 1206.

Aṣṭakā. The rite for ancestors offered on the eighth day after the full moon.

Atirātra. One of the seven types of Soma sacrifices (see G 8.20) performed over a day and a night.

Atyagniṣṭoma. A variation on the Agniṣṭoma with the addition of several rites.

Bali. The offering of cooked food to various deities, spirits, and animals.

Brahmaudana. A preparation of rice cooked during a ritual for the use of the officiating priests.

Camasa. A square ladle made of banyan wood and used for a variety of purposes in a sacrifice, including serving as a container or a drinking vessel for Soma.

Catuścakra. This is an optional rite to be performed on a new- or full-moon day. It is recommended for a person who has enemies. The sacrifice consists of four offerings. See *Śrautakośa*, I. 524.

Cātvāla. A pit dug outside the sacrificial arena (*vedi*) near its north-eastern corner. Earth dug from this pit is used for a variety of ritual purposes.

Cooked oblation (*pākayajña*). This is a general term for domestic rites involving the offering of cooked food. It is distinguished from vedic offerings called *haviryajña*.

Cooking fire. This is the ordinary kitchen fire in which the daily cooking is done. It is distinguished from the five sacred fires (A 2.17.22 n.).

Dadhigharma. A mixture of hot milk and curd poured into a warm pot and used as a libation at a Soma sacrifice.

Dākṣāyaṇa sacrifice. A modified form of the full-moon sacrifice performed to obtain a special wish, such as heaven, cattle, or children.

Darvīhoma. A simplified fire offering of ghee or curd made with a ladle named Darvī.

Dhruvā. A round spoon with a spout at the end and a long handle, somewhat similar to the Juhū. It belongs to the Sruc class and is used in making offerings into the fire.

Domestic fire (*aupāsana*). The fire in which domestic offerings (as opposed to vedic sacrifices) are made. This fire is established at marriage (G 5.7).

Dvādaśāha. A Soma sacrifice lasting twelve days.

Gharmocchiṣṭa. Gharma is the hot milk mixed with ghee used at a Soma sacrifice. Gharmocchiṣṭa is the drinking of the remnants of Gharma (after it has been offered in the fire) by the offerer.

Gosava. This is a one-day Soma sacrifice. It is recommended for people aspiring to sovereignty. See Kane 1962–75, II. 1213.

Hall fire (*sabhya*). This fire is located in the hall where ritual gambling takes place and forms one of the five sacred fires of the vedic sacrifice (A 2.17.22 n.).

Hearth fire (*āvasathya*). This fire is located in the shed for guests and forms one of the five sacred fires of the vedic sacrifice (A 2.17.22 n.).

Horse sacrifice (*aśvamedha*). One of the most important vedic sacrifices, it is perfomed by a king to demonstrate his sovereignty and ritually to enhance his dominion. A horse is set free to roam at will for a whole year, during which time it is guarded by the king's troops. At the end of the year it is brought back and sacrificed.

Hotṛ. The priest belonging to the Ṛgveda and responsible for all the recitations during a sacrifice.

Householder's fire (*gārhapatya*). One of the three fires required for vedic sacrifices. It is located at the western end of the sacrificial arena in a round fire pit.

Iṣṭi. This is a class of sacrifices, of which the model is the new-moon sacrifice, requiring four priests. It is distinguished from other types, such as animal sacrifices and Soma sacrifices.

Iḍādadha. This is a sacrifice consisting of three offerings of cakes to Fire, Indra, and Mitra-Varuṇa on the new-moon day. Described in *Śrautakośa*, I. 523–4.

Jaya. These are a set of ghee offerings called "victorious" recommended for a person setting out for battle. See TS 3.4.4.1; *Śrautakośa*, I. 201.

Juhū. A round spoon with a long spout at the end and a long handle. It is held over the Upabhṛt and used to pour ghee into the fire. It belongs to the Sruc class and is made of Palāśa wood.

Jyotiṣṭoma. A Soma sacrifice lasting five days.

Kaṃsa. A bowl made of brass and used in sacrifices to hold the melted ghee.

Kuṇḍapāyinām Ayana. This is a *sattra* (sacrificial session) type of Soma sacrifice lasting a full year.

Mārjālīya. A mound of earth where sacrificial utensils are cleaned. It is located on the south side of the great sacrificial arena (*mahāvedi*) half inside and half outside with the entrance towards the north, that is, facing the arena.

Mṛgāra. A set of ten offerings forming part of the horse sacrifice: TS 7.5.22. See Mṛgāra verses in App. I.2.

Nāciketa. Bodewitz (1985, 8–10, 25) has shown that this term refers not to particular fires but to the building of a special fire-altar bearing the name of Naciketas, the central figure in the KaU.

Nirūḍhapaśubandha. Sometimes called simply Paśubandha, this is the sacrifice of a disembowelled animal. It is regarded as the model for all animal sacrifices. See Kane 1962–75, II. 1107 f.

Offertorial fire (*āhavanīya*). One of the three sacred fires at a vedic sacrifice, it is located at the eastern end of the sacrificial area in a square fire pit. All offerings intended for the gods are placed in it. It is kindled by taking flaming pieces of firewood from the householder's fire (B 2.17.18).

Pāvamānī/Pāvamāneṣṭi. This a triple oblation to the Fire "that purifies". See *Āpastamba Śrautasūtra*, 5.21.1–11.

Pavitreṣṭi. This is a sacrifice to "Fire that purifies" performed on a new- or full-moon day to expiate any sin. See *Śrautakośa*, I. 594.

Punaḥstoma. This is a Soma sacrifice performed in a single day. It is prescribed for someone who has accepted too many gifts and feels as if he has swallowed poison.

Sacrificial session (*sattra*). This is a class of Soma sacrifices lasting more than twelve days.

Ṣaḍhotṛ. A subsidiary offering at an animal sacrifice using the six-hotṛ text: TA 3.6.

Sarvapṛṣṭhā. This is a sacrifice to Indra performed by a person seeking virility. See *Śrautakośa*, I. 635.

Sautrāmaṇī. A sacrifice at which *surā* liquor and a goat are offered. It is performed either as an independent rite or at the conclusion of a royal consecration. See Kane 1962–75, II. 1224.

Seasonal sacrifices (*cāturmāsya*). These are sacrifices performed on the full-moon days that begin the seasons: Vaiśvadeva in the Spring, Varuṇapraghāsa in the Rainy Season, Sākamedha in the Autumn, and Śunāsīrīya on the fifth full-moon day after the Sākamedha.

Ṣoḍaśin. One of the seven principal types of one-day Soma sacrifice. See Kane 1962–75, II. 1204.

Soma. This is the name of a plant that was crushed to extract its juice. Soma juice was used in several types of Soma sacrifices.

Southern fire (*anvāhāryapacana* or *dakṣiṇāgni*). One of the three vedic fires, it is located to the south-east of the householder's fire in a half-moon-shaped fire pit. The southern fire was used for cooking the grain preparations used at a sacrifice.

Sruc. The common name for ladles, including Juhū, Upabhṛt, and Dhruvā, used for pouring ghee into the sacred fire.

Sruva. Distinguished from the Sruc-type ladles, this is a smaller spoon used mainly for spooning out ghee or milk into the Sruc. The Sruva has a long handle at the end of which there is a small globular spoon without a spout. It is made of Khadira wood.

Traidhātavīya. A sacrificial rite to obtain a particular wish, this is recommended for people who wish to perform sorcery. Three cakes (from which it gets the name) are offered, the first made with rice, the second with barley, and the third again with rice.

Trihavis. It is described as a triple offering to ancestors in *Śāṅkhāyana Śrautasūtra*, 3.16.1. Govinda (on B 4.6.2), however, identifies it as Savaneṣṭi, which is an offering of a cake baked in eight potsherds to Fire, a cake baked in eleven potsherds to Indra and Fire, and a cake baked in twelve potsherds to the All-gods: see *Śrautakośa*, I. 760.

Ukthya. One of the seven principal types of one-day Soma sacrifice. See Kane 1962–75, II. 1204.

Utkara. This is a small mound made with the earth dug up while preparing the sacrificial arena. It is located outside the north-eastern corner of the arena.

Utsargiṇām Ayana. A Soma sacrifice of the "sacrificial session" type lasting one year. See *Śāṅkhāyana Śrautasūtra*, 13.20.

Upabhṛt. A spoon with a long handle somewhat similar to the Juhū and used in making offerings of ghee into the fire. It belongs to the Sruc class and is made of banyan wood.

Vaiśvānarī. A sacrifice to the "Fire present in all men" generally cooked on twelve potsherds.

Vājapeya. A type of Soma sacrifice in which the number seventeen dominates. It was supposed to be offered by someone who desired lordship.

Viśvajit. A sacrifice at which a person gave away all his possessions as a sacrificial gift to the officiating priests.

Vrātapatī. An offering to the "lord of the vow". See *Āpastamba Śrautasūtra*, 9.3.24; 9.4.17.

Vrātyastoma. A Soma sacrifice performed in a single day. It is said to get its name from the fact that through this rite even people who have not performed their initiation at the proper time (i.e., Vrātyas) become as illustrious as a vedic savant.

Yajñakratu. According to Haradatta (on A 1.27.2), these are rites such as Soma sacrifices.

Yajñavāstu. A domestic rite of the Sāmaveda Brahmins at which a handful of sacred grass is sprinkled with ghee and thrown into the fire. See *Gobhila Gṛhyasūtra*, 1.8.26–29; Oldenberg 1886–92, II. 37.

2. Names of Ritual Formulas and Texts

Abliṅga. See App. 1.3: "Waters, you are refreshing ..."

Aghamarṣaṇa. This is the hymn RV 10.190 used in a particular ritual to efface sins: see B 3.5.

Agnervrata Sāman. "Fire is the crown, the peak, of the sky. Lord here of the earth, he quickens the seeds of the waters." SV 1.27 (= RV 8.44.16). See Sāyaṇa on ĀrṣB 6.4.1.1.

Ājyodha Sāman (also called Ācyadoha, Ācidoha). "The crown of the sky, the dispenser of the earth; Vaiśvānara, the fire born of Ṛta, the sage, the sovereign, the guest of men—the gods have begotten him as a cup for their mouths." SV 1.67 (= RV 6.7.1). See Sāyaṇa on ĀrṣB 6.1.4.2.

Aṃhomuca. This consists of two sets of formulas. The first is: "That body of yours to be striven after, O Indra and Varuṇa, with that free this person from tribulation. That strong, protecting, brilliant body of yours, with that free him from tribulation." The second is: "That disease of yours, O Indra and Varuṇa, that is in the fire—that disease of yours I appease hereby. That disease of yours, O Indra and Varuṇa, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees—that disease of yours I appease hereby." TS 2.3.13.1.

Āṅgirasa. For this verse, see App. 1.3: "The goose seated in the light ..."

Aśvasūkta. The Sāman SV 1.122 (= RV 8.14.1; same verse is given under Gosūkta). See Sāyaṇa on ĀrṣB 2.1.9.

Asyavāmīya. See App. I.3: "Of that pleasant and grey-haired Hotṛ priest ..."

Atharvaśiras. Nandapaṇḍita (on Vi 56.22) identifies this as the verse beginning "Brahmā arose as the first among gods." See MuU 1.1.

Atīṣaṅga. This consists of the verses SV 2.47–9 (= RV 9.101.1–3). See Sāyaṇa on ĀrṣB 6.4.2.12–13.

Bahiṣpavamāna Sāman. This central chant of the Soma sacrifice contains nine verses: RV 9.11.1–3; 9.64.28–30; 9.66.10–12. For a description see Kane 1962–75, II. 1169 f.

Bārhaspatya Sāman. This Sāman consists of SV 1.56 (= RV 1.40.3). See Sāyaṇa on ĀrṣB 1.7.2.

Bhāruṇḍa Sāman. According to Nandapaṇḍita (on Vi 56.13), this consists of the twenty-one verses beginning with RV 10.16.6. This verse, however, is not found in the SV.

Bhāsa Sāman. This consists of SV 1.470 (= RV 8.46.8). See Sāyaṇa on ĀrṣB 5.1.4.

Brahman's Heart. This passage is TA 10.28.

Brāhmaṇa. A vedic text distinct from the hymns and ritual formulas. Such texts are considered to contain injunctions, which are the source of *dharma*. See p. 14.

Bṛhat Sāman. This consists of SV 1.234 (= RV 6.46.1).

Calls (*vyāhṛti*). These are the names of the seven worlds in ascending order: *bhur* (earth), *bhuvaḥ* (mid-space), *svar* (sky), *mahar* (great), *janas* (people), *tapas* (austerity), *satya* (truth). The utterances are considered sacred and powerful. The first three are generally referred to as simply Calls, whereas all seven are called Great Calls (*mahāvyāhṛti*).

Devakṛta. The formulas contained in VS 8.13, variants of which are given in B 4.3.6: "You are the expiation of sins committed against the gods ..."

Devavrata Sāmans. Kṛṣṇapaṇḍita (on Va 28.13) identifies these as "From untruth I go to truth ..." (TB 1.2.1.15). Sāyaṇa (on ĀrṣB 6.3.5.2) gives a different identification.

Durgāsāvitrī. The verse RV 1.99.1.

Fiend-killing Sāmans (*rakṣoghna*). SV 1.124 (= RV 7.15.13). See Sāyaṇa on ĀrṣB 1.4.4. Besides this Govinda (on B 2.14.5) lists RV 6.16.43; 10.87.24-5; 8.23.15, 14, 13; 1.127.1 as forming part of these Sāmans. See also the formulas at B 3.6.6 (= TS 1.8.7.1).

Five-hotra text. This is TA 3.2.

Four-hotra text. This is TA 3.3

Gāyatra Sāman. This is the Gāyatrī verse sung in the Sāman manner. Sometimes other verses set in the Gāyatrī meter are used. See Eggeling, SB, IV. 178.

Gāyatrī. This term is used with two meanings. First, it is a type of meter with three octosyllabic feet. Second, it is another name for the Sāvitrī verse, which is set in the Gāyatrī meter.

Gosūkta. The Sāman SV 1.122 (= RV 8.14.1; same verse is given under Aśvasūkta). See Sāyaṇa on ĀrṣB 2.1.9.

Great Calls. See Calls.

Hiraṇyavarṇa verses. The four verses TS 5.6.1.1.

"Honey" verses (*madhvṛcaḥ*). The three verses RV 1.90.6–8, each containing the word "honey" (*madhu*).

Jagatī. A vedic meter consisting of four feet of twelve syllables each.

Janas. See Calls.

Jyeṣṭha Sāman. Haradatta (on A 2.17.22; G 15.28) identifies this as SV 1.31 (= RV 1.24.15), while Govinda (on B 2.14.2) identifies it as SV 1.67 (= RV 6.7.1) and (on B 3.10.10) as SV 1.33 (= RV 10.9.4) and RV 1.115.1. Obviously, there is a lot of confusion regarding this Sāman.

Kṣmāpavitra. According to Govinda (on B 4.7.5), the six verses beginning: "O Fire, lead us by a fair path to wealth ...", TS 1.1.14.3–4.

Kūṣmāṇḍa. The four formulas TA 2.3.

Lunar verses. According to Govinda (on B 3.8.14), the three verses RV 10.85.19; 6.6.7; 1.84.15.

Mādhuchandas hymns. The ten hymns RV 1.1–10.

Mahādivākīrtya. The Sāman SV 2.803 (= RV 10.170.1). See Sāyaṇa on ĀrṣB 6.4.1.5–6.

Mahānāmnī. The verses contained in AA 4.

Mahar. See Calls.

Mahāvairāja. The Sāman SV 1.398 (= RV 7.22.1). See Sāyaṇa on ĀrṣB 6.1.6.15.

Mahāvrata. This is a Sāma-chant sung at a bawdy rite of the same name that takes place on the penultimate day of the Soma sacrificial session called Gavāmayana. This chant consists of several Sāmans: Gāyatra, Rathantara, Bṛhat, Bhadra (SV, II. 460–2), Rājana. See Eggeling in SB, IV. 282–3. Nandapaṇḍita (on Vi 56.24) identifies it as SV 1.91.

Māhitra. The hymn RV 10.185.

Mānavī hymns. The hymns RV 8.27–31.

Mitra, verses addressed to. See App. I.3: "The fame of Mitra, supporter of the people ..."

Mṛgāra verses. These are the twenty-two formulas of the Mṛgāra offering contained in TS 4.7.15.

Mr̥tyulāṅgala. The verse "I know that immense Person, having the color of the sun and beyond darkness. Only when a man knows him does he pass beyond death; there is no other path for going there", TA 3.13.1.

Padastobha. The Sāmans SV 2.578–80.

Pāvamānī. Seven purificatory verses, see App. I.3: "Whether near or afar ..."

Puruṣa hymn. The creation hymn RV 10.90.

Puruṣagati Sāman. The verse "I am the firstborn ...", TB 2.8.8.1; see Sāyaṇa on ĀrṣB 6.1.6.18.

Puruṣavrata Sāmans. The first six verses or the first and fouth verses of the Puruṣa Hymn (RV 10.90). See Sāyaṇa on ĀrṣB

Raivata. The Sāman SV 1.153 (= RV 1.30.13).

Rājana. The Sāman SV 1.318 (= RV 7.27.1). See Sāyaṇa on ĀrṣB 6.3.4.8 The same verse is used for singing the Rauhiṇi Sāman.

Rathantara. The Sāman SV 1.233 (= RV 7.32.22). See Sāyaṇa on ĀrṣB 6.1.6.10.

Rauhiṇi. The Sāman SV 1.318 (= RV 7.27.1). See Sāyaṇa on ĀrṣB 6.3.4.8 The same verse is used for singing the Rājana Sāman.

Raurava. The Sāman SV 1.511 (= RV 9.63.28). The same verse is used for singing the Yaudhājaya Sāman.

Retasyā. This is the verse TA 1.30.1 (= BU 6.4.5): "I retrieve this semen that fell on earth today; into water or plants though it may have seeped. May I regain my virility, my ardor, my passion; let the fire and the fire-mounds each return to its place." Hardatta (on G 23.20) cites another opinion, according to which the formula is TA 2.5.3.

Rudra verses. The eleven passages beginning: "Homage to your wrath, O Rudra ...", TS 4.5.1.

Sāman. A verse generally taken from the RV and sung to a particular melody. The Sāmans are contained in the Sāmaveda.

Sāmapavitra. "With what riches will this splendid friend, waxing ever strong, come to us, with what mighty aid." RV 4.31.1; SV 1.169.

Śatarudrīya. The hymn to Rudra found in VS 16.1–66.

Satya. See Calls.

Sāvitrī. The most sacred of ritual formulas: RV 3.62.10. See also Gāyatrī. Sometimes the term is used with reference to vedic initiation, because teaching this verse to the initiated boy forms a central part of that rite (see Va 11.74).

Seven-hotra text. TA 3.5.

Śiras formula. "OṂ the Waters, the Light, the Taste, the Immortal, Brahman! Earth, Atmosphere, Sky! OṂ!" MNU 342.

Śivasaṃkalpa hymn. This is VS 34.

Six-hotra text. This is found in TA 3.6.

Solar verses. According to Govinda (on B 3.8.14), RV 1.50.10; 1.50.1; 1.115.1.

Śuddhāśuddhīya. The Sāman SV 1.350 (= RV 8.95.7). See Sāyaṇa on ĀrṣB 3.12.9.

Śuddhavatī. The three verses RV 8.84.7–9.

Surabhimatī verse. The verse "Of Dadhikrāvan ..." See App. I.3.

Svadhā. The exclamation accompanying the offering of an oblation to ancestors. See Svāhā.

Svadhā-containing Yajus. This is found in TB 1.3.10.2.

Svāhā. The exclamation accompanying the offering of an oblation to gods. See Svadhā.

Tapas. See Calls.

Taratsama. Same as the following.

Taratsamandī. The hymn RV 9.58.

Ten-hotra text. This is found in TA 3.1.

Triṣṭubh. A vedic meter of four feet with eleven syllables each.

Trisuparṇa. The verse containing the term *suparṇa* ("bird") three times: RV 10.114.4. This explanation is given by Haradatta on G 15.28; but commenting on A 2.17.22 he gives opinions that take it to be TB 1.2.1.27 or TA 10.48–50.

Vāksūkta. Kṛṣṇapaṇḍita (on Va 28.13) identifies this as "The female mongoose, covered by the lips" found in the *Sāma-Mantra-Brāhmaṇa*, 1.7.15. See Oldenberg 1886–92, II. 2, 84; *Gobhila Gṛhyasūtra*, 3.4.29.

Vāmadevya. The Sāman SV 1.169 (= RV 4.31.1). See Sāyaṇa on ĀrṣB 2.6.6.

Varuṇa, verses addressed to. See the following.

Vāruṇī verses. "Hear this cry of mine, O Varuṇa ..." and "To you, therefore, I go ..." See App. I.3; B 2.7.9. Haradatta (on G 23.28), however, identifies them as RV 7.89.5; 1.25.19; 1.24.11, 14.

Vaṣaṭ. A ritual exclamation uttered by the Hotṛ priest at the conclusion of the sacrificial verse as the Adhvaryu priest puts the oblation into the sacred fire.

Virajā. The formulas contained in MNU 440–56. Some of these formulas are given in B 3.8.12.

Vṛṣākapi. The hymn RV 10.86.

Vyāhṛti Sāman. The five Calls *bhūḥ, bhuvaḥ, svaḥ, satyam,* and *puruṣaḥ* sung as Sāmans.

Yajus formula. A ritual formula in prose contained in the Yajurveda. These formulas accompany the ritual offerings into the fire.

Yajuḥpavitra. "May the waters, the mothers, cleanse us. May they who cleanse the ghee cleanse us with ghee." RV 10.17.10; TS 1.2.1.1.

Yaudhājaya. The Sāman SV 1.511 (= RV 9.63.28). The same verse is used for singing the Raurava Sāman.

3. Formulas Cited in the Translations by the First Words

Note: Translations of TS are based on Keith 1914.

"Accept us, O guardian of the house. Be of kind entrance for us and free from ill. Grant to us what we seek from you." TS 3.4.10.1.

"Aroused by god Savitṛ, I take you with the arms of the Aśvins, with the hands of Pūṣan. You are the spade. You are the woman." TS 1.3.1.1.

"As one released from the stake; as a sweaty man cleansed from the filth by bathing; as ghee purified by a strainer; so may all the gods free me from sin." TB 2.4.4.9.

"Blaze up, O Fire, dispelling my misfortune. Bring me cattle and grant me sustenance in every direction." MNU 67–8.

"Being born, it becomes ever new. It goes in front of the dawns as the banner of the days. As it arrives, it apportions to the gods their portions. The moon stretches out a long life span." RV 10.85.19; TS 2.4.14.1.

"Born beyond this firmament, may that bright light carry us beyond our enemies. To the Fire common to all men, Svāhā!" TS 4.2.5.2.

"Brahman was first born in the east. Vena [sun] has disclosed from the glittering boundary. He has disclosed its fundamental nearest forms, the womb of the existent and the non-existent." AV 4.1.1; TS 4.2.8.2.

"Burning away our evil ..." This is the hymn RV 1.97, whose seer is Kutsa Āṅgirasa.

"Do not hurt us in our children, our descendants, or our life. Do not hurt us in our cattle or our horses. Do not assail our heroes in anger, O Rudra. With oblations, let us serve you with honor." TS 3.4.11.2–3.

"Fire has put back the sight; Indra and Bṛhaspati have put it back. And you two, O Aśvins, put back the sight into my eyes." TS 3.2.5.4.

"Gazing, beyond the darkness, upon the highest light, we have come to the sun, god amongst gods, the highest light." TS 4.1.7.4.

"Golden-colored, pure, and purifying, in whom were born Kaśyapa and Indra; who have conceived Fire as a germ of varied color—may these waters be gentle and kind to us. Those, in whose midst Varuṇa goes gazing on the truth and falshood of men, dripping honey, pure, and purifying—may these waters be gentle and kind to us. Those in the sky that the gods make their food; those that are diffused manifold in mid-space; those that inundate the earth with their sap, the pure ones—may these waters be gentle and kind to us. With an auspicious gaze look upon me, O waters; with an auspicious body touch my skin. I invoke all you Fires that sit in the waters. Do you confer upon me radiance, might, and force." TS 5.6.1.1–2. These are the four Hiraṇyavarṇa verses.

"Hear this cry of mine, O Varuṇa, and be merciful this day. Seeking for help, I call on you." TS 2.1.11.6.

"Here indeed did they recognize the hidden bull of Tvaṣṭṛ, in the very house of the moon." TB 1.5.8.1; RV 1.84.15.

"He who has arisen from the great ocean, glistening from the midst of the water; may that sun, the red-eyed bull, the sage, purify me with his mind." TA 4.42.5.

"Homage to Rudra, the lord of the dwelling. In coming, in running away, in leaving, in departing, in returning, in journeying, I invoke him who protects." TB 3.7.9.6–7.

"Into the lion my fury ..." This is a rather long passage given in the *Baudhāyana Śrautasūtra*, 2.5, as a vedic text.

"Keep well awake, O Fire. Let us be glad. Guard us for prosperity, grant us to wake again." TS 1.2.3.1.

"May fire and wrath, and the lords of wrath, protect me from the sins committed through wrath. Whatever sin I have committed during the day with my mind, speech, hands, feed, stomach, or penis, may the day erase all that. Whatever evil is in me, I offer that and me in the womb of the immortal, in the truth, in the light, Svāhā! May the Sun and wrath, and the lords of wrath, protect me from the sins committed through wrath. Whatever sin I have committed during the night with my mind, speech, hands, feed, stomach, or penis, may the night erase all that. Whatever evil is in me, I offer that and me in the womb of the immortal, in the Sun, in the light, Svāhā!" MNU 321–26; TA 10.24.1.

"May he give you the fullness of life on every side, Fire here, the desirable. Let your breath come back to you. I drive away the disease from you ..." This is a long recitation of seventeen verses contained in TA 2.5.

"May my speech be in my mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, and strength in the thighs. May all my members be uninjured. May your body be with my body. Homage to you. Harm me not." TS 5.5.9.2.

"May the juices unite in you, may your strength, the might of him who overcomes the foe. Swelling up for immortality, O Soma, place in the sky the highest glories." TS 4.2.7.4.

"May the Maruts pour upon me, may Indra and Bṛhaspati; and may this fire pour upon me long life and strength. May they make me live long." TA 2.18.

"May we, O guardian of the house, obtain your fellowship in a friendship effectual, joyful, and proceeding well. Aid our wishes in peace, in action. Guard us always with blessings." TS 3.4.10.1.

"Mitra draws people together, the wise one. Mitra supports the earth and sky. Mitra regards men without blinking. To the true one let us offer an oblation rich in ghee." TS 3.4.11.5.

"No anxiety, no danger. ..." These verses are found in RV 10.126.

"O Fire, O Returner, return to us with fullness of life, with radiance, with gain, with wisdom, with offspring, with wealth." TS 4.2.1.2.

"O Fire, O Aṅgiras, may your returns be a hundred; your movements, a thousand. With the increase of their increase, do you bring back for us what is lost; bring back to us wealth." TS 4.2.1.3.

"Of Dadhikrāvan have I sung, the swift strong horse. May he make our mouths fragrant and lengthen our life." TS 1.5.11.4; RV 4.39.6.

"Of that pleasant and grey-haired Hotṛ priest ..." This is the rather long hymn RV 1.164 containing fifty-two verses.

"O gods, whatever offense we have committed against the gods ..." These verses are contained in TA 2.3.

"Perceived by the smell, invincible, ever fertile, abounding in cowdung, and the sovereign over all creatures, I invite her [the earth] here for prosperity." MNU 110–11.

"Return again with strength. Return, O Fire, fatten with food and life. Guard us again on all sides." TS 3.2.1.3.

"Return with wealth, O Fire, fatten with the stream, all-gaining on every side." TS 3.2.1.3.

"Swell up, O Soma [moon], and may your strength be gathered from all sides. Become strong in the gathering of vigour." TS 3.2.5.3.

"That bright eye rising in the east appointed by the god—may we see it a hundred autumns, may we live a hundred autumns." TA 4.42.5.

"The Brahman-priest of the gods, leader of poets, sage of seers, bull of wild beasts, eagle of vultures, axe of the forests, Soma goes over the sieve singing." TS 3.4.11.1.

"The fame of Mitra, supporter of the people, of the god, is eternal, true and most varied in fame." TS 3.4.11.5.

"The goose seated in the light; the bright one seated in mid-space. The Hotṛ seated at the altar; the guest seated in the house. Seated among men, seated in the highest, seated in truth, seated in the firmament. Born of the waters, born of the cow, born of truth, born of the mountain, the great truth." TS 1.8.15.2.

"The light by which the gods went up on high, as also the Ādityas, Vasus, and Rudras, by which the Aṅgirases attained greatness—with that light may the patron of the sacrifice attain prosperity." TS 5.7.2.2.

"The purifier, the heavenly one ..." This is a passage (*anuvāka*) with seventeen verses in TB 1.4.8.

"The rays carry you up—you the all-knowing god, the sun—for all to see." TS 1.4.43.1.

"The resplendent face of the gods has risen, the eye of Mitra, Varuṇa, and Agni. He has filled the sky and earth, and the mid-space. The sun is the self of what moves and what stands still." TS 1.4.43.1.

"The right and the truth ..." This is the Aghamarṣaṇa hymn, RV 10.190.

"The spotted bull has come and reached again the mother and the father, faring to the heaven." TS 1.5.3.1.

"The strength in the lion, the tiger, the panther ..." These four verses are found in TB 2.7.7.1–2.

"This, yes, this is my inclination ..." RV 10.119.

"To you, therefore, I go, praising you with my hymn. The sacrificer seeks this with his offerings. Be not angry here, O Varuṇa. Do not carry away our life, O wide ruler." ṬS 2.1.11.6.

"To welcome the Dawn the inspired Vasiṣṭhas did first awaken with songs and praises ..." This is the hymn RV 7.80 containing three verses.

"Unfurl your strength like a net spread out ..." This is the passage (*anuvāka*) TS 1.2.14.

"Waters, you are refreshing. Further us to strength, to see great joy. The auspicious flavor that is yours, accord to us here, like eager mothers. To him may we come with satisfaction, to whose dwelling you quicken us, O waters, and propagate us." TS 4.1.5.1. These are the Abliṅga formulas.

"We announce to the Fire common to all men ..." This hymn is found in TA 2.6.

"Whatever blemish there is in me, Fire, all-knowing and swift-moving, has removed it." TS 3.2.5.4.

"Whatever debt I have contracted without gambling ..." This is a long recitation of thirteen verses contained in TA 2.4.

"Whether near or afar ..." These are the seven Pāvamānī verses contained in RV 9.67.21–7.

"With that body of yours worthy of sacrifice, O Fire, come here and mount my body, procuring many riches, splendid and manly. Becoming the sacrifice, sit down at the sacrifice, your own abode. O All-knowing Fire, being born from the earth, come with your abode." TB 2.5.8.8.

"With that purifier of a thousand streams with which the gods always cleanse themselves, may the purificatory verses cleanse me." TB 1.4.8.6.

"You are the sheen! You are the radiance! You are the brilliance!" TS 1.1.10.3.

"You, O Fire, are the guardian of vows among gods and men, you who are to be invoked at the sacrifices." TS 1.2.3.1.

"You, O Fire, with your favor take us across once more over every trouble. Be a broad, thick, and wide fortress for us, and health and wealth for our children and descendants." TS 1.1.14.4.

APPENDIX II

Names of Gods, People, and Places

Aditi. A female deity, the mother of several gods, including Varuṇa and Mitra. In later mythology she is made the mother of gods in general. Sometimes she is identified with the earth.

Āditya(s). Literally the son(s) of Aditi, the term in the plural refers to a group of gods, including some prominent ones such as Varuṇa, Mitra, and Indra. Early texts give their number as eight, but the Brāhmaṇas already show their number as twelve, which has remained the norm ever since. Together with the Vasus and the Rudras, they constitute the three major classes of gods. In the singular, the term Āditya refers to the sun.

Agastya. The name of an ancient sage, said to be the son of Mitra and Varuṇa. In a later myth he is said to have instructed the Vindhya mountains to remain bowed (not to grow taller) until he turns from southern India.

Agni. Fire and the god of Fire.

All-gods (*viśvedeva*). The name of a class of gods. In the later Dharma texts they are listed as ten in five pairs: Kratu and Dakṣa, Vasu and Satya, Dhuri and Locana, Kāla and Kāma, and Purūravas and Ārdrava. See Kane 1962–75, IV. 457.

Ambaṣṭha. A mixed social class consisting of offspring fathered by a man on a woman one class (*varṇa*) below him.

Aṅga. The name of the far eastern region of the Ganges plain, roughly corresponding to the western part of Bengal.

Āṅgirasa. The name of a class of priests closely associated with another group called Atharvan. The name is also used with reference to a group of sundry divine beings and is an epithet of several gods, especially the fire god Agni.

Antyāvasāyin. A chid fathered by a Śūdra man on a Vaiśya woman.

Āraṭṭa. The name of a people and a region in the Punjab, in the north-western part of India. This region was outside the cultural area of Brahmanism and out of bounds to Brahmins.

Asaṃvṛta. The name of a hell: see Va 18.15; M 4.81.

Aśvins. Twin deities described as young, beautiful, fond of honey, and expert in medical knowledge. They are the physicians of the gods.

Aupajaṅghani. An ancient authority on Dharma cited by Baudhāyana (2.3.33) on inheritance.

Avanti. An area of western north-central India, corresponding to western Madhya Pradesh.

Āyogava. A child fathered by a man on a woman of the class (*varṇa*) immediately above his.

Bhāllavins. The adherents of an ancient school of teachers constituting a branch of the Sāmaveda. A Brāhmaṇa belonging to this branch is cited in the *Bṛhaddevatā*, 5.23.

Bharadvāja. An ancient seer to whom the composition of the sixth book of the Ṛgveda is ascribed.

Bhṛjyakaṇṭha. A mixed class considered to be the offspring of a Brahmin father and a Vaiśya mother.

Boundary River. This river is given in a verse of the Bhāllavins (B 1.2.12; Va 1.15) as the western boundary of the land of vedic splendor. Its identity is unclear, but it is probably the same as the Sarasvatī.

Brahman. This term is applied to the ultimate cosmic principle and, in the Vedas, especially to formulations of ultimate truth. In later times, it is used with reference to the creative principle and sometimes also the creator god.

Brahmaṇaspati. Literally "the lord of brahman", the term is an epithet of Bṛhaspati.

Brahmin. The first of the four classes of ancient Indian society, generally associated with learning and ritual activities.

Bṛhaspati. A deity closely linked to the fire god and to sacred speech. Regarded as the priest of the gods and the source of wisdom, he is the lord of speech and eloquence. Later tradition identifies him with the planet Jupiter and ascribes to him, now considered a seer, texts of religious law and politics.

Cāṇḍāla. An outcaste person whose mere touch polutes. He is considered the offspring of a Śūdra father and a Brahmin mother.

Dauṣyanta. A mixed class, considered as the offspring of a Kṣatriya father and a Śūdra mother.

Deccan. The region in India to the south of the Vindhya mountain range.

Dhanvantari. A god produced at the cosmogonic churning of the ocean, he is the physician of the gods and the divine author of medical science.

Dhīvara. A mixed class considered to be the offspring of a Vaiśya father and a Kṣatriya mother.

Eka. An ancient teacher of Dharma cited in A 1.19.7.

Gandharva. In the early vedic literature Gandharvas appear as a class of divine beings alongside the gods and the forefathers. They are associated with the Soma drink and are said to be fond of females. They are often associated with the celestial nymphs, Apsarases. In later literature, especially the epics, the Gandharvas are depicted as celestial singers and are associated with music.

Ganges. The major Indian river, of which the Yamunā is a tributary, flowing from the north-central plains into the Bay of Bengal.

Gayā. One of the most sacred places of pilgrimage located close to the modern city of Patna in Bihar.

Hārīta. The name of an ancient authority on Dharma cited frequently in the Dharmasūtras.

Indra. The most famous of the vedic gods, Indra is called the king of the gods. He is powerful and loves to drink Soma. His claim to fame is his victory over Vṛtra, a combat that is given cosmogonic significance. In the Vedas Indra is closely associated with rain, and prominence is given to his weapon, the Vajra, conceived of as the thunderbolt.

Janaka. Perhaps the most famous and prominent of the kings mentioned in the Upaniṣads. Videha is to the east of the Kuru-Pañcāla country, the home of the major figures of the Upaniṣads. Janaka, the king of Videha, represents the growing importance of the eastern regions from which the new religions of Buddhism and Jainism would emerge some centuries later.

Kālaka (lit., "black forest"). The location of this forest is uncertain, but it must have been in the eastern reaches of the Ganges, possibly eastern Bihar or western Bengal.

Kaṇva. An ancient authority on Dharma cited by Āpastamba: see Kane 1962–75, I. 273.

Kāṇva. An ancient authority on Dharma cited by Āpastamba. This is also the name of a vedic branch to which Baudhāyana belonged (B 2.9.14): see Kane 1962–75, I. 273.

Karaṇa. A mixed class considered as the offspring of a Vaiśya father and a Śūdra mother.

Kāraskara. Name of a people and a region. Later literature places it somewhere in the Narmadā river valley in the Vindhya hills.

Kaśyapa. The name of an ancient sage, cited as an authority on Dharma by Baudhāyana (1.21.2): see Kane 1962–75, I. 274.

Kātya. An ancient authority on Dharma cited by Baudhāyana (1.3.46).

Kautsa. An ancient authority on Dharma cited by Āpastamba (1.19.4; 1.28.1).

Kṣattṛ. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother.

Kṣatriya. The second of the four classes of ancient Indian society, generally associated with warfare and government.

Kukkuṭa. A mixed class said to be the offspring of a Vaiśya father and a Niṣāda mother.

Kuṇika. An ancient authority on Dharma cited by Āpastamba (1.19.7).

Kutsa. An ancient authority on Dharma cited by Āpastamba (1.19.7).

Magadha. An eastern region along the Ganges plane corresponding roughly to modern Bihar. It was the center of the Aśokan empire.

Māgadha. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother.

Mahājajñu. The name of an ancient teacher mentioned by Baudhāyana (3.9.21).

Māhiṣya. A mixed class considered to be the offspring of a Kṣatriya father and a Vaiśya mother.

Manu. The first man and the progenitor of all humans, he plays the central role in

the Indian myth of the flood. Later legends make him also the first lawgiver, and an important collection of ancient Indian laws is ascribed to Manu.

Maruts. A group of gods connected with the wind and the thunderstorm, and thus associated with Indra's exploits. They are called the sons of Rudra and are often referred to in the plural as "the Rudras".

Maudgalya. An ancient authority on Dharma cited by Baudhāyana (2.4.8).

Mūrdhāvasikta. A mixed class considered to be the offspring of a Brahmin father and a Kṣatriya mother.

Nirṛti. A goddess who is the personification of evil and adversity.

Niṣāda. A mixed class considered to be the offspring of a Brahmin father and a Vaiśya mother.

Pāraśava. A mixed class considered to be the offspring of a Brahmin father and a Śūdra mother.

Pāriyātra. Probably a mountain range of the Vindhyas, the latter being substituted for Pāriyātra in the definition of the land of Āryas found in later texts (M 2.21).

Prajāpati. Literally "lord of creatures", he is the creator god *par excellence* in the Brāhmaṇas and the Upaniṣads. He is the father of the gods and the demons (*asura*), as well as of all creatures.

Prānūna. I have not found any source that identifies this region.

Pulkasa. A mixed class considered to be the offspring of a Niṣāda father and a Vaiśya mother.

Puṇḍra. Appearing already in the AB 7.18 as a degraded people, they were probably located somewhere in Bengal or Bihar.

Pūṣan. Closely associated with the sun god, he is viewed as the one who knows the paths and conducts the dead safely to the world of the fathers.

Puṣkarasādi. An ancient authority on Dharma cited by Āpastamba (1.19.7; 1.28.1).

Rāmaka. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother.

Rathakāra. A mixed class considered to be the offspring of a Vaiśya father and a Śūdra wife.

Rudra. Generally regarded as a storm god, Rudra has an ambivalent personality. He is fierce and feared. He is also a healer, the one who averts the anger of gods. In his benign aspect he is referred to as *śiva*, "the benign one", an epithet that becomes the name of the later god Śiva, with whom Rudra is identified.

Rudras. In the plural, the term refers to a group of eleven gods, who, together with the Ādityas and the Vasus, constitute the three classes of gods. The Rudras are associated with the Maruts; both of these groups are ruled by Rudra.

Sādhyas. A group of somewhat ill-defined deities, said to occupy a region above that of the gods.

Sarasvatī. The most celebrated river of the vedic age (although its identity in the early period is not altogether certain), it is personified as a goddess. In the Brāhmaṇas she becomes identified with speech and the goddess of speech, and in later mythology Sarasvatī is the goddess of eloquence and wisdom.This river flowed between the Indus and Ganges river systems. Its disappearance in the desert became the focus of myths and folk tales.

Sauvīra. Name of a border people living probably in south-western Punjab near the Indus.

Savarṇa (lit., "of the same class"). Offspring of a mother of the same class as the father or one class below him.

Savitṛ. An aspect of the sun god, this deity became famous because the celebrated Sāvitrī verse is addressed to him.

Sindh. The region around the southern reaches of the Indus river; today the area around Karachi in Pakistan.

Soma. A sacrificial drink pressed from a plant with apparently mind-altering qualities, it was personified as a god and later identified with the moon. Thus the term often simply means the moon.

Śūdra. The fourth and lowest of the four classes of ancient Indian society associated with service and servile functions within society. Some Śūdras may have been slaves.

Sūta. A mixed class considered to be the offspring of a Kṣatriya father and a Brahmin mother.

Surāṣṭra. The region of Kathiawar in south-eastern Gujarat.

Śvapāka. Literally "a dog-cooker", i.e., one who eats dog meat. A mixed class considered to be the offspring of an Ugra father and a Kṣattṛ mother.

Śvetaketu. The reference probably is to the son of Uddālaka Āruṇi, who figures prominently in the Upaniṣads. BU 6.2; CU 5.2; 6.

Tvaṣṭṛ. Described as a skilled workman, he is the father of Indra.

Ugra. A mixed class considered to be the offspring of a Vaiśya father and a Śūdra mother.

Upāvṛt. A border land whose geographical location is uncertain.

Uśanas. The name of an ancient sage who becomes the domestic priest of the Asuras (demons) in their war with the gods. He is cited as an authority on Dharma.

Vaideha(ka). A mixed class considered to be the offspring of a Śūdra father and a Kṣatriya mother (see also Vaiṇa).

Vaiṇa. A mixed class considered to be the offspring of a Śūdra father and a Kṣatriya mother (see also Vaidehaka).

Vaiśya. The third of the four classes of ancient Indian society. Vaiśyas are the common people engaged in agriculture and trade.

Vaṅga. Bengal or its eastern regions.

Varuṇa. One of the great gods in the early vedic literature, he is viewed as the grand sovereign and upholder of the natural and moral order. He becomes increasingly associated with the waters and the west, and his residence comes to be located within the ocean.

Vārṣyāyaṇi. An ancient authority on Dharma cited by Āpastamba (1.28.2).

Vasus. A group of eight gods distinguished from the Ādityas and Rudras, although their general character and specific identities remain rather vague.

Vindhya. The major mountain range in north-central India dividing north India from the Deccan.

Viṣṇu. The great god of later Hinduism, who is a somewhat minor solar deity in the vedic literature. He is especially celebrated in his two human incarnations, Rāma and Kṛṣṇa.

Vrātya. The term is used in ancient literature to refer to groups of people, at least some of whom appear to have led a wandering or a nomadic life. Already in some vedic texts, however, the Vrātya is presented as a mysterious, powerful, and even divine person. In later times the term is used to refer to either mixed-caste people or to Brahmins who have not undergone vedic initiation.

Vṛṣaparvan. The name of a sage whose daughter entered into a dispute with the daughter of Uśanas.

Yama. The Indian god of death from the most ancient period of vedic mythology until contemporary times. In ancient myths he is called king and divine characteristics are ascribed to him, but he comes to be identified with death itself and many of the negative aspects of death become associated with Yama. Later myths associate him with judgement and punishment of the dead.

Yamunā. The major tributory of the Ganges river.

Yavana. A mixed class considered to be the offspring of a Kṣatriya father and a Śūdra mother: see p. 9.

APPENDIX III

Fauna and Flora

COMMON fauna and flora that can be readily translated are not listed here; they are found in the Index.

Babhru (lit., "deep- or reddish-brown"). The term refers to a type of mongoose, possibly the Ruddy Mongoose (*Herpestes smithi*), a variety of the common Indian mongoose (*Herpestes edwardsi*). Prater 1997, 102.

Badara. The jujube tree. *Zizyphus Jujuba.*

Baka. This term is applied to a wide variety of water fowl, including heron, ibis, stork and the common flamingo. Dave 1985, 383–7, 408–9.

Balāka. Flamingo; the term is sometimes applied to other water fowl, such as the egret. Dave 1985, 409–21.

Balbaja. A type of coarse grass. *Eleusine Indica.*

Bhāsa. A species of vulture, identified by Dave (1985, 188) as the bearded vulture.

Black antelope: see Eṇa and Hariṇa.

Bṛhacchiras. "Large-headed", a type of fish, although the reading is somewhat uncertain: B 1.12.8 n. Bühler identifies it as the Indian salmon (Māhsir).

Brahmasuvarcalā. Refers either to a variety of sunflower (*Heriantus*) or to *Clerodendron Siphonanthus.*

Cakravāka. The ruddy sheldrake called the Brahmani Duck. The fidelity of a mated pair to each other and their grief when separated is celebrated in Indian poetry and folklore.

Ceṭa. The identity of this fish or aquatic animal is uncertain. Kṛṣṇapaṇḍita (on Va 14.41) reads Āveṭa and explains it as Kumbhīra, the Ganges alligator. Given the other aquatic animals listed alongside at A 1.17.38–9 and Va 14.41–2, it is likely that this is also either an unusual fish or some type of amphibian.

Cilicima. A kind of fish also forbidden in the *Caraka Saṃhitā* (1.26.83; tr. I. p. 210). There it is described as full of scales, with red eyes and red lines on its body, resembling a Rohita fish, and generally moving "on the ground" (probably, at the bottom of the water).

Darbha. A type of grass used for ritual purposes, most commonly the same as Kuśa; specifically the grass *Saccharum cylindricum*. Sometimes, Darbha can mean simply a tuft or bundle, as in Va 21.2 *lohitadarbha* (Lohita grass).

Ḍerikā. A type of musk rat according to Haradatta (on A 1.25.13). It must have had some cultural importance, since killing it was considered a serious crime (B 1.19.6).

Ḍiḍḍika. Another type of musk rat. Govinda (on B 1.19.6) identifies it as Chuchundarī, a term occurring at M 12.65, where the commentator Govindarāja identifies it as Rājaduhitṛ, also a kind of musk rat.

Eṇa. The Blackbuck (also called Kṛṣṇasāra: M 2.23), an antelope with black hair on the back and sides and white under the belly: *Antilope cervicapra.* About 32 inches at the shoulder and weighing about 90 lbs., with horns 20–5 inches long. See Prater 1997, 270.

Gaura. The Indian bison standing close to 6 feet at the shoulders: *Bos gaurus.* See Prater 1997, 243.

Gavaya. In Va 14.41 it is given as a type of fish. The name indicates that the fish (or probably its head) must have had the appearance of an ox or bison.

Gayal. A wild ox: *Bos gavaeus.*

Godhā. Often translated as "iguana" (a lizard found exclusively in the Americas), this is clearly the Indian monitor lizard (see Lüders 1942; Jamison 1998), the smaller variety of which (called Talagoyā in Sri Lanka) is eaten.

Gṛñjana. An unidentified species of onion or garlic.

Haṃsa. The ruddy goose, most celebrated species of Indian goose. The term is often applied to other large geese and swans.

Hariṇa. An Indian antelope. According to Prater (1997, 270), Hariṇa is the female of Eṇa. But it appears from A 1.3.3 that Hariṇa is distinguished from Eṇa and may have been light brown in color. There may have been some confusion here, since the male Eṇa is black, whereas the female is brown.

Hārīta. The green pigeon. Dave 1985, 251.

Kalaviṅka. A species of sparrow, identified as the "village sparrow" by Vijñāneśvara on Y 1.174. According to Dave (1985), the word is used for blackbirds, magpies, and finches.

Kaliṅga. The east-central coastal region, corresponding roughly to modern Orissa up to the mouth of the river Kṛṣṇā.

Kaṅka. The name is used for several varieties of eagle, heron, stork, and kite. Its feathers were used in making arrows. Dave 1985, 242. Fitzgerald (1998, 258) has argued that the term refers to a carrion-eating stork.

Kapiñjala. The Francoline partridge, called Cātaka in North India.

Karañja. The term *karañja* (also written *kalañja*) in not found in any Dharma text apart from Āpastamba (1.17.26), although it figures prominently in the exegetical rule "Karañja Maxim" described in PMS 6.2.5.19–20. Commenting on this, Śabara gives an ancient food prohibition. "*Kalañja*, garlic, and onion should not be eaten."

Khañjarīṭa. The yellow wagtail. Dave 1985, 103.

Kokila. The black Indian cuckoo (Koil), whose singing has made it famous in Indian poetry and folklore.

Krakara. The large imperial sand-grouse. Dave 1985, 265.

Krauñca. A species of large water bird, probably the common crane: Dave 1985, 312. Haradatta (on A 1.17.36) says that they travel in pairs, and Bühler identifies the bird as the red-crested crane now called Sāras.

Kruñca. The flamingo: Dave 1985, 313, 408. Haradatta (on A 1.17.36) says that these travel in flocks, and Bühler identifies the bird as the common crane now called Kulam or Kūñc.

Kuluṅga. A species of antelope.

Kurara. The osprey. Dave 1985, 185.

Kuśa. The most common of the sacred grasses (see Darbha) used for rituals purposes. *Poa cynosuroides.*

Lakṣmaṇa. A type of crane related to Vārdhāṇasa: see A 1.17.36. Dave 1985, 312.

Lohita. The reference is not altogether clear. The term is used for a variety of plants, but the reference here may be to a variety of rice. The term is used only at Va 15.12 and 22.2, where the meaning may be dried straw of the Lohita rice.

Madgu. The snake fish or a cormorant. Dave 1985, 372.

Mahāśakari. A kind of fish, although the reading is uncertain: B 1.12.8 n.

Māndhāla. A species of bat or flying fox.

Mr̥dura. The identity of this aquatic species is unclear. Haradatta (on A 1.17.39) calls it Makara, a somewhat mythological sea animal often identified with the crocodile.

Muñja. A species of rush belonging to the sugar-cane family and reaching about 10 feet in height and used for basket weaving: *Saccharum Munja.* Its principal ritual use is in the manufacture of the girdle given to a Brahmin boy at his vedic initiation.

Mūrvā. A species of hemp used in the manufacture of bow strings and of the ritual girdle given to a Kṣatriya boy at his vedic initiation: *Sanseviera Roxburghiana.*

Naḷa. A kind of reed used for weaving baskets: *Arundo Tibialis* or *Karka.*

Palāśa. A variety of fig tree called Dhak with a beautiful trunk and abundant leaves: *Butea frondosa.* Incisions produce a red juice used as an astringent. The tree was viewed as sacred in ancient India and its wood used to make ritual implements.

Pārāvata. This name is applied to a variety of doves and pigeons, including the blue rock pigeon, wood pigeon, and snow pigeon.

Pīlu. The tree *Careya arborea* (patana oak) growing in grassy expanses.

Plava. A coot or cormorant. Dave 1985, 372.

Pr̥ṣata. A spotted antelope or deer.

Railātakā. I have been unable to find any information on this bird.

Rājīva. Said to be a kind of lotus-colored fish, or one with stripes (Medhātithi and Govindrāja on M 5.16).

Rohita. A kind of red fish said to feed on moss (*Caraka Saṃhitā*, 1.27.80) and called the most nutritious of fish (ibid., 1.25.38).

R̥śya. The white-footed antelope called Nilgai (blue bull): *Boselaphus tragocamelus.* The male is dark in color, reaching over 4 feet in height, and the female is light brown. Prater 1997, 272.

Ruru. A species of spotted antelope.

Sahasradaṃṣṭra (lit., "with a thousand teeth"). Possibly a type of sheat fish.

Śaṅkhapuṣpī. A type of grass: *Andropogon aciculatus.* Govinda (on B 2.1.22) remarks that it grows mainly along the seashore.

Śapharī. A small glittering minnow that darts in the water.

Śara. A species of reed belonging to the sugar-cane family used for making arrows: *Saccharum Sara.*

Śarabha. Probably a kind of large antelope. In later literature a mythical beast of enormous strength. Haradatta (on A 1.17.29) calls it "a wild deer with eight feet"; clearly he was guessing!

Sāraṅga. The name is applied both to the peacock and to the crested little bustard. Dave 1985, 328.

Śārika. A small brown bird commonly known as Maina (mynah) that can imitate human speech like a parrot. Dave 1985, 81.

Śatabali. A kind of fish identified with Rohita by Haradatta (on A 2.17.2), who says that it has a lot of bones.

Sidhraka. Appears to be a type of tree with strong and heavy wood used for making pestles for husking rice. I have not succeeded in identifying the tree.

Śleṣmāntaka. Also called Śleṣmāta and Śelu, the fruit of this small tree is about the size of a cherry. Called Bhokar in Marathi, it is used today for making pickles.

Snake-head fish (Sarpaśīrṣa). The identity is unclear, and the commentators are of no help. Possibly a kind of eel or water snake.

Suparṇa. A common name for any large bird of prey, especialy the golden eagle. Dave 1985, 201.

Tamāla. The tree *Xanthochymus pictorius* with a very dark bark. Haradatta (on A 1.2.37) says that this tree is also known as Mūloda.

Ṭiṭṭibha. The name refers to a variety of plovers and lapwings. Dave 1985, 357.

Udumbara. A type of fig tree whose wood is used for ritual purposes: *Ficus glomerata.*

Vāraṇa. Identified by Dave (1985, 327) as the great bustard.

Vārdhrāṇasa (or Vārdhrīṇasa; lit., "leather-snouted"). This sometimes refers to the rhinoceros, but in these texts it refers to a type of bird, probably a hornbill: Prater 1997, 159. At B 1.12.6, however, it is classified as a bird that scratches with its feet in searching for food, which would argue against a waterbird.

Varmi. A kind of fish, commonly known as Vāmi.

Vibhītaka. The tree *Terminalia Bellerica*, whose seeds were used as dice in gambling.

Vīraṇa grass. A fragrant grass: *Andropogon Muricatus.*

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INDEX

In several significant areas, this Index groups related terms under a single broad topic. Accordingly, all animals are listed under *animals*, apart from birds and fish, which are listed separately; everything relating to ascetic life styles, under *ascetic institutions*; all bodily parts and fluids, under *body*; all matters relating to death and funerary practices, under *death*; directions such as north and south, under *directions* all grasses, under *grasses* and all plants and trees, under *trees*; all items of food, under *food*, all deities, under *god*; matters relating to civil and criminal law, under *king*; issues relating to Law (*dharma*), under *Law*; all kinship terms and relatives, under *kinship*; all metallic substances, under *metal*; mother and father, under *parents*; names of regions, under *regions*; everything relating to sacrifices, under *sacrifice*; all social divisions and castes, under *social classes*; all divisions of day and night, under *time*; everything relating to the Veda, including vedic texts and formulas, under *Veda*; cities, towns, and the like, under *village*. The numbers refer to the internal divisions of the Dharmasūtras as described in the Note on the Translation (p. 000).

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deer **A 1:** 3.3, 5; **G** 15.15; 17.3; **B 1:** 1.10; 9.2; **Va** 3.11; 21.23; 28.8; Eṇa **A 1:** 3.3; Hariṇa **A 1:** 3.3; **B 1:** 12.6; milk **A 1:** 17.23; Pṛṣata **B 1:** 12.6; Ruru **G** 15.15
dog **A 1:** 10.19; 15.16; 16.30; 21.15; 25.13; 28.21; **A 2:** 9.5; 17.20; **G** 1.59; 14.32-3; 15.24; 16.8; 22.19; 23.14; **B 1:** 6.3-4; 9.2; 11.36, 39-41; 14.15; **B 2:** 2.26; 6.34; **B 3:** 6.5; **Va** 2.30; 3.45-7; 11.9; 14.11, 25; 21.24; 23.29-31, 33; 27.13; 28.8
domestic **A 2:** 14.13; 16.28; **B 2:** 2.29; **Va** 2.28; 14.40
donkey **A 1:** 10.19; 26.8; **G** 12.23; 16.8; 23.4, 17; **B 2:** 1.31; 6.34; **Va** 2.35; 21.1-3; 23.1; donkey-cart **A 1:** 32.25; skin of

A 1: 28.19, 21; **G** 17.27; 23.18; **B 2:** 1.3
elephant **B 1:** 1.10; 3.34; **B 2:** 6.34; **Va** 3.11; 29.6
fanged **Va** 2.28
five-clawed **A 1:** 17.37; **G** 17.27; 23.26; **B 1:** 12.5; **Va** 14.39
flies **Va** 3.45-7
forbidden, *see under* food: meat
frog **A 1:** 25.13; **G** 1.59; 22.19; **B 1:** 19.6; **Va** 21.24
gnat **B 3:** 3.19; **Va** 3.45-7
goat **A 2:** 14.13; **G** 7.15; 12.25; 15.15-6; 17.22-3; **B 1:** 8.39; 12.4; **B 2:** 3.9; 6.34; **Va** 2.35; 11.63; 12.3; 14.35; 17.44; 28.9; billy **A 1:** 3.6; **A 2:** 14.13; 19.1; **G** 1.16; **B 1:** 3.14; 6.2; **Va** 4.8; 21.23; red **A 2:** 18.13; **G** 15.15
hairy/hairless **G** 17.28; **Va** 2.28
hare **A 1:** 17.37; **G** 15.15; 17.27; **B 1:** 12.5; **Va** 14.39
hawk **B 3:** 3.6
hedgehog **A 1:** 17.37; **G** 17.27; **B 1:** 12.5; **Va** 14.39
horse **G** 7.15; 10.18; 12.24; 13.15, 22; 19.16; **B 1:** 10.28; 19.12; **B 2:** 3.9; 6.34; 10.14; **Va** 2.35-6; 6.31-2; 16.34; 17.43; 26.17; 28.9
insects **A 1:** 16.26; **G** 17.9; **B 2:** 12.6; **Va** 14.22-3
jackal **B 1:** 18.18; **Va** 21.14; howling **A 1:** 10.19; 11, 33; **G** 16.8; **B 1:** 21.16; solitary **A 1:** 10.19; 11.33
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leech **Va** 21.11
lion **B 3:** 7.12
livestock **A 2:** 7.3; **G** 18.25; 28.5, 7, 12
monitor lizard (Godhā) **A 1:** 17.37; **B 1:** 12.5; **Va** 14.39
mongoose **A 1:** 25.13; **G** 1.59; 22.19; **B 1:** 19.6; **Va** 21.24; 23.29; Babhru **B 1:** 19.6
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mouse **A 1:** 16.27; **G** 17.27; 22.19; **B 2:** 12.6
mule **Va** 2.35
one-hoofed **A 1:** 17.29; **A 2:** 16.16; **G** 17.24, 28; 28.13; **B 1:** 12.11; **Va** 2.28
panther **B 3:** 7.12
pig **B 3:** 6.5; **Va** 14.47; village **A 1:** 17.29; 21.15; **G** 17.29; 23.5; **B 1:** 12.3; **Va** 6.27; 23.30
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rat **G** 22.19; **Va** 21.24; Ḍerikā **A 1:** 25.13; **B 1:** 19.6; Ḍiḍḍika **B 1:** 19.6; rat hole **Va** 6.17
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forehead **G** 1.26; **B 1:** 3.15; 18.18; **Va** 11.56

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hair: body **A 1:** 25.12; **A 2:** 3.6; **B 1:** 5.7; **B 2:** 2.44; 17.10; **B 3:** 1.10, 25; 7.5; 8.3; **Va** 11.34; 20.26; 25.5; head **A 1:** 8.2; 16.14, 23; **A 2:** 3.3; **G** 9.15; 17.9; 24.6; **B 2:** 6.16; 12.6; **B 4:** 1.23; **Va** 11.55; 14.22-3; 30.9; black **B 1:** 3.5; combing **A 1:** 8.5; customs **Va** 2.21; disheveled **A 1:** 25.4; **A 2:** 10.11; 15.7; **G** 10.18; **B 2:** 1.16; **Va** 15.13; 20.41; loose **Va** 2.21; matted **A 1:** 2.31-2; **G** 1.27; 3.34; 26.12; **B 2:** 11.15; **Va** 7.11; 9.1; shaving **A 1:** 2.32; 10.6-9; **A 2:** 3.6-7; 5.16; **G** 1.27; 3.22; 16.3; 27.3; **B 1:** 5.7; 10.20; **B 2:** 1.20; 2.44-5; 11.18; 17.10; **B 3:** 1.10, 25; 7.5; 8.3; **B 4:** 5.3; **Va** 10.6; 16.33; 20.14, 17-18; 20.42; 21.1-3; 24.5; topknot **A 1:** 2.32; 10.8-9; **G** 1.27; 3.22; 20.5; **B 1:** 8.18-9; **B 2:** 11.18; **Va** 2.21; 7.11; 24.5; *see also* animal, bald
hands **A 1:** 4.18, 21; 6.10, 16, 22; 10.27; 14.22; 16.8, 11; 31.7; **A 2:** 3.15; 12.12; 19.1, 11; **G** 9.9-11, 50; 10.52; **B 1:** 3.25; 6.14; 8.11; 21.10; **B 2:** 5.21; 7.2; 8.1, 4, 6; **B 2:** 12.7, 11; 14.11; 18.7; **B 3:** 3.11; 8.12; **B 4:** 1.3; **Va** 3.26; 6.18, 35-6, 42; 12.15; 13.16, 20; 14.31-2; joined **A 1:** 5.16; 25.1; **A 2:** 10.11; **G** 10.18; left **A 1:** 16.7; **G** 1.46; **B 1:** 7.3; 8.26; 10.12-4; **B 4:** 3.5; **Va** 3.28; 6.18; parts for pouring/sipping water **B 1:** 8.14-6; **B 2:** 5.3; 10.3; **Va** 3.26, 64-8; right **A 1:** 5.16, 21; 16.7; **G** 1.46; **B 1:** 6.2; 7.3; **B 2:** 6.40; 7.5
head **A 1:** 16.7; 32.7; **G** 1.26; **B 1:** 3.15; 8.26; **B 3:** 8.12; **B 4:** 3.5; **Va** 3.28; 11.55; cavities of **G** 1.36; **B 1:** 8.26; **Va** 3.28; covering **A 1:** 6.10; 14.22; 30.14-5; **G** 9.35-7; **B 1:** 8.18-9; 10.10; **B 3:** 2.7; **Va** 12.13
heart **A 1:** 7.9; 16.2; **G** 1.36; **B 1:** 8.18-9, 23; **B 2:** 1.29; 3.14; 12.10; **B 4:** 3.5; **Va** 3.31; as cave **A 1:** 22.4-5
knees **A 1:** 24.11; 28.11; **A 2:** 18.4; 20.14; **G** 1.36; **B 1:** 3.28; 8.11, 18-9; **B 2:** 6.40
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lips **A 1:** 16.3-5, 9-10; **G** 1.36; **B 1:** 8.20-3; **B 4:** 3.4; **Va** 3.27, 34, 39
lower body **A 1:** 6.19
marks of **Va** 11.29
marrow **G** 24.6; **B 3:** 8.12; **Va** 20.26
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mouth **A 1:** 7.7-8; 16.11-2; **A 2:** 19.9-10; **G** 1.41; **B 1:** 8.23; 21.14; **B 2:** 18.16; **B 3:** 3.9, 12; **Va** 3.33, 37, 41, 45-7; 4.2; 12.27; 13.16; 30.5-7
nails **A 2:** 20.15; **G** 24.6; **B 2:** 12.6; **B 4:** 1.23; **Va** 6.33-4; 14.30; 25.5; bad **A 2:** 12.22; **G** 15.18; **Va** 11.19; 20.6, 44; clipping **A 2:** 3.6; **B 1:** 5.7; 10.20; **B 2:** 1.20; 2.44; 17.10; **B 3:** 1.10, 25; 7.5; 8.3 **B 4:** 5.3; **Va** 24.5
navel **A 1:** 24.11; 28.11; **A 2:** 18.4; **B 1:** 8.6, 26; 10.18-9; 21.13; **B 4:** 3.5; **Va** 2.5; 30.5
neck **G** 2.14; **B 1:** 8.18-9
nose **A 2:** 5.9; **G** 1.26; **B 1:** 3.15; **B 3:** 2.3; **Va** 2.32; 11.57; nasal mucus **A 1:** 16.14; nostrils **A 1:** 16.7; **B 4:** 3.5
omentum **A 1:** 18.25
penis **A 1:** 25.1; **A 2:** 5.19; 26.20; **G** 9.50; 12.2; 23.10; **B 1:** 10.11; **B 2:** 1.15, 33; **B 3:** 8.12; **B 4:** 1.3; **Va** 6.18; 20.13
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digestion **A 1:** 10.29; **B 1:** 21.9
indigestion **A 1:** 10.25; **Va** 13.31
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beans **A 2:** 16.23; **G** 15.15
bulbs **B 2:** 12.8; **B 3:** 2.5; 3.3, 8
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butter-milk **A 2:** 18.1; **G** 9.58; **B 4:** 5.22
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evening meal **A 1:** 10.26; **B 2:** 13.11
fish **A 2:** 17.1; **B 2:** 6.2; *see also* fish
forbidden **A 1:** 17.14-39; 21.14-5; 26.7; **G** 7.24; 17.22-38; 19.2; 23.4-5, 26; 25.7; **B 1:** 12.1-15; **B 4:** 1.6; 2.13-4; **Va** 14.33-48; 22.1; 27.10
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fruit **A 1:** 11.5; 17.19; 18.1; 21.1; **A 2:** 16.23; 19.14; 22.2; 23.2; 28.10; **G** 3.26; 7.12; 10.27; 12.18, 28; 17.3; 19.13; 27.11; **B 1:** 8.2; 9.4; 10.9; **B 2:** 11.5, 15; 12.8; **B 3:** 2.5; 3.3, 8; 9.3, 17; 10.11; **Va** 2.26, 46; 3.45-7, 54; 6.38-9; 9.4, 7; 13.16; 19.11; 22.11; 27.5; 28.8; Śleṣmāntaka **Va** 14.33
garlic **A 1:** 17.26; **G** 17.32; **Va** 14.33; Karañja **A 1:** 17.26
ghee **A 1:** 10.23; 17.16; **A 2:** 7.4; 20.3; 23.10; **G** 13.20; 19.13, 16; 20.12; 22.24, 36; 23.2, 20, 26; 24.6, 9; 25.3; 26.14; 27.5-6, 11; **B 1:** 6.6; 11.38, 41; 12.14; 14.17; 15.11; **B 2:** 1.34, 38; 2.30, 37; 10.4; 11.10, 29; 14.8; 15.2; 17.12-3, 18; 18.19; **B 3:** 1.13, 23; 4.2; 6.5; 7.10-2, 16; 10.11, 14; **B 4:** 1.6; 2.10; 5.10-4, 25; 6.3-5; 7.5-7, 9-10; 8.15-6; **Va** 6.31-2; 11.77; 14.29-30; 15.6; 20.14, 19, 42; 21.1-3, 8, 21; 23.19, 30-1; 26.13; 27.13-4; 28.22
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greasy **A 2:** 16.24; **G** 17.16
gruel **A 1:** 17.19; **G** 19.13
honey **A 1:** 2.23; 4.6; 17.15; 18.1; **A 2:** 7.4; 18.1; **G** 2.13; 7.12; 10.27; 13.20; 15.15; 17.3, 16; **B 1:** 12.14; 14.16; **B 2:** 4.7; **B 3:** 6.5; **B 4:** 1.6; **Va** 6.31-2; 10.24; 26.16; 11.39-40; 14.12; 23.13; 28.18-9, 22
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milk **A 1:** 17.19, 22-4; 26.3; 28.11; **A 2:** 7.4; 8.8; 23.10; **G** 7.11; 9.19, 58; 15.15; 17.3; 19.13; 23.2; 24.6; 27.11; **B 1:** 8.47; 9.2, 8; 11.38; 12.9-13; 14.16; 19.16; **B 2:** 1.22; 2.22, 37; 10.4; 17.12-3; 18.15, 19; **B 3:** 7.8; 10.11; **B 4:** 2.7-8; 5.10-4; 6.5; 8.15; **Va** 2.26-7; 6.31-2; 11.22, 39-40, 77; 14.38; 21.21; 22.1; 27.11, 13; 28.8; of animals in heat **Va** 14.34; of animals with twins **A 1:** 17.13; **G** 17.25; during first ten days after birth **A 1:** 17.24; **G** 17.22-3; **B 1:** 12.9; **Va** 14.35; impure **A 1:** 29.14; **G** 17.24-6; when calf dies **Va** 14.34
millet **G** 17.3; **B 3:** 2.18; **Va** 14.12
molasses **B 1:** 12.14-5
morning meal **A 1:** 5.13; **B 2:** 13.11
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mustard **A 2:** 19.1; **B 1:** 8.41; **Va** 3.55
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onion **A 1:** 17.26; **Va** 14.33; Gṛñjana **Va** 14.33
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preparation of **A 2:** 3.1-11; **B 1:** 10.2
prepared food **G** 7.9, 19; **Va** 2.26
purchased **A 1:** 16.32; 17.14-6; 18.6; **B 1:** 10.3, 9; **Va** 3.45-7; 4.15
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received unasked **A 1:** 19.8, 11; 27.7; **G** 17.3; **B 2:** 2.38-9; **B 4:** 5.6-7; **Va** 4.15; 11.77; 14.12; 21.20; 23.43; 24.2; 27.16
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remnants **G** 1.44; **B 1:** 13.26-7; 14.1-2, 17; **Va** 3.41
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revolting **G** 17.13; **Va** 14.28
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roots **A 1:** 11.5; 17.19; 18.1; 21.1; **A 2:** 16.23; 19.14; 22.2; 23.2; 28.10; **G** 3.26; 7.12; 10.27; 17.3; 27.11; **B 1:** 10.9; **B 2:** 11.5, 15; 12.8; 18.19; **B 3:** 2.5; 3.3, 8; 10.11; **Va** 2.26, 46; 9.4, 7; 27.5
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sacrificial **A 1:** 2.22; **A 2:** 15.14-6; 18.2; 19.15; **G** 26.2; **B 2:** 18.19; **B 3:** 1.22; 8.6; 9.3; **B 4:** 5.4, 19-20; 7.5-7; 27.16
salt **A 1:** 2.23; 4.6; 17.15; 26.3; 28.11; **A 2:** 3.13; 15.14; **G** 7.19; **B 1:** 11.24; **B 2:** 2.29; 4.7; **B 3:** 1.23; **B 4:** 1.6; **Va** 2.24, 27, 38; 14.31; 17.55; 27.11
sauce **A 2:** 3.19; **Va** 14.31
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sesame **A 1:** 20.13; 26.14; 27.1; **A 2:** 16.23; 20.1; **G** 7.9, 20; 15.15, 26; 19.16; **B 2:** 2.26-7, 30; 6.2; 14.7; **B 3:** 2.18; 10.14; **B 4:** 1.6; 5.26; 6.3-4; 7.9-10; **Va** 2.29-36, 39; 6.31-2; 11.35; 13.16; 28.18-22
soup **B 1:** 12.14
sour **G** 17.14; **B 1:** 12.14
spices **A 1:** 2.23; 4.6; 26.3; 28.11; **A 2:** 3.13; 15.14; **B 1:** 11.24; **B 3:** 1.23; **B 4:** 1.6
stale **A 1:** 17.17-20; **G** 17.16; **B 1:** 2.3; 12.14; **B 3:** 1.23; **Va** 14.28
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vegetables **A 1:** 17.19; **A 2:** 28.10; **G** 12.18; 17.3, 16; 19.13; 27.11; **B 1:** 10.9; 12.14; **B 2:** 11.5; **B 3:** 1.19; 3.3, 8; 10.11; **Va** 11.39-40; 14.37
venison **A 1:** 18.1; **G** 17.3
whey **G** 9.58
see also ancestral offering, animals, birds, eating, fish, sacrifice

forest **B 2:** 11.15; **B 3:** 1.8; 2.18-9; 3.1-4, 19; **Va** 19.26; 28.21
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friend **A 1:** 14.13; 21.9; **A 2:** 16.20; **G** 5.26; 6.14; 10.4; 17.6; **B 2:** 4.11; **B 3:** 8.5
female **A 1:** 21.9; **G** 23.12; **B 2:** 2.13; **Va** 20.16
frost **A 1:** 11.31; **G** 16.9; **B 1:** 21.5

gambling **A 2:** 16.13; 25.12-3; **G** 2.17; 12.41; 15.18; **B 2:** 2.16; **Va** 16.31
dice **A 2:** 25.12
garland **A 1:** 32.5; **G** 9.5, 65; 17.3; **B 2:** 6.31; **Va** 14.12
Gayā **Va** 11.42
gems **G** 1.30; **B 1:** 8.44; **Va** 2.24; 3.50-1
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